

fices are here called by that name, and by *Malachi* his *Meat* or *Food*, *ch. iii. 12.* Which phrase is used, as the Author of *Sepher Cosri* well observes, to keep up the Notion *GOD* dwelt gloriously, and kept House among them, *Pars ii. cap. 26.*

Ver. 7. *They shall not take a wife that is a whore.*] All incestuous Marriages were as much forbidden Priests as any other Men. But besides, here are *three* sorts of Persons, whom it was unlawful for a common Priest to marry, tho' there was no Kindred between them. The first is a *Whore*; whereby the Hebrew Doctors understand, not only one that was a common Prostitute, but one that was not an *Israelite*, or an *Israelitish* Woman, with whom a Man had lain, whom it was unlawful for her to marry. Which comprehends not only all such as are forbidden in the xviiiith Chapter of this Book; but those also in *Deut. xxiii. 2, 3.* See *Selden de Successionibus*, lib. ii. cap. 2, & 3. and *Uxor Hebraica*, lib. i. cap. 7. lib. iii. cap. 23.

Or *profane*.] A Woman was accounted so (as he shows in the same place) who was either descended from such a Person, as is beforementioned; or who was born of such a Conjunction, as is here forbidden to a Priest. And there are those who think it may be understood of one that had been consecrated to a false Deity; whom she served with the use of her Body, which she exposed to the Worshipers of that Deity: who tho' she afterwards repented, and became good, yet a Priest was not to marry her, no more than an ordinary Whore. But the simplest meaning of these *three* seems to be, that they should not marry one that had prostituted her Body, or that had been any way vitiated, tho' against her will; or was of suspected Chastity; or (as it follows) was divorced from her Husband.

Neither shall they take a Woman put away from her Husband.] For commonly Women were put away for some fault, as *Aharbini* notes; and were presumed not to be such as a Priest should desire. To the same purpose *Procopius Gazæus*. A Priest, saith he, should not only fly from manifest Evils, as Fornication, but decline whatsoever may blemish his Fame: now a Woman that is put away by her Husband, lies under a suspicion of something that is bad. For which reason (as Mr. *Selden* observes in the place above-named) a Priest might not marry her, whom her Husband's Brother refused to marry after his death.

For he is holy unto his GOD.] Consecrated, after a special manner, to the Service of the Divine Majesty; and therefore was not to dishonour his Priesthood by such Marriages as were not of good reputation. If he did, he was not to be suffered to minister, until he had given such a Wife a Bill of Divorce; as *Maimonides* saith in *Biath Hamikdash*, cap. 6. An example of which there was in *Manasseh* the Brother of *Jaddan* the High Priest; who marrying, contrary to the Law, the Daughter of *Sanballat* the Samaritan, was commanded either to put her away, or not come to the Altar. See *Selden*, lib. ii. de *Successione in Pontificatum*, cap. 6. p. 238.

Ver. 8. *Thou shalt sanctify him therefore.*] This seems to be spoken to *Moses*, and to all that should succeed him in the Supreme Authority, that they should take care the Priests should not marry with such Persons; or if they did, not be suffered to minister in the Priest's Office, till they had put them away. Accordingly we find, that to keep the Priesthood pure, and to avoid all suspicion of any such pollution, the Names of the Priests Parents were carefully preserved in the Genealogical Tables; as we learn from *Ezra ii. 62.* *Nehemiah vii. 64.* See *Selden de Successione in Pontif. lib. ii. cap. 3. Uxor. Hebr. lib. i. cap. 7.*

For he offereth the bread of thy GOD.] Ministereth at the Altar. See ver. 6.

He shall be holy unto thee.] Keep himself pure, that he may not be unfit to offer Sacrifice for the People, as need shall require.

For I the LORD which sanctify you am holy.] I who have taken you to be my peculiar People, excel in all Perfections; and therefore require Persons of extraordinary Sanctity to minister unto me.

Ver. 9. *And the daughter of any Priest, if she profane herself by playing the whore.*] The Hebrew Doctors understand this of one married, at least espoused. So *Aben-Ezra* and *R. Sol. Jarchi* say expressly, *Our Rabbins confess with one Mouth, that one not espoused is not concerned in this Law.* See *Selden lib. i. Uxor. Hebr. cap. 6. and lib. iii. c. 23. p. 488.*

She profaneth her father.] She was doubly guilty. First in profaning, *i. e.* dishonouring her self; who being the Daughter of such an eminent Person, committed such an heinous Crime. And *secondly* in dishonouring her Father, whose Reputation hereby suffered.

She shall be burnt with fire.] Which was the foremost Punishment among the Jews, (see *ch. xx. 14.*) and was not inflicted upon other Persons, in this case (who were barely stoned, *Deut. xxii. 14.*) but only upon the Daughter of a Priest, from whom greater Virtue was expected. But if the Witnesses of this Fact were convicted of Perjury by other credible Witnesses, produced by the Woman, or her Father; then both her Husband who accused her, and those false Witnesses, suffered the same Punishment that she should have done: see *Selden*, lib. iii. *Uxor. Heb. cap. 1. p. 321.*

Ver. 10. *He that is the High Priest among his brethren.*] Hitherto the Laws given in this Case concern the common Priest: now follow those by which the High Priest was to govern himself; who was under peculiar Laws more strict than the rest.

Upon whose head the anointing of oil was poured, &c.] He having a peculiar Consecration different from the rest, by pouring the holy Oil upon his Head, and clothing him with the most glorious Robes, (see *chap. viii. 7, 8, &c.*) was in all reason to distinguish himself, more than the rest of the Priests, from common Men.

And that is consecrated.] In the Hebrew the words are, *whose hand is filled*; as it was with the fat and the right shoulder of the Ram of Consecration, &c. by which he was hallowed to

to minister in the Priests Office, *Exod. xxix. 22, 23, 24.*

To put on the garments.] To be High Priest.

Shall not uncover his head.] Rather, shall not let his hair grow neglected without trimming; as the manner was, in token of mourning. So *Onkelos* and *Jonathan*, and a great many more: *Selden, Lib. ii. de Successione in Pontificatum, cap. 5. p. 235.* and what I have noted upon the tenth Chapter of this Book, *ver. 6.*

Nor rent his cloaths.] Another token of mourning which he was to forbear; tho' the *Talmudists* will have it, that he might rend his Garments at the bottom, about his feet, but not at the top, down to his breast; as *P. Cuneus* observes out of *Mass. Horajoth, Lib. ii. de Rep. Hebr. cap. 3.* Before his Anointing and Consecration, and putting on the holy Garments, it was not unlawful for him to attend the Funeral of his Father; and therefore *Eleazar* was present when *Aaron* died (*Numb. xx.*) being as yet in a lower Ministry, and not completely advanced to the Office of High Priest, but only declared *Aaron's* Successor by putting on his Garments. See *ch. x. 6.*

Ver. 11. Neither shall he go in to any dead body; nor defile himself for his father, or for his mother.] He might not go into the House, where the Body of his Father or Mother lay dead, (which was permitted to the inferior Priests, *ver. 2, 3.*) and consequently he was not to make any external signs of mourning for Son or Daughter, Brother or Sister.

Ver. 12. Neither shall he go out of the Sanctuary.] If he was there when he heard of the death of his Father or Mother, he was not to stir out from thence till he had finished his Ministry. See *ch. x. 7.* for he had a little House (after the Temple was built) within the Precincts of it, where he commonly remained all the Day time, which was called *Lischath cohen gadol*, the Parlor of the High Priest; as *Cuneus* observes out of *Mass. Midoth, Lib. ii. de Repub. Hebr. cap. 3.* At night he went to his own dwelling-house, which was in *Jerusalem*, and no where else; there he might perform all the Offices of a Mourner, except those which are here forbidden; and the People came to comfort him (as *Maimonides* relates in his Treatise on this Subject) and, sitting upon the ground, while he sat in his Chair at the Funeral Feast, they said, *let us be thy Expiation* (*i. e.* let all the Grief that is on thee, fall upon us) unto which he answered, *Blessed be ye from Heaven*; as their words are reported in *Sanhedrim, cap. 2. n. 1.*

Nor profane the Sanctuary of his GOD.] By preferring his Affection to the Dead, before the Service of GOD in the Sanctuary; or, by returning thither to his Ministry, when he had been defiled by the dead; which had been a great profanation: for he that touched a dead Body was unclean seven days, *Numb. xix. 11, 12.*

For the crown of the anointing Oil of his GOD is upon him.] Some supply the word *and* between *Crown* and *anointing Oil*; and so make two reasons why he should distinguish himself from all other Men: First, because the *holy Crown*, as it is called, *Exod. xxix. 6.* which had *holiness to the LORD* engraven on it, *Exod. xxviii. 36.* was

set upon his Head; and his Head also was anointed with the *holy Oil*, *Exod. xxx. 25, 30.* whereby he was, in a special manner, consecrated to the Service of the Most High. But there is no need of this, for the anointing Oil it self was that which sanctified him to his Office, and was poured on him, after the holy Crown was set on his head, *Lev. viii. 9, 12.* and so these words may be translated, *The Consecration* (for so the Hebrew word *Nezer* signifies) *of the anointing Oil of his GOD is upon him.* That is, he must remember he is solemnly devoted unto my Ministry, by that anointing; and therefore must not leave it to attend any other.

I am the LORD.] Whose Servant he is by a peculiar Obligation.

Ver. 13. And he shall take a Wife.] From the word *Wife*, in the singular Number, the *Talmudists* generally conclude, that *Polygamy* was not allowed to the High Priest, who was to have but one Wife at a time, tho' other Men were permitted to have more. See *Selden, Lib. ii. de Successione in Pontif. cap. 2. p. 227.* and *Uxor Hebraica, Lib. i. cap. 8.* If he did take another, he was to give a Bill of Divorce to one of them before the great Day of Expiation; or else he was incapable to perform the Offices of it; as *P. Cuneus* observes in the place fore-named out of *Joma*. But if his Wife died, it was not unlawful for him to marry again, as *Tertullian* fancied from this very place, *lib. de Monogam. cap. 7.* and *Exhort. ad Cast. cap. 7.*

In her virginity.] And not so much as espoused to any other Person. Nor was any sort of Virgin thought fit for his Wife, but only one that was newly come out of her minority, and had not yet attained to her full puberty; as *Maimonides* explains the sense of their ancient Doctors. See *Selden, Lib. i. Uxor. Hebr. 7.* where he observes also, that this is to be understood of the High Priest after he was in his Office; for if he had married a Widow before he was High Priest, he was to keep her, and not put her away when he was advanced to it. But there are those who imagine this Law obliged all the common Priests, who were to marry none but Virgins; as they are persuaded from *Ezek. xlv. 22.* And no less Man than *Hugo Grotius* seems to be of this opinion, both here, and in his Book *de Jure Belli & Pacis, Lib. ii. cap. 5. n. 9.* in his *Annotata* to that Section. But the Hebrew Doctors are all of a contrary mind, and so are *Josephus* and *Philo*; as Mr. *Selden* observes, in his *Addenda* to the seventh Chapter of his first Book *Uxor. Hebr. and Lib. ii. de Success. in Pontif. cap. 2. p. 208.* And so *Cuneus* also in the place fore-named, speaking of this very Law, *Non enim Sacerdotibus posita eadem Lex fuit; quippe viduam illi rite duxerunt, &c.* But above all, a later most learned Writer, *Joh. Wagenfeil*, hath largely confuted this opinion, in which he hath shown *Grotius* was singular; for besides that *Ezekiel* there supposes they might marry the Widow of a Priest, it is evident both from Jewish and Christian Interpreters, that the state of things under the Law is not to be measured by what the Prophet *Ezekiel* saith concerning the future Temple and Priests: But, as *Kimchi* himself saith

upon this place; *If this Verse must be expounded of every Priest, it relates to the greater Sanctity of the future Temple:* for the Law at first undoubtedly was, that none but the High Priest was confined to marry a Virgin. What *Grotius* alleges out of *Josephus* to prove his assertion, he hath shown, with due respect to so great a Man, doth him no Service. See his *Annotata ad Mishna Sota, cap. 4. 557, &c.*

Ver. 14. *A Widow.*] This was peculiar to the High Priest, that besides other Women which no Priest might marry, he alone is forbidden to marry a Widow; as the same learned Person there shows is the sense of all the Hebrew Writers. And *Moses Kotzenses* observes, that by a Widow is to be understood, not only a Woman that had been married; but if she had been merely espoused, it was unlawful for the High Priest to take her for his Wife: and by the High Priest, he saith, is to be understood not only the Successor of *Aaron*, but he also that was anointed to the War; which seems to be stretching of the word beyond its meaning, tho' the word *Widow* may be allowed to comprehend one only *espoused*, whom he might not marry, tho' she had been espoused to his Predecessor.

Or a divorced woman.] No, nor the Wife of his Brother that died without Issue; which others were bound to marry, but he was not.

Or profane.] The word *Chalalah* was explained before, ver. 7. which, according to the Jews, signifies a Woman born of such a Person as a Priest is prohibited to marry; as if the High Priest had taken a Widow, and had a Daughter by her, that Child was *profane*, and might not be married, tho' a Virgin, by a succeeding High Priest. And so of the rest. See *Buxtorf de Sponsal. & Divort. p. 37, 38.*

Or a harlot.] See ver. 7.

But he shall take a Virgin of his own people.] He was commanded before to marry none but a Virgin; and now he is further limited to a Virgin of *Israel*; for he doth not mean one of his own Tribe, there being instances to the contrary, of a High Priest marrying into the Royal Tribe, 2 *Chron. xxii. 11.*

Ver. 15. *Neither shall he profane his seed among his people.*] Many think this refers to what goes before, that he should not debase his Family by such mixtures as have been mentioned; but I rather think it to be a new Precept, (as the *vulgar Latin* takes it) that as he might marry none but of his own People, *i. e.* an *Israelite*; so among his People he should not match with a vulgar Person, but with one nobly born; for that was the way to preserve the dignity of the priestly Office, at which all these Precepts aim.

For I the LORD do sanctify him.] I have separated him to my self, for a special and most holy Service; for which reason he was to distinguish himself from other Men, even in his marriage, to make them the more reverence the LORD whom he served. Upon this account it was, that many Constitutions were made by the Elders, forbidding him what was allowed to other People; whereby they intended to advance his honour. For instance,

he was forbidden to go into the Publick Baths, or to Feasts. If he would visit any that mourned, he was to be attended by other Priests. He was obliged to cut his hair every Week, but never to shave with a Razor; to be in the Sanctuary every day, and to go home not above twice in a day; to have but one Wife at a time; and going into the Temple to have three other Priests with him, &c. So *Maimonides* in *Cele Mikdash, cap. 8.*

Ver. 16. *And the LORD spake unto Moses, saying.*] Upon this occasion GOD gave some other Precepts concerning the Priests, who were to wait upon him in his House, and at his Table.

Ver. 17. *Speak unto Aaron, saying.*] Having forbidden such Marriages as would have been a dishonour to the Priesthood, had they been permitted, he now forbids any to serve at his Altar, who had the least blemish in his Body; for that would have disparaged his Divine Service.

Whoever he be of thy seed.] Whether High Priest or the common Priests.

In their generations.] In future Ages as well as the present.

That hath any blemish.] From these general words the Hebrew Doctors conclude, that not only the particular blemishes (afterward mentioned) made them incapable to minister, but all other whatsoever which appeared in the body; of which these here named are but a *Specimen* or Example. So *Maimonides* in *Biath Hammikdash*, whose words are, *The blemishes expressed in the Law, are propounded for examples of the rest;* which they reckon to be in all cxlii. accounting only those which openly appeared, and not those which were inward, in the Kidnies, Bladder, or Bowels; because there are no examples of such in the particulars which here follow. They are divided by the Doctors into three Classes; such as made Beasts unfit to be offered (*ch. xxii. 20.*) as well as Priests unfit to minister; of which sort they reckon fifty. And such as only made Priests incapable to minister; of which sort they reckon ninety. And such as only made Men look ill-favouredly; which were but two. See Mr. *Selden, Lib. ii. de Successione in Pontific. cap. 5.*

Let him not approach.] Unto the Altar.

To offer the bread of his GOD.] *i. e.* To sacrifice. See ver. 6. and *ch. iii. 2.*

Ver. 18. *For whatsoever man he be that hath a blemish.*] Tho' never so wise or pious.

He shall not approach.] He makes it a standing Law, that no Man that had a blemish should come to minister unto him at his Altar. And a reasonable Law it was, approved by Pagans themselves; for it is the very first qualification which *Plato* requires in him who was to be made a Priest, that he should be ἀλόκαρος ἐν γένει, &c. *perfect in all his parts, and not a Bastard;* and, that he should be born of honest Parents, who had lived without the blemish of Murder, or any other Impiety. *Lib. vi. de Legibus, p. 759.* And such a Law there was among the ancient Romans: *Sacerdos integer sit, That a Priest should be intire in all his Parts.* Which *Seneca* mentioning (*Controv. iv. 2.*) explains

plains it by the example of *Metellus*, who losing his Eyes, by adventuring to snatch the *Palladium* out of the Flames, when the Temple of *Vesta* was burnt, was denied the Priesthood; for tho' he had done great Service, which did him great honour, yet their Opinion was, That *Sacerdos non integri corporis, quasi mali ominis res, vitandus est*; a Priest who wanted any part of his Body, was to be avoided, as a thing that boded ill: for thus it was in Sacrifices, and therefore they thought with much more reason it should be so in the Priests that offered them. See *Dilherrus Disput. Academ. Tom. ii. p. 187, &c.*

A blind man, or a lame.] Such natural defects, which befall us without, or against our will, as *Procopius Gazæus* observes, are not to be imputed to us as any fault: and therefore he think such Vices in the Mind as answer to these Blemishes in the Body, are here intended by *Moses*; yet he could not but acknowledge, that if we will follow the literal sense (which no doubt is meant by these words) it is not becoming to see a Man perform priestly Offices, who hath any visible blemish in his Body, for instance, *that halts, or cannot walk unless he have one to lead him.* But *Moses*, he still thinks, had a respect to higher Matters, *viz.* to all the good Qualities that *St. Paul* requires in a *Bishop*; and therefore by a *blind* Man he understands one without knowledge; and by a *lame*, one that walks not uprightly in the ways of *God's* Commandments. Such accommodations are so easy, that I need not take further notice of them.

Or he that hath a flat nose.] In the two first words, *blind* or *lame*, there was no difficulty; but the word *harum* (which we translate *hath a flat Nose*) is not so plain; yet the Hebrews generally agree it signifies one, the upper part of whose Nose was so depressed, that the two Eyebrows seemed to meet, and to be but one; as *Bochartus* observes out of *R. Solomon*, in his *Canaan, Lib. i. cap. 33. p. 655.*

Or any thing superfluous.] The Hebrew word *Sarua* signifies any Member disproportionable to the rest; but more especially (as their Doctors take it) *the inequality of those Members that are pairs*: As when one of a Man's Eyes, or Ears, or Legs, was bigger than the other.

Ver. 19. Or a man that is broken footed.] Tho' a Man hid not halt, yet if his Foot was so broken, that it look'd deformed, he was incapable to minister to the Divine Majesty; because it rendered him contemptible in the Eyes of the People; at least not so graceful, as the Servants of the Most High were to be.

Or broken handed.] Any fracture in the Hand made a Man more remarkably unfit than the foregoing blemish; because by this part all the Divine Offices were to be performed.

Ver. 20. Or crook-back'd.] The Hebrew word *Gibben* properly signifies *bunch-back'd*: Whether the bunch came from the luxation of the backbone, or from a swelling in the flesh.

Or a dwarf.] Who, besides that he look'd despicably, was not able to reach up to the Altar. The marginal Translation may be justified from the Hebrew; for *Dak* in that Language signifies *lean*, or *slender*: but then

the meaning must be, one whose flesh was wasted by a *Consumption*. The *Vulgar* took it for one *blear-eyed*; and the *LXX* also thought it signified some Disease in the Eyes, if the *Complutensian* Edition be right, where this word is translated *ἐφελος τὰς ὀφθαλμούς*. But other Editions leave out the two last words, and then it is uncertain what *ἐφελος* signifies; but most likely some ill-favoured spots or pustles in the Face.

Or that hath a blemish in his eye.] The Hebrew words *Toballul beeno* signify one that hath a confused spot in the Eye; which is called by the *Chaldee* Paraphrasts, and by the *Talmudists*, *Chillez* and *Chaluzon*, which is the very same with the Greek word *κλάζα*, importing a concretion of a white Humour (like to an *Hailstone*) *κατὰ τὸ βλέφαρον*, as *Ægineta* speaks, and *Galen* also. See *Bochart* in his *Hierozyicon, p. ii. Lib. v. cap. 9.* But this spot did not make a Priest incapable to minister (as *Selden* observes in the place above-mentioned) unless it was a little prominent, which made the blemish more apparent.

Or be scurvy, or scabbed.] One of these words signifies a dry *scurf* or *scab*, the other a purulent.

Or hath his stones broken.] Is bursten, or hath a rupture, as some expound it. The *LXX* translate it *μόρεσσι*; by which *Procopius Gazæus* understands an *Hermaphrodite*.

Ver. 21. No man that hath a blemish of the seed of Aaron the Priest, shall come nigh, &c.] This seems to confirm what was observed before (*ver. 17.*) that any other blemish, besides these here particularly mentioned, made a Man incapable to officiate at the Altar. And in the first place, the Hebrew Doctors reckon *five* in the Ears, besides the want of them: an Example of which *Josephus* gives in the Story of *Hyrchanus* the High Priest, whose Ears *Antigonus* cut off, that if he should return again, he might not resume his Office. *Lib. i. de Bello Jud. cap. 11.*

He hath a blemish.] This general repetition is a farther confirmation that all apparent Blemishes, of the same kind with these here particularly named, excluded them from ministering at the Altar. And their being some of them that were *permanent*, or perpetual (as they speak) and others that were *transient*, which remained but for a time; no Man that had a Blemish, tho' only of the latter sort, was to minister at the Altar, till it was gone.

He shall not come nigh to offer the bread of his God.] i. e. The Offerings made by Fire before-mentioned, which are here plainly represented as the Meat that was served up to his Table. See *ver. 6.* If any of them did presume to offer at the Altar, there were different Effects of their Contumacy, according to the different sorts of their Blemishes; which the Hebrew Doctors divide into *three Classes*, as I observed *ver. 17.* If any Man having a Blemish of the *first* sort ministered, it profaned the very Sacrifice which he offered, and he was to be scourged. The *second* sort did not vitiate the Sacrifice, but the Priest was to undergo the forenamed punishment. The *third* sort was so incon-

inconsiderable, that neither of these Effects followed, upon his ministring who was blemished by them; as Mr. Selden observes, *Lib. ii. de Success. in Pontif. cap. 5. p. 234.*

Ver. 22. *He shall eat of the bread of his God.*] But tho' such a Priest might not offer any Sacrifice, yet he might eat with his Brethren of that part of the Sacrifices which was given to them for their portion; which no Man in his Uncleanness might do. Therefore these natural Infirmities were not legal Impurities, but only Incapacities (as we speak) which disabled them for their Office.

Here again the Sacrifices are represented as the Provision made for the Divine Majesty. See ver. 6, 21.

Both of the most holy.] Such were the Meat-offerings, (*ch. ii. 3. & vi. 17.*) the Sin-offerings, (*ch. vi. 25, 26.*) and the Trespass-offerings, (*chap. vii. 1. See ch. xiv. 13.*) The Shew-bread also was a most holy thing; and all such were to be eaten only by the Males of the Priests Family, in the holy place, *Numb. xviii. 9, 10, 11, &c.*

And of the holy.] Such were the Wave-breast, and the Heave-shoulder of the Peace-offerings, *ch. vii. 35. & x. 14.* and the First-fruits, and the Tithes. But tho' the Peace-offerings of particular Persons were among the *less holy* things; yet the Peace-offerings of the whole Congregation were *most holy*. See *ch. xxiii. 20.*

Ver. 23. *Only he shall not go in unto the vail.*] He was not to enter into the Sanctuary, to burn Incense, or to trim the Lamps, &c.

Nor come nigh unto the altar.] No, nor go to the Altar of *Burnt-offering*, which was in the Court of the LORD's House; but he was to sit in the *Wood-room*, where he was employed in picking out all the Wood which had any Worms in it, that it might be laid aside, and not carried to the Altar; as *Maimonides* and others relate. He had also another employment. See *ch. xiii. 2.* If any Man were so presumptuous, or so forgetful, as to minister notwithstanding the manifest Blemish which was upon him, he fell under Censure, and was punished according to the degree of his Fault; as I observed before, ver. 21. out of Mr. Selden, who hath, in the place there mentioned, handled this more accurately, than I thought it needful for me to do.

That he profane not my Sanctuary.] That he might not make others think meanly of the Service of GOD; and consequently of GOD himself; who would have Men, in their greatest perfection, minister unto him, to preserve in Peoples Minds a sense of his most excellent Being, unto whom they ministred. For which reason all the foregoing Prohibitions were given, against marrying such Persons as had been vitiated, &c. and against mourning for the dead, that they might not *profane the name of their God*, v. 6. by doing as vulgar People did, or making themselves incapable to minister unto GOD, as they were when they were defiled. And thus *Maimonides* discourses upon this Subject, *More Novoch. p. iii. cap. 45.* GOD commanded his Ministers should wear precious Apparel, and that none should be admitted to the Ministry, who had any defect in his Body; nay, they who were deformed and ill-favoured were

excluded; because the *Vulgar* do not judge according to Mens true worth or beauty (which lies in the Soul) but according to their outward appearance, in the comeliness of their Bodies, and the richness of their Garments; and therefore the end of all these things was, that GOD's House might be had in due honour and reverence.

My Sanctuaries.] This word in the plural Number, relates to the two Parts of the Sanctuary; the Court where the Altar of *Burnt-offering* stood (which was an holy place) and that which was properly called the *Sanctuary*, wherein the Altar of Incense was; into neither of which, a Priest that had any Blemish might enter; as was said before.

For I the LORD do sanctify them.] I have set apart both those places for my Service; and therefore no Man with a blemish shall be admitted into them, to perform any holy Office there; yet they might come into the Court, to eat with their Brethren, of holy things, but not in their priestly Garments, which it was not lawful for them to use.

Ver. 24. *And Moses told it unto Aaron, and to his Sons, and unto all the Children of Israel.*] They were all acquainted with these Laws, because they were all concerned the Service of GOD should be administered acceptably unto him.

CHAP. XXII.

Ver. 1. **A**ND the LORD spake unto Moses, saying.] These Commands that follow, were delivered at the same time with the foregoing; belonging to the same matter: for tho' the Priests, who had a blemish, might eat of the holy things, yet he would have them know, that neither they, nor such as were unblemished, should presume to do it in their Uncleanness.

Ver. 2. *Speak unto Aaron, and to his sons, that they separate themselves.*] viz. When they were in their Uncleanness, ver. 3.

From the holy things of the Children of Israel.] Abstain from eating (*v. 3, 4, 12.*) of that part of the Sacrifices which belonged to the Priests, but was to be eaten only by such of them as were free from legal Impurities, *ch. vii. 20, 21.* Nor were they to eat of the First-fruits, which were also their Portion (*ch. xviii. Numb. xii. 13.*) but they might eat of the Tithes, which were allowed for their constant Sustenance.

And that they profane not my holy Name.] This is the very ground of this Prohibition; that they might preserve in their minds a due reverence to the Divine Majesty; unto whom, as they might not approach, so they might not meddle with any thing consecrated to him, in a state of legal Impurity. All great Persons are to be approached with a great deal of Ceremony, especially when any are invited to their Table; otherwise they might fall into contempt; and therefore much more was this reverence to be shewn to the Divine Majesty, that they might entertain high Apprehensions of him, by abstaining from all things belonging to him, when they were under any pollution.

In those things which they hallow unto me.] Which the Children of Israel devoted unto God; for so the foregoing Words, and the next Verse explain it.

I am the LORD.] The greatest regard is to be paid to my Majesty.

Ver. 3. *Say unto them, whosoever he be of your seed.]* Of the Priests.

Among your generations.] In succeeding times.

That goeth unto the holy things.] To eat of them; as appears from ver. 4, 6, 12.

Which the Children of Israel hallow unto the LORD.] Offer to him at his Altar.

Having his uncleanness upon him.] For which they were to separate themselves, ver. 2.

That soul shall be cut off from my presence.] Thrust out of the Priest's Office, no more to minister at the Altar; and then it was the Act of a Judge: or cut off from the Land of the Living; which was done by the Hand of Heaven.

I am the LORD.] Who will vindicate my own Honour.

Ver. 4. *What man soever of the seed of Aaron.]* These words, *of the seed of Aaron*, include his Daughters as well as his Sons, who might eat of some holy things (*Numb. xviii. 11, 19.*) but not in their Uncleanness.

Is a Leper, or hath a running issue.] There are eleven Fountains of Uncleanness (as the Hebrews speak) two of which are these here mentioned; as appears from *ch. xiii. 3. & xv. 2.*

He shall not eat of the holy things until he be clean.] See *ch. xiv. 2. & xv. 13.*

And who so toucheth any thing that is unclean by the dead, or a man whose seed goes from him.] These were two other Fountains of Uncleanness, *chap. xi. 31, 32, &c. ch. xv. 16.*

Ver. 5. *Or who so ever toucheth any creeping thing, whereby he may be made unclean.]* See *ch. xi. 24, &c.*

Or a man of whom he may take uncleanness.] *ch. xv. 7.*

Whatsoever uncleanness he hath.] Suppose the Leprosy, *ch. xiii. 45.* These are two such Fountains of Uncleanness as the former.

Ver. 6. *The soul which had touched any such, shall be unclean until even, and shall not eat, &c.]* So the Law was in the fore-named Cases; as appears by the places above-mentioned.

Ver. 7. *And when the Sun is down he shall be clean.]* Having washed his flesh with water.

And shall afterward eat of the holy things; because it is his food.] God was so gracious as not to keep a Priest any longer in a state wherein he should want his necessary, or comfortable Sustenance.

Ver. 8. *That which dieth of it self, or is torn with beasts, he shall not eat, to defile himself therewith.]* This was forbidden before to all the Israelites, *ch. xxii. 15.* but made a Priest no longer unclean than an ordinary Man, because of the foregoing reason.

I am the LORD.] Who will have my Ministers pure from all such pollutions. The remainder of which were the Uncleanness of the Water of Separation, as *Maimonides* speaks, *ch. xix. 21.* and of the great Sacrifice of Expiation, *ch. xvi. 28.* and of a menstruous Woman, *ch. xv. 9.* and of a Woman in Child-bed, *ch. xii. 2.*

But nothing made Men so unclean, as the dead Body of a Man; which defiled not only him that touched it, for seven Days, but all that came into the House, and every thing that was in the House were he died, *Numb. xix. 11, 14.* which was the reason of the foregoing Law, that the High Priest should not go in to the dead Body of his Father or Mother; nor any inferior Priest be defiled for any, but their near Relations, *ch. xxi. 1, 2, 11.*

Ver. 9. *They shall therefore keep mine Ordinance.]* Observe this Constitution; because I, who am their LORD, make it.

Lest they bear sin for it.] Be punished, if they break it.

And die therefore.] As *Nadab* and *Abihu* did; who presumed to break another Law about holy things.

If they profane it.] By eating of the holy things in their Uncleanness.

I the LORD do sanctify them.] Separate them to my Service; and by such Constitutions teach them carefully to avoid all pollutions.

Ver. 10. *There shall no stranger eat of the holy thing.]* The *holy thing* here mentioned is that before-named, *ch. x. 14.* and by a *Stranger* he doth not mean one of another Nation, but one that is not of the Seed of *Aaron*, or is not one of his Family; for the word in the Hebrew is not *Nechar*, which properly signifies such a Stranger as is not an *Israelite*; but *Zar*, which signifies any one to whom a thing doth not belong; as holy things did not to those, who were not at least part of the Priest's Family, tho' not of his Race. For that such might eat of them who were not of their Race, provided they belonged to them as a part of their Family, appears from the next Verse.

A sojourner of the Priest.] Who boards with him (as we now speak) or dwells in a part of his House, (as some understand it) but hath a distinct Family.

Or an hired servant.] Such were those who served by the day, (*ch. xix. 13.*) or for a certain time; and after that might dispose of themselves as they pleased.

Shall not eat of the holy thing.] None of these might eat of the Priest's portion, (*ch. x. 14. Numb. xviii. 11.*) because they were not members of his Family.

Ver. 11. *But if the Priest buy any soul (i. e. Person) with his money.]* There were those of their own Nation, who by their Poverty were compelled to sell themselves, or their Children, (*ch. xxv. 39.*) and others they bought of other Nations (*ver. 44, 45, &c.*) who becoming Proselytes to the Jews Religion, were permitted to eat of the Priest's Meat, because they became part of his Family.

And he that is born in his house, &c.] They that were born of such purchased Servants were their Masters Goods, and such a part of their Family, that they left them to their Children who succeeded them; and therefore they also were allowed to eat of the Meat of the Priest.

Ver. 12. *If a Priest's daughter also be married unto a stranger.]* Unto one that is not of the Family of the Priests.

She may not eat of an offering of the holy things.] She lost her right to eat of those holy things, which she did partake of while she remained a part of her Father's Family; for that intitled Persons to this Privilege; insomuch that a Priest taking a Wife out of another Family, she might eat of them, because she was one with him, and therefore had more right than a Servant. But for the same reason, a Priest's Daughter, married to a Stranger, might not eat of them, because she was gone out of his into another Family.

Ver. 13. *But if the Priests daughter be a widow, or divorced, and have no child.]* If she had any Children, they and she made another Family; and they being begotten by a Father who was not a Priest, had no right to eat of the Priest's Meat. But if she was left without Children, then she was accounted still one of her Father's Family, provided she returned (as it follows) to live with him.

And is returned to her fathers house, as in her youth.] To be a part of his Family, as she was before she married, *ch. x. 14.*

She shall eat of her fathers meat.] Have the same privilege she had when she was a Virgin.

But there shall no stranger eat thereof.] This seems, as I said, particularly to relate unto her Children, if she had any; who being begotten by one of another Family, were look'd upon as Strangers. See *ver. 10.*

Ver. 14. *And if a man.]* Who hath no right to them.

Eat of the holy thing unwittingly.] Not knowing it to be an holy thing.

Then he shall put the fifth part thereof unto it.] Besides his Sacrifice which he was bound to offer for his Trespas. See *ver. 15.*

And shall give it unto the Priest, with the holy thing.] He could not give the Priest the holy thing which he had eaten; but the meaning is, that he should make satisfaction to the Priest for the Damage done to him, by paying him the true worth of the thing, and the fifth part more of its value. See *ver. 16.*

Ver. 15. *And they shall not profane the holy things of the Children of Israel, which they offer unto the LORD.]* This seems to refer to the Persons before-named; none of which should presume to profane sacred things; by eating them, when they did not belong to them. The Priests seem also to be concerned in it, who were not to suffer them to eat such holy things; as it follows in the next Verse. Or, if it intirely relate to the Priests, the meaning is, they should not profane holy things, by eating them in their uncleanness, *ver. 9.* And one reason was, because the Children of Israel, whose Offerings these were, might be discouraged from bringing them to the LORD, when they saw them so profaned.

Ver. 16. *Or suffer them.] i. e. The People.*

To bear the iniquity of trespass, &c.] To fall under the punishment which GOD will inflict for their Trespas, in eating things which do not appertain to them. The marginal Translation refers this also wholly to the Priests, in this manner, *Or lade themselves with the iniquity of Trespas in their eating holy things; viz. in their*

Uncleanness, and with such Persons (it may be added) as ought not to eat of them.

For I the LORD do sanctify them.] These words seem to justify this last interpretation: see *ver. 9.*

Ver. 17. *And the LORD spake unto Moses, saying.]* The following Laws, no doubt, were delivered at the same time with the former; because they still concern the same matter.

Ver. 18. *Speak unto Aaron and to his sons, and unto all the Children of Israel.]* For they were all concerned in the perfection of the Sacrifices, as they were in the perfection of the Priests that offered them: see *ch. xxi. 24.*

And say unto them, whosoever he be.] The Hebrew Doctors say, that the phrase *isch, isch*, (Man, Man, i. e. any Man) is here used, as it was *ch. xviii. 6.* to shew that Gentiles are comprehended under this Law, as well as Jews; as Mr. Selden observes out of the *Gemara Babylon. Tit. Cholin.* See *lib. iii. de Jure Nat. & Gent. cap. 4. p. 289.*

Of the house of Israel, or of the strangers in Israel.] They understand by *strangers in Israel*, such as they called *Profelytes of the Gate*; who were not circumcised, but had renounced Idolatry, and joined themselves to the GOD of Israel. R. Levi ben Gerson takes perfect *Profelytes* to be here meant (whom they called *Profelytes of Righteousness*) yet not excluding the other.

That will offer his oblation for all his vows, and for all his free-will-offerings.] See *ch. vii. 16.*

Which they will offer unto the LORD for a Burnt-offering.] If a Gentile brought a *Peace-offering* to the LORD, it was offered as a *Burnt-offering*; and no *Meat-offering* was permitted to be offered with it, as Maimonides observes: see Selden in the place before-named: and *ver. 25.* of this Chapter. And Dr. Lightfoot gives a large account of it in his *Temple Service, cap. 8. sect. 4.*

Ver. 19. *Ye shall offer at your own will.]* So these words are commonly understood; that the Sacrifices, both of Jew and Gentile, should be spontaneous, as well as without blemish: tho' they will bear another sense, as I observed, *chap. i. ver. 3.*

A male without blemish, of the beeves, and of the sheep, and of the goats.] See *chap. i. ver. 3. 10.* All *Burnt-offerings* were to be Males; tho' *Peace-offerings* might be Females, *ch. iii. 1, 6.* and so might *Sin-offerings* also, *ch. iv. 32.* but all without blemish. For as GOD accepted only some kind of Creatures, (*viz. Beeves, Sheep, and Goats*, and no other of the Herd) so he would have a choice to be made out of them, of the very best; as had been often before directed.

Ver. 20. *But whatsoever hath a blemish, that shall ye not offer.]* This general Rule is here repeated, because he is going to specify what Creatures they should account blemished.

For it shall not be acceptable for you.] This seems to justify the Exposition which I said might be given of that phrase in the foregoing Verse, *at your own will; or for your acceptance:* see upon *ch. i. 3.*

Ver. 21. *And whosoever offereth a Sacrifice of Peace-offerings unto the LORD.]* Which were either

either to obtain blessings, or to give thanks for them when they were obtained.

To accomplish his vow.] It was usual to make such Vows, for procuring from GOD what they desired, when they undertook a Journey, or went to Sea, or were sick, or in any Danger, &c. an example of which we have in *Jonah* i. 16. where we read, the Mariners in a Storm offered a Sacrifice to the LORD, and made Vows; i. e. they vowed a Sacrifice to GOD (for they could not sacrifice on Ship-board) when he had brought them to a safe Port. And so *Cicero* speaks of certain Mariners, who being tossed in a Tempest, vowed, if they gained their Haven, *Ei Deo, qui ibi esset, se vitulum, immolatu-ros*; They would offer a Calf to the God of that place. And *Homer*, in like manner, brings in the Mother of *Telemachus*, vowing perfect Hecatombs unto all the Gods, if she might obtain her desires. *Odyss.* xvii. ver. 59.

Or a free-will-offering.] This also was a Peace-offering for obtaining Blessings; not when they were in distress, I suppose, but in general to procure GOD's favour to them and theirs.

In Beeves or Sheep.] And likewise Goats; for all these were allowed in Peace-offerings, chap. iii. 1, 6, 12.

It shall be perfect, to be accepted.] That was accounted perfect, which wanted none of its parts, nor had any defect in any of them. The Heathen themselves did not think any other would be accepted, and therefore made a careful choice of their Sacrifices; as appears by those words of *Virgil*, *Lib. iv. Æneid.* v. 57.

—*Mactant lætas de more bidentes.*

which he calls elsewhere *eximii*, singled out as most excellent, *Lib. iv. Georg.* v. 550.

Quatuor eximios præstanti corpore tauros.

And that they might be such, there was *probatio victimarum*, proof made of Sacrifices, as *Pliny* speaks, *Lib. viii. cap. 45.* where he saith, such as were lame, or had one leg shorter than the other, were rejected. Which probation was to be made by those that brought the Sacrifices; but if they did not do their duty, the Priest upon examination refused to admit them to be offered.

There shall be no blemish therein.] This is an explication of what he means by perfect, which *Solon* (who seems to have taken the Rites of Religion from *Moses*) called Ἀοικῆ; in the explication of which word, *Hesychius*, after several other expressions, concludes with this, ὁ μήτε πλεονάζων μήτε ἐέν τι τῆ σώματος, which neither hath any part more or less than it should have. *Julius Pollux* (who reports this of *Solon*) hath a great number of other words to express the perfection required in Sacrifices, which were to be ἄρτια, ἄτομα, ὁλόκληρα, ὑγιῆ, ἄπνηρα, παμμελῆ, ἀρτιμελῆ, μὴ κολοβά, μὴδὲ ἔμπνηρα, μὴδὲ ἠκρωτηριασμένα, μὴδὲ διάσροφα, *Lib. i. cap. 1.* some of which are of the same signification, and serve only to show how compleat their Sacrifices were to be.

Ver. 22. *Blind or broken, &c.*] In this and

the following Verses he mentions 12 blemishes, which render any Beast unfit for Sacrifice; and the first is *blind*, under which the Hebrews comprehend that which the *Latins* call *Cocles*, a Beast that hath but one eye.

Or broken.] In the Bones of the Thighs, or the Legs.

Or maimed.] Most take it for that which the *Latins* call *Mutilum*, that which lacketh any part. The LXX took it more particularly for that which had its Tongue cut out; the Hebrew Doctors for that whose Eye-brows or Lips were slit, or cut off; which is nearer to the Hebrew word *Charuts* than the *Vulgar*, which translates it only a Scar.

Or having a wen.] The Hebrews generally understand by the word *Jäbbeleth*, that which the *Latins* call *Verruca*, a Wart, or hard Knob rising in the flesh; which is better than the *Vulgar*, who translates it *Papulas*, which properly signifies Pimples, Pushees, or Wheals. But I think our Translation cannot be mended; a Wen being a more manifest deformity, and more common in Beasts, than the other.

Or Scurvy.] This is that which the Greeks call ἰσχυρά, the Itch.

Or scabbed.] Some take this word to signify the same with the Latin *Impetigo*, i. e. a Ring-worm or Tetter, which spreads in the skin with a dry Scab; tho' others take it for that which they call *Porrigo*, for which I know no English word, unless it be the Mange. The Hebrews take it for the *Porrigo Ægyptiaca*, as *Bochart* observes, a scabby Disease of this kind frequent among the Egyptians.

Ye shall not offer these unto the LORD.] Not so much as present them to be offered in Sacrifice.

Nor make an offering by fire of them upon the Altar unto the LORD.] Much less burn them upon the Altar; for the LORD will not accept such Sacrifices.

Ver. 23. *Either a Bullock or a Lamb that hath anything superfluous.*] This word we had before (which we translate *superfluous*) *ch. xxi. 18.* but it properly signifies the inequality and disproportion that there is between those parts that are pairs, as the Eyes or Legs; and particularly, when one of them exceeds its just bigness, *ex. gr.* when one Leg is longer than it should be.

Or lacking in his parts.] This word signifies just the quite contrary to the other; when one part is less, and more contracted than it should be; one Leg supposed shorter than ordinary. So all the Hebrews understand these words; particularly *Onkelos* and *Jonathan*.

That mayest thou offer for a free-will-offering.] A very learned Person of our own takes these words for an Exception to the foregoing general Rule; that to such defects as these two should not hinder the acceptation of a Beast for a Free-will-offering, tho' not for a Vow; and it must be acknowledged, that is the most plain and simple sense. But the Jews, as he observes, particularly *R. Solomon Jarchi*, expound them otherwise, and will not have this Offering to signify the Sacrifice of such things at the Altar, but the giving them to the Priest for some sacred Use; to be sold, for instance, for the

reparation of the Temple, for which they were accepted. See Dr. Owtram, *Lib. i. de Sacrificiis, cap. 9. n. 2.*

But for a vow, it shall not be accepted.] Free-will-offerings were much different from Vows, there being no obligation upon them to offer the former, as there was to offer the latter: and a less perfect Creature would be accepted in the one case, tho' not in the other.

Ver. 24. *Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut.]* That is, as the Hebrews interpret it (and so do the LXX and the Vulgar) any Beast whose Testicles were *compressed* or *bruised*, &c. for these four ways they used to *castrate* a Lamb (for instance) and make it a Wether; and so they did with Kids and Calves, as Bochart observes out of Aristotle and others, in his *Hierozycon, P. i. Lib. ii. cap. 46.*

Neither shall you make any offering thereof in your land.] The word *Offering* is not in the Hebrew, and this passage may be thus exactly translated, *Neither in your Land shall ye make, or do.* So the LXX, the sense of which the *Vulgar* expresses by adding the word *this, i. e.* the fore-named *Castration*, either by compression, or contusion, or any way; for Josephus saith, it was unlawful for them to geld any Creature; which was prohibited, to keep them from doing so with Men, which they were taught to be abominable. And these words suggested as much, being thus translated, *Neither in your Land shall it be done.* See Selden, *Lib. vii. de Jure Nat. & Gent. cap. 3. p. 799.*

Ver. 25. *Neither from a strangers hand.]* By Bennechar, the Son of a Stranger (as it is in the Hebrew) who is called (*ch. xxv. 47.*) a *Stranger and Sojourner* (*viz.* a Gentile that dwelt among them) is meant a pious Man of another Nation, who had renounced Idolatry, and abstained from Blood, and observed the rest of the Precepts of the Sons of Noah (as they called them) but was not Circumcised, which would have obliged him to the whole Law of Moses. Such Persons, being worshippers of the true God, were permitted to bring him Sacrifices to be offered at his Altar. See Grotius, *Lib. i. de Jure Belli & Pacis, cap. i. sect. 16. n. 3.*

Shall ye offer the bread of your God from any of these.] Some have taken these words, as if no Sacrifice was to be accepted from a Gentile, but only Money, with which the Priest might buy a Sacrifice, and offer it for him. But this is confuted by *ver. 18.* and here it is evident, he only forbids them to accept of any Sacrifice which had the fore-named blemishes, from a Gentile, who might think them not unacceptable, because the Gentiles made no scruple to offer such as these last mentioned to their Gods, tho' their Laws, in some places, were against it. *The Bread of your God:* The Hebrews understand hereby to be meant, only *Burnt-offerings*; which Maimonides saith, were accepted from a Gentile, even *Burnt-offerings* of Birds, tho' he had yet renounced Idolatry. But they were not to accept from him *Peace-offerings* or *Meat-offerings*, or Sacrifices for *Sins of Ignorance* (*ch. iv. 27.*) or *Trespass-offerings* (men-

tioned *ch. vi. 6.*) nor was a *Burnt-offering* to be accepted, unless it was a *Free-will-offering*, or a *Vow*, as Mr. Selden observes, *Lib. iii. de Jure Nat. & Gent. cap. 4.* But if he brought such spontaneous Offerings as had the fore-mentioned blemishes, the Priest was to reject them (tho' the Gentile might say they were such as had been accepted by his Gods) or else he was to be scourged. So this Law is briefly expounded by the Jews, when they reckon it up among their Precepts, that *a defective Sacrifice is not to be accepted, no not from the hand of a Gentile*; as he observes in the same Book, *cap. 7.* where he discourses at large on this Subject. And it need not seem strange a Gentile should bring any such Sacrifices (when their Laws, as I observed before, required a choice to be made) for they were not so curious in their choice, as the Hebrews; but, as Tertullian upbraids them, sacrificed *eneſta, tabidosa, & scabiosa, Apolog. adv. Gentes, cap. 13.* which the better sort of people, perhaps, did not offer, but the vulgar did: and the Priests made no scruple to accept them.

Because their corruption is in them, and blemishes be in them.] The word *corruption* seems particularly to relate unto the forementioned *castration*, for it signifies such a Corruption as is the destruction of any Member. See Bochart in his *Hierozycon, P. ii. Lib. v. cap. 4.* and *blemishes* relate to other defects, which made them unacceptable; *twelve* of which, as I said, are here mentioned; but the Hebrews look upon them only as Examples and Specimens of other the like defects, which they make in all to be *fifty*; as I observed before out of Selden, *Lib. ii. de Success. ad Pontific. cap. 5.* Maimonides gives us a Catalogue of them in his Treatise of *Entrance into the Sanctuary, cap. 7.* but to make up that full number, he is constrained to add these three, which have no example among the twelve here mentioned, *viz.* such as *tremble by age*, or by *some disease*, or are *torn by wild Beasts.*

Ver. 26. *And the LORD spake unto Moses, saying.]* These Laws following being of the same nature, were in all likelihood delivered at the same time with the foregoing.

Ver. 27. *And when a Bullock, or Sheep, or Goat, is brought forth.]* These were the only Beasts that were allowed to be sacrificed, *ver. 19.*

Then it shall be seven days under the dam, and from the eighth day and thenceforth, it shall be accepted for an offering, &c.] They were not fit for Food when they were not seven days old, and therefore not for Sacrifice; which was the *Bread* or *Food* of God, as it is called *ver. 25.* but this hath been sufficiently explained before, *Exod. xxii. 30.* I shall only add, that I have since observed that P. Cunæus hath briefly expressed the sense of Maimonides, which I there represented (*Lib. iii. de Republ. Hebræor. cap. 5.*) and that the Gentiles were so far from offering Creatures so young, that they thought them fittest for Sacrifice, when they were two years old; as appears from the words of Virgil before-mentioned,

—Maſtant leſtas de more bidentes.

where Servius saith that *bidentes* were so called, because

because they were *biennes*, two years of age ; for it was not lawful to sacrifice those that were younger, nor those that were older.

Ver. 28. *And whether it be Cow, or Ewe, ye shall not kill it and her young both in one day.*] Lest the young one, saith *Maimonides*, should happen to be killed before the Dam; which would have given the greatest grief to her, *More Newoch. p. iii. cap. 48.* Any thing that look'd like Cruelty, therefore, was by this Law banished from among them; for they might not so much as kill both the Young and the Dam on the same day, to offer them to GOD himself; of which he is here speaking.

Ver. 29. *And when ye will offer a Sacrifice of Thanksgiving unto the LORD.*] He had mentioned *Freewill-offerings* and *Vows* before, *ver. 21.* and now briefly touches upon the third sort of *Peace-offering.* See *ch. vii. 15, 16.*

Offer it at your own will.] Male or Female; of the Herd, or of the Flock, *ch. iii. 1, 7, 12.* Or the meaning may be (as hath been often said) *He shall offer it in such a manner, as that it be accepted.* See *ch. i. 3.*

Ver. 30. *On the same day it shall be eaten, &c.*] See *ch. vii. 15.*

Ver. 31. *Therefore shall ye keep my Commandments and do them, &c.*] Because he had said before, *ver. 30.* and now repeats it again in the conclusion of this Verse, *I am the LORD:* To whom they owed obedience; especially when he required they should reverently use all holy things.

Ver. 32. *Neither shall ye profane my holy Name.*] This may refer either to what goes before, (that they should not make him and his Service contemptible, by offering such things as were defective, &c.) or, be taken as a Precept by it self. And then the Name of GOD was profaned *three* ways, (as Mr. *Selden* observes) besides the most grievous of all, by Blasphemy. Either when a Man, for fear of death, violated the Divine Law; or when he contemptuously and wantonly broke any Precept; or when a Man of great note, for Knowledge and Piety, gave a Scandal to others by doing such things, as were not perhaps directly against the Law, yet made him lose all his Authority. See *lib. ii. de Jure Nat. & Gent. juxta Disc. Hebr. cap. 10.*

But I will be hallowed among the Children of Israel.] Either by the observation of his Laws, or by punishing those who transgressed them: for so his phrase is used, *ch. x. 3.*

I am the LORD which hallow you.] Have separated you to my self, as a special People, from all others by Laws different from theirs, and more excellent.

Ver. 33. *That brought you out of the Land of Egypt, to be your GOD.*] And moreover distinguished you from all others, by singular Benefits; particularly by delivering you from the most grievous Slavery, that I might make you a happy People.

I am the LORD.] When you remember my Benefits, remember I am your Sovereign, who expect your Obedience.

C H A P. XXIII.

Ver. 1. **A**ND the LORD spake unto Moses, saying.] All the Laws in this Chapter were delivered at one time, not long after the former.

Ver. 2. *Speak unto the Children of Israel*] Who were highly concerned to observe all the Solemnities enjoined in this Chapter, in such a manner as GOD required.

And say unto them, concerning the Feasts of the LORD.] It hath been anciently observed, that *φιλόστοι οἱ Σύροι*, the Syrians were great lovers of Feasts. Which made it the more reasonable (if they were so in Moses his days) that the Israelites, who were to be their Neighbours in the Land of Canaan, should have so many Feasts appointed them, weekly, monthly and yearly; all in honour of their GOD. From whence they are called *Feasts of the LORD.* But this word *MOED*, which we translate a *Feast*, properly signifies an *Assembly*. And so Mr. *Thorn-dike* would have it here translated; because the name of *Feasts* is proper to those Solemnities which are to be celebrated with joy and cheerfulness; whereas under this general word *Moed* is comprehended the Day of Atonement, which is one of the *Assemblies* here named, *ver. 27.* but was no *Feast*; being to be observed with the greatest Humiliation and Affliction that could be expressed. He therefore exactly translates these words in this manner; *The Assemblies of the LORD* (for the word *concerning* is not in the Hebrew) *which ye shall proclaim for holy Convocations, these are my Assemblies:* See *Religious Assemblies, chap. ii.* All that can be said for our Translation is, that the Day of Atonement being a Day of Rest from all Labour, it may go under the Name of a *Feast*, in opposition to working days

Which ye shall proclaim.] Or call, by the sound of the Trumpet, which the Priests were to blow upon these days, *Numb. x. 10.*

To be holy Convocations.] The Hebrew word (*Mikra*) which here signifies a *Convocation*, signifies also *reading*, *Neb. viii. 8.* For on these days they were called to assemble together to hear the Law read to them, as well as to offer Sacrifice, and make their Prayers to GOD, with Thanksgiving for his Benefits.

Even these are my Feasts.] Or *my Assemblies*, as I said before; the first of which was the Sabbath, then the Passover, Pentecost, the Beginning of the New Year, the Day of Atonement, and the Feast of Tabernacles: which are all contained under the general word *Moed*, and none besides.

Ver. 3. *Six days shall work be done.*] They were allowed all these for any sort of business, wherein they pleased to employ themselves.

But the seventh day is the sabbath of rest.] See *Exod. xx. 9, 10. xxxi. 15.* This was the greatest of all Solemnities appointed for all Assemblies, returning once every week; and therefore is set in the head of all the rest; from which it seems to be distinguished, *ver. 37, 38.* And accordingly in the next Verse, having here mentioned

reparation of the Temple, for which they were accepted. See Dr. Owtram, *Lib. i. de Sacrificiis, cap. 9. n. 2.*

But for a vow, it shall not be accepted.] Free-will-offerings were much different from Vows, there being no obligation upon them to offer the former, as there was to offer the latter: and a less perfect Creature would be accepted in the one case, tho' not in the other.

Ver. 24. *Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut.]* That is, as the Hebrews interpret it (and so do the LXX and the Vulgar) any Beast whose Testicles were *compressed* or *bruised*, &c. for these four ways they used to *castrate* a Lamb (for instance) and make it a Wether; and so they did with Kids and Calves, as Bochart observes out of Aristotle and others, in his *Hierozyicon, P. i. Lib. ii. cap. 46.*

Neither shall you make any offering thereof in your land.] The word *Offering* is not in the Hebrew, and this passage may be thus exactly translated, *Neither in your Land shall ye make, or do.* So the LXX, the sense of which the *Vulgar* expresses by adding the word *this, i. e.* the fore-named *Castration*, either by compression, or contusion, or any way; for Josephus saith, it was unlawful for them to geld any Creature; which was prohibited, to keep them from doing so with Men, which they were taught to be abominable. And these words suggested as much, being thus translated, *Neither in your Land shall it be done.* See Selden, *Lib. vii. de Jure Nat. & Gent. cap. 3. p. 799.*

Ver. 25. *Neither from a strangers hand.]* By Bennechar, the Son of a Stranger (as it is in the Hebrew) who is called (*ch. xxv. 47.*) a *Stranger and Sojourner* (*viz.* a Gentile that dwelt among them) is meant a pious Man of another Nation, who had renounced Idolatry, and abstained from Blood, and observed the rest of the Precepts of the Sons of Noah (as they called them) but was not Circumcised, which would have obliged him to the whole Law of Moses. Such Persons, being worshippers of the true GOD, were permitted to bring him Sacrifices to be offered at his Altar. See Grotius, *Lib. i. de Jure Belli & Pacis, cap. 1. sect. 16. n. 3.*

Shall ye offer the bread of your GOD from any of these.] Some have taken these words, as if no Sacrifice was to be accepted from a Gentile, but only Money, with which the Priest might buy a Sacrifice, and offer it for him. But this is confuted by *ver. 18.* and here it is evident, he only forbids them to accept of any Sacrifice which had the fore-named blemishes, from a Gentile, who might think them not unacceptable, because the Gentiles made no scruple to offer such as these last mentioned to their Gods, tho' their Laws, in some places, were against it. *The Bread of your GOD:* The Hebrews understand hereby to be meant, only *Burnt-offerings*; which Maimonides saith, were accepted from a Gentile, even *Burnt-offerings* of Birds, tho' he had yet renounced Idolatry. But they were not to accept from him *Peace-offerings* or *Meat-offerings*, or Sacrifices for *Sins of Ignorance* (*ch. iv. 27.*) or *Trespass-offerings* (men-

tioned *ch. vi. 6.*) nor was a *Burnt-offering* to be accepted, unless it was a *Free-will-offering*, or a *Vow*, as Mr. Selden observes, *Lib. iii. de Jure Nat. & Gent. cap. 4.* But if he brought such spontaneous Offerings as had the fore-mentioned blemishes, the Priest was to reject them (tho' the Gentile might say they were such as had been accepted by his Gods) or else he was to be scourged. So this Law is briefly expounded by the Jews, when they reckon it up among their Precepts, that *a defective Sacrifice is not to be accepted, no not from the hand of a Gentile*; as he observes in the same Book, *cap. 7.* where he discourses at large on this Subject. And it need not seem strange a Gentile should bring any such Sacrifices (when their Laws, as I observed before, required a choice to be made) for they were not so curious in their choice, as the Hebrews; but, as Tertullian upbraids them, sacrificed *eneſta, tabidosa, & scabiosa, Apolog. adv. Gentes, cap. 13.* which the better sort of people, perhaps, did not offer, but the vulgar did: and the Priests made no scruple to accept them.

Because their corruption is in them, and blemishes be in them.] The word *corruption* seems particularly to relate unto the forementioned *castration*, for it signifies such a Corruption as is the destruction of any Member. See Bochart in his *Hierozyicon, P. ii. Lib. v. cap. 4.* and *blemishes* relate to other defects, which made them unacceptable; *twelve* of which, as I said, are here mentioned; but the Hebrews look upon them only as Examples and Specimens of other the like defects, which they make in all to be *fifty*; as I observed before out of Selden, *Lib. ii. de Success. ad Pontific. cap. 5.* Maimonides gives us a Catalogue of them in his Treatise of *Entrance into the Sanctuary, cap. 7.* but to make up that full number, he is constrained to add these three, which have no example among the twelve here mentioned, *viz.* such as *tremble by age, or by some disease, or are torn by wild Beasts.*

Ver. 26. *And the LORD spake unto Moses, saying.]* These Laws following being of the same nature, were in all likelihood delivered at the same time with the foregoing.

Ver. 27. *And when a Bullock, or Sheep, or Goat, is brought forth.]* These were the only Beasts that were allowed to be sacrificed, *ver. 19.*

Then it shall be seven days under the dam, and from the eighth day and thenceforth, it shall be accepted for an offering, &c.] They were not fit for Food when they were not seven days old, and therefore not for Sacrifice; which was the *Bread* or Food of GOD, as it is called *ver. 25.* but this hath been sufficiently explained before, *Exod. xxii. 30.* I shall only add, that I have since observed that P. Cunæus hath briefly expressed the sense of Maimonides, which I there represented (*Lib. iii. de Republ. Hebræor. cap. 5.*) and that the Gentiles were so far from offering Creatures so young, that they thought them fittest for Sacrifice, when they were two years old; as appears from the words of Virgil before-mentioned,

—Matant lectas de more bidentes.

where Servius saith that *bidentes* were so called, because

because they were *biennes*, two years of age ; for it was not lawful to sacrifice those that were younger, nor those that were older.

Ver. 28. *And whether it be Cow, or Ewe, ye shall not kill it and her young both in one day.* Lest the young one, saith *Maimonides*, should happen to be killed before the Dam ; which would have given the greatest grief to her, *More Nechoh. p. iii. cap. 48.* Any thing that look'd like Cruelty, therefore, was by this Law banished from among them ; for they might not so much as kill both the Young and the Dam on the same day, to offer them to GOD himself ; of which he is here speaking.

Ver. 29. *And when ye will offer a Sacrifice of Thanksgiving unto the LORD.* He had mentioned *Freewill-offerings* and *Vows* before, *ver. 21.* and now briefly touches upon the third sort of *Peace-offering.* See *ch. vii. 15, 16.*

Offer it at your own will. Male or Female ; of the Herd, or of the Flock, *ch. iii. 1, 7, 12.* Or the meaning may be (as hath been often said) *He shall offer it in such a manner, as that it be accepted.* See *ch. i. 3.*

Ver. 30. *On the same day it shall be eaten, &c.* See *ch. vii. 15.*

Ver. 31. *Therefore shall ye keep my Commandments and do them, &c.* Because he had said before, *ver. 30.* and now repeats it again in the conclusion of this Verse, *I am the LORD :* To whom they owed obedience ; especially when he required they should reverently use all holy things.

Ver. 32. *Neither shall ye profane my holy Name.* This may refer either to what goes before, (that they should not make him and his Service contemptible, by offering such things as were defective, &c.) or, be taken as a Precept by it self. And then the Name of GOD was profaned *three* ways, (as *Mr. Selden* observes) besides the most grievous of all, by Blasphemy. Either when a Man, for fear of death, violated the Divine Law ; or when he contemptuously and wantonly broke any Precept ; or when a Man of great note, for Knowledge and Piety, gave a Scandal to others by doing such things, as were not perhaps directly against the Law, yet made him lose all his Authority. See *lib. ii. de Jure Nat. & Gent. juxta Disc. Hebr. cap. 10.*

But I will be hallowed among the Children of Israel. Either by the observation of his Laws, or by punishing those who transgressed them : for so his phrase is used, *ch. x. 3.*

I am the LORD which hallow you. Have separated you to my self, as a special People, from all others by Laws different from theirs, and more excellent.

Ver. 33. *That brought you out of the Land of Egypt, to be your GOD.* And moreover distinguished you from all others, by singular Benefits ; particularly by delivering you from the most grievous Slavery, that I might make you a happy People.

I am the LORD. When you remember my Benefits, remember I am your Sovereign, who expect your Obedience.

C H A P. XXIII.

Ver. 1. **A**ND the LORD spake unto Moses, saying.] All the Laws in this Chapter were delivered at one time, not long after the former.

Ver. 2. *Speak unto the Children of Israel*] Who were highly concerned to observe all the Solemnities enjoined in this Chapter, in such a manner as GOD required.

And say unto them, concerning the Feasts of the LORD. It hath been anciently observed, that *φιλόστοι οὖ ζύγοι*, the Syrians were great lovers of Feasts. Which made it the more reasonable (if they were so in Moses his days) that the *Israelites*, who were to be their Neighbours in the Land of *Canaan*, should have so many Feasts appointed them, weekly, monthly and yearly ; all in honour of their GOD. From whence they are called *Feasts of the LORD.* But this word *MOED*, which we translate a *Feast*, properly signifies an *Assembly*. And so *Mr. Thorn-dike* would have it here translated ; because the name of *Feasts* is proper to those Solemnities which are to be celebrated with joy and cheerfulness ; whereas under this general word *Moed* is comprehended the Day of Atonement, which is one of the *Assemblies* here named, *ver. 27.* but was no *Feast* ; being to be observed with the greatest Humiliation and Affliction that could be expressed. He therefore exactly translates these words in this manner ; *The Assemblies of the LORD* (for the word *concerning* is not in the Hebrew) *which ye shall proclaim for holy Convocations, these are my Assemblies :* See *Religious Assemblies, chap. ii.* All that can be said for our Translation is, that the Day of Atonement being a Day of Rest from all Labour, it may go under the Name of a *Feast*, in opposition to working days

Which ye shall proclaim. Or call, by the sound of the Trumpet, which the Priests were to blow upon these days, *Numb. x. 10.*

To be holy Convocations. The Hebrew word (*Mikra*) which here signifies a *Convocation*, signifies also *reading*, *Neb. viii. 8.* For on these days they were called to assemble together to hear the Law read to them, as well as to offer Sacrifice, and make their Prayers to GOD, with Thanksgiving for his Benefits.

Even these are my Feasts. Or *my Assemblies*, as I said before ; the first of which was the Sabbath, then the Passover, Pentecost, the Beginning of the New Year, the Day of Atonement, and the Feast of Tabernacles : which are all contained under the general word *Moed*, and none besides.

Ver. 3. *Six days shall work be done.* They were allowed all these for any sort of business, wherein they pleased to employ themselves.

But the seventh day is the sabbath of rest. See *Exod. xx. 9, 10. xxxi. 15.* This was the greatest of all Solemnities appointed for all Assemblies, returning once every week ; and therefore is set in the head of all the rest ; from which it seems to be distinguished, *ver. 37, 38.* And accordingly in the next Verse, having here mentioned

tioned this as a day by it self, he begins to reckon the *Feasts* or *Assemblies* of the LORD. And the reason why this day was made a *Sabbath* of *Rest*, was, because GOD himself then rested from his Works. In memory of which they were to keep this Day free from all Labour, that the belief of the Creation of the World might be fixed in their Minds; or, as *Maimonides* phrases it, (*More Nechoch. p. ii. cap. 113.*) *a belief that nothing is coævous with GOD.* Whence that saying of theirs (mentioned by *Aben-Ezra*) *Whosoever doth any work upon the Sabbath-day, denies the work of the Creation.*

Ye shall do no work therein.] They were commanded so to rest on this day from all bodily labour, as not to kindle a fire, to dress the meat they eat upon it: which is not required upon any other Day, but only the great Day of Expiation, (*ver. 28, 30.*) Concerning these two days alone it is said, *Thou shalt do no work upon it:* but of the days of other Assemblies, no more is said but this, *Thou shalt do no servile work therein, ch. v. 7, 8, &c.* that is, only such work as they were wont to put their Slaves to do, was prohibited. For tho' they might not bake, nor boil their Meat on the Sabbath-day, *Exod. xvi. 23.* nor on the day of Expiation, *ver. 28.* of this Chapter; yet on other solemn days they might make provision for their Tables, *Exod. xii. 16.* where *Aben-Ezra* notes of none of the solemn Assemblies, besides the Sabbath and the day of Atonement, it is said **NO MANNER OF WORK:** only of the Passover he saith it, and addeth an exception of the meat of the Soul; that is, what was requisite for the Sustenance of Nature: As our Mr. *Thorndike* observes, in the place before quoted.

It is the Sabbath of the LORD in all your dwellings.] To be kept holy in honour of the LORD, by every man wheresoever he dwelt: For they had Synagogues for Worship in all their Towns; tho' most of the other Assemblies could be held only in the place where the Sanctuary, and afterwards the Temple was; whither all their Males went up thrice a year at the great Festivals. *Aben-Ezra* therefore thus glosses upon these words, **IN ALL YOUR DWELLINGS,** in your Land, and out of your Land; at home and upon the way: To show that the Command, *Exod. xxxv. 3.* (*You shall kindle no fire throughout your habitation on the Sabbath-day*) was to be observed not only whilst they lived upon *Manna* in the Wilderness, (when GOD gave them a double portion on the sixth day, that they might prepare it against the Sabbath, *Exod. xvi. 5, 29.*) but in all places, wheresoever they dwelt afterwards.

Ver. 4. These are Feasts of the LORD.] Now follow the solemn Assemblies which are to be kept by this Ordinance of mine; besides that of the seventh Day, which was celebrated from the beginning.

This looks like a *Title* to all that ensues.

Even for holy convocations.] Solemn Meetings of the People, who were called together to celebrate the Mercies of God with Sacrifices of Thanksgiving and publick Rejoicings. Such there were in all Nations, who had their *πανεργίαι*, (as the Greeks called them) *general Assem-*

blies of all the Country, to do honour to their Gods. As in *Egypt*, we are told by *Herodotus*, *lib. ii. cap. 59.* they did once a year *πανεργίαν* in honour of *Isis*, *Mars*, and *Diana*. The like was in other Nations, as every body knows.

Dr. Hammond hath observed something concerning this phrase *holy Convocations*, upon *St. Matth. xx. not. c.*

Which ye shall proclaim in their season.] Or in their appointed times: which here follow.

Ver. 5. On the fourteenth day of the first month.] See *Exod. xii. 18.*

At even.] See *Exod. xii. 6.*

Is the LORD's Passover.] See *Exod. xii. 27.*

Ver. 6. And on the fifteenth day of the same month is the Feast of unleavened bread unto the LORD, &c.] That is, then the seven days of eating unleavened Bread were to begin, *Exod. xii. 15.*

Seven days ye must eat unleavened bread.] See *Exod. xii. 19, 20.*

Ver. 7. On the first day ye shall have an holy Convocation.] *Exod. xii. 16.*

Ye shall do no servile work therein.] Such days as these were not observed so scrupulously as the seventh day of every week, on which (as I observed before) they might not boil nor bake, *i. e.* prepare their Meat; which on this day was allowed, as appears from the place last named in *Exodus*. Nor might they stir out of their place, *i. e.* take a Journey on the Sabbath, *Exod. xvi. 29.* but on this day they might: as appears from *Deut. xvi. 7.* where having sacrificed the Passover, and eaten it on the fourteenth day at Even, they have leave given them to go home the next Morning, which was the first day of unleavened Bread. For on this very day, betimes in the morning, they came out of *Egypt*, and travelled from *Rameses* to *Succoth*. But *servile work* therefore we are to understand their ordinary Labours on other days, from which both they and their Servants were to abstain on this day: Which it was the custom of all Nations to forbear, upon such great Solemnities, as *Strabo* informs us, *lib. x.* where he saith, *Κοινὴν τὴν τοῦ ἑλληνικῶν καὶ βαρβάρων ἐστὶ τὸ τὰς ἱεροποιῶν μετ' ἀνεσιῶς ἐορταστικῶς ποιεῖναι.* This is common both to Greeks and Barbarians, to keep their holy days, with a festival remission of their labours.

Ver. 8. And ye shall offer an offering made by fire seven days unto the LORD.] These were not merely idle times, but days for Divine Service; about which there is a particular direction given afterwards, *Numb. xviii.* from the 19th to the 25th, where the Sacrifices for every one of the seven days are prescribed. And tho' there is no mention of any particular work of the moral Service of GOD upon these days (no more than there is of that Sanctification of the Sabbath-day) yet the Jews were not so blind, but that they were able to perceive the spiritual Service of GOD, by Prayers, and Praises, and hearing the Law, and meditating upon GOD's works, was required on these days, especially on the Sabbath: which appears from *Josephus*, and *Philo*, and divers others of their later Writers.

In the seventh day is an holy Convocation.] *Exod. xii. 16.*

Ye shall do no servile work therein.] It was to be observed as the first day of the seven; that the Feast might conclude as it began.

Ver. 9. *And the LORD spake unto Moses, saying.]* Tho' the following Command could not be yet practised; yet he would have them take a particular notice of it, as no less solemnly enjoined than the foregoing.

Ver. 10. *Speak unto the Children of Israel.]* They being all concerned in this Precept.

And say unto them, when ye be come into the Land which I give unto you.] In the Wilderness they sowed no Corn, and therefore could not be obliged by this Precept till they came to Canaan: nay, till they had driven out the old Inhabitants, and GOD had given them rest in the Land of Promise; as Moses himself seems to expound it, *Deut. xii. 10, 11.*

And shall reap the harvest thereof.] Begin to reap it, as it is explained, *Deut. xvi. 9.*

Then shall ye bring a sheaf.] Or an *handful*, as it is translated in the Margin of our Bibles. And there was the very same custom among the Heathen, to bring *δράγμα*, an handful of the new Corn to be offered to their Gods; as *Diodorus Siculus* saith the practice was among the *Egyptians*.

Of the first-fruits.] There were several things comprehended under the name of *First-fruits*, which are commanded to be offered unto GOD, *Exod. xxiii. 19.* The *Greeks* have accurately distinguished them by proper and peculiar Names. *Πρωτότοκα* were the first-born of Men or of Cattle, mentioned, *Exod. xiii.* Then *Πρωτογενήματα* were the first Corn that was ripe, or the first fruit of Trees, which they brought from the Field, or from their Plantations, before they eat any themselves. And then *Ἀπαρχαί* (which the Hebrews call *Terumoth*, or *Trumoth*) were the First-fruits of their Wine and Oil (*Numb. xviii. 12.*) and the first Loaves or Cakes made of their Wheat, mentioned below *ver. 17.* See there.

Of your harvest.] Of Barley-harvest, which began at the *Passover*, when they offered the First-fruits here mentioned; as Wheat-harvest began at *Pentecost*, when they offered the First-fruits mentioned *ver. 17.* as at the Feast of *Tabernacles* those of the Vine, and other Fruit-trees, were brought and offered. And so much weight was laid on this, and there were so many of them, and such care taken of their payment, because this was held by all Mankind as a principal part of Religion, to make this early Acknowledgment to GOD for his Goodness; insomuch, that they who offered no First-fruits were looked upon as Atheists. So *Porphyry*, *Lib. 3. περὶ Αποχῆς, sect. 78.* And indeed this was a practice derived from the beginning of the World, *Gen. iv. 3, 4.* *Aristotle* himself testifies as much, when he saith, *Lib. viii. ad Nichomachum, Αἱ ἀρχαῖαι θυσίαι καὶ σύνοδοι, &c.* The ancient Sacrifices and Assemblies were after the carrying in the Harvest, when they offered the First-fruits, *μάλιστα ἢ ὡς τότε ἐχολάζον τοῖς καιροῖς, for they chiefly relaxed themselves at those Seasons.*

Unto the Priest.] Who offered part of it to GOD, and had the rest himself. For thus the Jews describe the gathering and offering of

them. On the Evening of the first Day of the Passover-week, some were ordered by the *Sanhedrim*, to take Sickles and Baskets, &c. and go out when it was dark (having a great Company with them) and cut a Sheaf of Corn; which they brought into the Court of GOD's House, and parcht it, (as may be gathered from the second Chapter of this Book, *ver. 14, 15, 16.*) and having ground it, they sifted it often (no less than thirteen times) till it was very fine Flour. After which they took out a Tenth-deal (an Omer, which was the tenth part of an Ephah) and brought it to the Priest, who took out an handful, and put it on the Altar with Oil and Frankincense; and the remainder he had for himself. See Dr. *Lightfoot* in his *Temple Service, Chap. xiv. sect. 2.* Dr. *Owtram de Sacrificiis, Lib. i. cap. 8. n. 6.* And *J. Wagenfeil* upon *Sota, cap. 2. Annot. 11.*

Ver. 11. *And he shall wave the sheaf before the LORD.]* They did not offer the Corn green in the Ears (as I observed in the foregoing Verse) but parcht, dried, ground, and searfed; and then they waved a Tenth-deal of the Flour, which came from the Sheaf, as a present to the LORD of the whole Earth.

To be accepted for you.] To procure GOD's Blessing upon the rest of the Harvest; and that they might have liberty to use the Corn it produced: Which it was not lawful for them to do, till the First-fruits were given to GOD.

On the morrow after the Sabbath the Priest shall wave it.] We are not to understand by the Sabbath the seventh day's Rest, which was the Opinion of the Sadducees, as *R. Levi ben Gersom* tells (upon the fifth of *Josua*) but the Day here mentioned, *ver. 7.* which was a kind of Sabbath, because no servile work might be done therein. And therefore this morrow after the Sabbath was the sixteenth Day of Nisan, or the next Day to the first of Unleavened Bread. So the LXX translate it, *τῇ ἐπαύριον τῆς πρώτης, the morrow after the first:* And *Josephus* more plainly, *τῇ δευτέρᾳ τῆς ἑξήκοντος ἡμέρας, &c. on the second day of Unleavened Bread, which is the sixteenth day of the Month, &c. Lib. iii. Antiq. cap. 10.* This was the first of the fifty Days, which they reckoned till Pentecost, *ch. v. 15.* and was the Day on which Manna ceased when they came into Canaan, because then they eat of the Fruits of that Country (*Josb. v. 10, 11, 12.*) And indeed it was not lawful for them (as I said before) to eat of the Fruits of the Earth, till after the Passover; because then the Sheaf of the First-fruits was waved, which consecrated the rest of the Corn. And so GOD continued Manna to them, till they had other Food to eat.

Ver. 12. *And ye shall offer that day when ye wave the sheaf, an he-lamb without blemish, &c.]* Tho' this Day was not so holy as the first Day of Unleavened Bread, yet it was a part of the Festival, and was called *Moed katon*, a lesser Solemnity; as all the rest of the Days were between the first and the seventh. And therefore a special Offering is here ordered upon this Day, besides the daily Burnt-Sacrifice; and besides the Sacrifice which was appointed (*ver. 8.*) to be offered upon every one of the seven Days.

Ver. 13. *And the Meat-offering thereof shall be two Tenth-deals of fine flour, &c.*] I observed before (upon the second Chapter, ver. 1.) that all sorts of Bread might be offered to GOD, as being a very ancient Sacrifice, and commonly used at every Table; for which reason Wine also is here ordered; but it was to be simple Wine, not mixed, as was the Heathenish Custom. Salt also was added (*ch. ii. 13.*) as common at all Tables; but no Honey, nor Leaven, which Mens Superstition had introduced, (and therefore expressly forbidden in that place, ver. 11.) as it did also Milk, and Herbs, and Leaves of Trees; not a word of which is to be found in the Law of Moses. But here it is observable, that he commands two Tenth-deals of fine Flour to be offered; whereas one Tenth was the common Meat-offering (*Exod. xxix. 40.*) Because, as one of them was a necessary attendant on the Lamb (mentioned before ver. 12.) so the other was in honour of the Day, which was a lesser kind of Festival.

And the Drink-offering thereof shall be of wine, the fourth part of a hin.] Here is not a double proportion of Wine ordered, but the usual quantity; because, perhaps, this was a Thanksgiving only for their Corn, not for their Vintage, which came afterwards.

Ver. 14. *And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day, that ye have brought an offering to your GOD.*] It was not lawful for them to reap, and therefore not to eat any of the Fruits of the Earth, till the forenamed First-fruits were offered, as an acknowledgment to the Donor of them. For nothing was more just and equal, all Men thought, than to give some part to him, who gave to them all they had; and in the first place, to give him his due, before they took any thing to themselves. The Romans in this expressed the sense of all Mankind; who, as Pliny tells us, *lib. xviii. cap. 2. Ne gustabant quidem novas fruges, aut vina, antequam Sacerdotes primitias libassent*, did not so much as taste of their Corn or Wine, till the Priests had offered the First-fruits.

It shall be a statute for ever, &c.] As long as their Polity lasted.

In all your dwellings.] Throughout the whole Land of Canaan.

Ver. 15. *And ye shall count unto you from the morrow after the Sabbath.*] From the sixteenth day of Nisan, or the second day of Unleavened Bread; which was the morrow after the Sabbath, ver. 11.

From the day that ye brought the sheaf of the Wave-offering.] This is added only as a fuller description of the time, from which they were to count.

Seven Sabbaths shall be compleat.] Seven whole Weeks, reckoning that day from which the account begun, for the first day of the first of those Weeks; which made 49 days in all. Maimonides thinks it was for the honour of this great day of Pentecost, that they were to count the days till it came; just as a Man, saith he, who expects his best Friend, is wont to tell the days and hours till he arrive, *More Nevoch. P. iii. c. 43.* And therefore the present Jews begin

this Supputation, with a solemn Prayer, saying, *Blessed art thou, O LORD our GOD, the LORD of the World, who hast sanctified us with thy Precepts, and commandest us to number the days of Harvest: and this is the first day.* And thus they go on to pray till the seventh day, when they add, *Now there is one Week:* and so they proceed in the same Prayers to the Evening of Pentecost. Which Feast they not being able now to keep, as the Law appoints, they pray to GOD every day, after they have done counting, that he would restore Jerusalem and the Temple; and then they promise to do all that is here prescribed. And this counting in some places is performed publicly in their Synagogues; yet so that every Master of a Family is bound every Night to do it at home: see Buxtorf. *Synag. Judaica, cap. xx.*

Ver. 16. *Even unto the morrow after the seventh Sabbath shall ye number fifty days.*] The next day after the seventh Sabbath (or Week) made just fifty days: from which this Feast was called Pentecost: and in the Old Testament, the Feast of Weeks, because it began the next day after the seven Weeks before-mentioned, *Exod. xxxiv. 22.*

And ye shall offer a new Meat-offering to the LORD.] Viz. Of new Corn made into Loaves, as it follows in the next Verse: which was the First-fruits of Wheat-harvest, as the place before-mentioned tells us, *Exod. xxxiv. 22.*

This day the Samaritans take to have been the first day of the Week, after the very Letter of this Law; which is thus made out by the great Primate of Ireland: Our blessed LORD being slain at the Feast of the Passover, the whole Sabbath following (which was the first day of Unleavened Bread) he rested in his Grave. The next day after that Sabbath, the Sheaf, or Omer, of the First-fruits of the Barley-harvest was offered to the LORD; when Christ rose from the dead, and became the First-fruits of them that slept. From this day was the account taken of the seven Sabbaths, or Weeks: and upon the morrow after the Seventh (that is, upon our Lord's-Day) was celebrated the Feast of Weeks; which is called the day of the First-fruits, *Numb. xxviii. 26.* because then were offered the First-fruits of their second, or Wheat-Harvest; and therefore called the Feast of Harvest, (*Exod. xxiii. 16.*) because then was the principal, and the Conclusion of the whole Harvest of the Year. Upon which day the Apostles, having themselves received the First-fruits of the Spirit, begat three thousand Souls, thro' the Word of Truth; and presented them as the First-fruits of the Christian Church unto GOD, and unto the Lamb. Now the matter being so ordered by GOD, that in the observation of the Feast of Weeks, the seventh day of the Week (the Jewish Sabbath) was purposely passed over, and that great Solemnity kept upon the first day of the Week, no wonder the Christian Church hath appropriated that day, instead of the Seventh, for the Service of GOD.

Ver. 17. *Ye shall bring out of your habitations.*] These Oblations seem to have been offered at a common charge, in the name of the whole Nation; which is the reason of this phrase, *Out of*

of your habitations. For to affirm, as some do, that *two Loaves* were to be brought out of every House, or, at least, out of every Town, is absurd; for they may as well say *seven Lambs* (as it follows) which were offered with this Bread, were to be furnished in like manner out of every Family or Town.

Two Wave-Loaves, of two Tenth-deals.] A double proportion, as before, *ver. 13.* which was presented to GOD, the LORD of the whole World, by waving them to all quarters. Each Loaf did not contain two Tenth-deals; but there was one in each Loaf.

They shall be of fine flour.] Of Wheat.

They shall be baken with leaven.] And therefore were not burnt upon the Altar (for that was unlawful, *Lev. ii. 11, 12.*) but wholly given to the Priests. Whence it was, as the Jews observe, that the Bread accompanying their Peace-offerings of Thanksgiving were leavened, (*chap. vii. 13.*) and not burnt on the Altar, but entirely given to the Priests, the Servants of GOD, who attended at his Altar, that they might feast together with him.

They are the First-fruits unto the LORD.] Other First-fruits are mentioned, *ver. 10.* but these were the principal, being the First-fruits of Wheat-harvest, which, with all the rest, are exactly enumerated by *Nehemiah, ch. x. 35, 36, 37.* And that Place of *Pliny*, mentioned *ver. 14.* seems to prove that the Heathen offered both the first of their Fruits before they brought them out of their Fields and Vineyards, and also the first of what was made of them after they were brought home; which they did partly out of gratitude to GOD, to thank him for making the Year fruitful, and partly to pray him to grant fruitful Seasons for the future.

Ver. 18. And ye shall offer with the Bread seven Lambs without blemish, &c.] This being a great day, and Burnt-offerings being the noblest sort of Sacrifice, purely in honour of GOD, a greater number, both of Lambs and other Creatures, are required upon this Solemnity.

And one young Bullock, and two Rams.] In *Numb. xxviii. 27.* it is said, *Two young Bulls, and one Ram*, besides the seven Lambs. Perhaps they were left to their liberty, either to bring one young Bullock and two Rams, or one Ram and two young Bulls; or else those mentioned in *Numbers* were distinct Sacrifices, besides those here mentioned: And so *Josephus* saith, *Lib. iii. Antiq. cap. 10.* that there were offered unto this day *three* young Bulls, *two* Rams, (it should be *three* Rams) and *fourteen* Lambs; all which were offered, besides the Morning and Evening Sacrifice of every day.

They shall be a Burnt-offering to the LORD, with their Meat-offering, &c.] There being all sorts of Sacrifices prescribed for the great Solemnity of this Day, he mentions the Burnt-offering in the first place, because it was the principal, and offered next to the two Loaves.

Ver. 19. Then shall ye sacrifice one Kid of the Goats for a Sin-offering.] Next followed the Sin-offering; which, for a particular Sin of the Congregation, was a *Bullock*, *chap. xviii. 14.*

but for the Sins of the Nation in general, only a *Kid of the Goats*: For, as *Maimonides* observes, (*More Nevoch. p. iii. cap. 46.*) the more grievous the Sin was, the viler the Sacrifice; there being no greater Sin than Idolatry, nor viler Sacrifice than a She-goat; and yet this was the Expiation of that Sin, as they interpret; *chap. iv. 27. Numb. xv. 17.*

And two Lambs of the first year, for a Sacrifice of Peace-offerings.] Double the number to what was commonly offered; for this being an high day, all sorts of Sacrifices (as I said before) were offered (*Burnt-offerings, Sin-offerings, and Peace-offerings*) upon it, and in greater proportions (except the Sin-offering) than on other days. And these were the only *Peace-offerings* of the whole Congregation of *Israel*, offer'd only at this one time of the year, and never else.

Ver. 20. And the Priest shall wave them with the Bread of the First-fruits, for a Wave-offering before the LORD.] These Sacrifices, with the *Trespass-offering* for a Leper, (*chap. xiv. 12, 24.*) were the only Offerings that were waved about towards all the corners of the World. So *Abarbanel* upon this place: *The waving was performed by the Priest, who reached them out, upward and downward, this way and that way, towards the six quarters of the world; to shew that the Earth is the LORD's, and the fulness thereof; or, as R. Levi ben Gersom* speaks, that they might understand the *Providence of GOD is every where, above and beneath, in every corner of the World.*

With the two Lambs.] This seems to signify the fore-named *Burnt-offering* and *Sin-offering* were thus waved, as well as these *Peace-offerings*; that is, some part of them all, in the name of the rest; for the Priest could not wave the whole Body of them, they were so heavy.

They shall be holy to the LORD for the Priest.] Who had not only the Breast and the Shoulder, (as was usual;) but all the flesh of these *Peace-offerings* (their Blood being sprinkled, and their Inwards burnt) was given unto him, to be eaten by the Males among the Priests, in the Court of the Sanctuary, even as the *Sin-offerings* were: For these *Peace-offerings* being (as I before noted) the only *Peace-offerings* of the whole Congregation; were reckoned among the *most holy* things; whereas the *Peace-offerings* of private Men were *less holy*, as *Dr. Lightfoot* observes, in his *Temple Service, cap. viii. sect. 4.* And the true reason why the Priest had all the Flesh of these Sacrifices, was, because they being for the whole Congregation, the Offerers were too many, to have any portion of them distributed among them.

Ver. 21. And ye shall proclaim on the self-same day.] Before the Solemnities began.

That it may be an holy Convocation to you.] See *ver. 4.* The reason of this holy Assembly, was partly to commemorate GOD's great Goodness, in giving the Law from Mount *Sinai*, on the *fiftieth* day after their coming out of *Egypt*, (which was the chief end of GOD's bringing them from thence, as *Maimonides* speaks, *p. iii. More Nevoch. cap. 43.*) and partly to thank him for giving them such fair hopes of completing their Harvest, which had been begun at the Passover.

Ye shall do no servile work therein.] It was to be observed as the first and the last days of Unleavened Bread, (*ver. 7, 8.*) with such a Rest, as made it little different from a Sabbath. And that *great Vision*, (as *Maimonides* calls it) at the giving of the Law, lasting but one day, was the reason the memory of it was celebrated only for one day in the year; whereas the Feast of Unleavened Bread lasted seven days, for one day was not sufficient to make them sensible enough of the Affliction they endured in *Egypt*. But, perhaps, one day only was appointed at *Pentecost* to be free from all servile Work, because of the great Business of Wheat-harvest, which was then coming on, and could not permit them to be so much at leisure, as they were when the Fruits of the Earth were all gathered. Then they kept a Feast seven days, (*ver. 39.*) as they did at the beginning of Barley-harvest, when the Feast of Unleavened Bread was held: At which time, Harvest did not come on so fast, as it did at *Pentecost*; for the First-fruits then were of green Corn, parched, and dried, and offered to GOD, for the hope they had he would bring the rest to maturity.

Ver. 22 And when ye reap the Harvest of your Land, thou shalt not make clean riddance of the corners of the Field, &c.] This Precept hath been sufficiently explained before, *chap. xix. 9, 10.* only the occasion of its repetition here ought to be observed, which is the mention of Harvest and First-fruits, which, in gratitude, they then offered unto GOD, of whose goodness he would have them so sensible, as not to be unmindful of the Poor; but to be such Benefactors to them, that they might still receive more Benefits from GOD.

Ver. 23. And the LORD spake unto Moses, saying.] These words are frequently prefixed to a new matter, though delivered at the same time with what went before.

Ver. 24. Speak unto the Children of Israel, saying.] Who (as I have often said) were all concerned to take notice of such Precepts.

In the seventh month, in the first day of the month, ye shall have a Sabbath.] Such a Sabbath as those mentioned, *ver. 7, 8, 21.* on which no servile work was to be done, as it follows in the next Verse: For the seventh Month was the first Month of the year, according to the ancient computation, and continued so still to several purposes; particularly with respect to their *Jubilee*, when they were to blow the Trumpet, as they did on this day, which was the chief New Moon in all the year, and the more illustrious, because it fell in the time when all the Fruits of the Earth were gathered.

A memorial of blowing with Trumpets.] It is not easy to tell of what this blowing of Trumpets was a memorial. *Maimonides*, in the place afore-named (*More Nevoch. p. iii. cap. 43.*) will have it to be instituted, to awaken the People out of sleep, and call them to repentance; being to put them in mind of the great Day of Expiation, which followed nine Days after. This he explains more largely in his *Jad Chazakah*, in the Treatise of Repentance, *cap. 3.*

where he saith, 'The Sound of the Trumpet, at this time, did in effect say, Shake off your drowsiness ye that sleep; and, being awaked, watch to your duty. Search and try your ways: Remember your Creator, and repent. You, whom the Vanity of the Times hath led into a forgetfulness of the Truth; who spend your Days wandering after empty Things, which profit nothing; bethink yourselves, and take care of your Souls. Let every one forsake his evil way, and his thoughts which are not good.' And accordingly he saith, in the same place, 'the *Israelites* were wont to multiply Alms and Good Works, and to apply themselves to the Precepts (as his phrase is) from the beginning of the Year, till the Day of Atonement, more diligently than at any other time; rising in the night to pray in their Synagogues till break of day, &c.' But, though this be very pious, I see no ground for it; no more than for what they say of Commemorating the Deliverance of *Isaac*: For why should not blowing of Trumpets be ordered for a preparation to other Solemn Days, and in memory of other Deliverances, as well as this of *Isaac*?

It seems more probable, that all Nations making great shouting, rejoicing, and feasting in the beginning of the year, at the first New Moon, (as many have observed) hoping the rest of the year, by this means, would prove more prosperous; GOD was pleased to ordain this great Rejoicing among his People, in honour of himself, upon the Day of the first New Moon, (which was to be continued every first Day of the Month) that he might preserve them from the Worship of the *Moon*, and make them sensible that he alone gave the good years, and renewed his Mercies daily, from Month to Month, upon them. *Bonfrerius* imagines, that GOD put an honour upon this Month, because it was the *seventh*: that as every *seventh day* was a Sabbath, and every *seventh year* the Land rested, &c. so every *seventh month* of every year should be a kind of Sabbatical Month; there being more Feasts in this Month, than in any other Month in the Year.

But all this doth not explain what this blowing of Trumpets was a memorial of; which I take to be the Creation of the World, which was in *Autumn*: upon which account it was, that they anciently began their year at this time, as the Eastern People do at this day. They acknowledged also GOD's Goodness, in blessing all the year past, and bringing them to the beginning of a new year, which they prayed him to make happy to them.

They began to blow at Sun-rise, and continued it till Sun-set. He that sounded the Trumpet began with the usual Prayer, *Blessed be GOD, who hath sanctified us with his Precepts, &c.* subjoining these words, *Blessed be GOD, who hath hitherto preserved us in life, and brought us unto this time.* When all was ended, the People said, with a loud voice, these words of the *Psalmist*, *Psal. lxxxix. 15. Blessed is the people that know the joyful sound; they shall walk, O LORD, in the light of thy countenance.* See *Buxtorf. Synag. Jud. cap. 24.*

Such

Such blowing with Trumpets was used by the Gentiles; particularly in the Solemnities they observed in honour of the Mother of the Gods: one whole day (which was the second) being spent in blowing of Trumpets, as *Julian* tells us, in his *fifth Oration* upon this Subject, εἰς τὴν περισσολησμονὴν παραλαμβάνεται, pag. 168.

Ver. 25. *Ye shall do no servile work therein.*] It was a very Solemn Day, like the Day of Pentecost, (ver. 21.) and others before noted, on which they might only make provision for their Meals, *Exod.* xii. 16. which were wont to be very liberal upon this Day. And among other Dishes, they serve up to the Table a *Ram's-head*, in memory of that Ram, which was sacrificed in the room of *Isaac*; which they fancy was upon this day.

But ye shall offer an offering made by fire unto the LORD.] About which, Directions are given afterwards, *Numb.* xxix. 2, &c. For it was not to be a Day of Rest merely, but of Religion.

Ver. 26. *And the LORD spake unto Moses, saying.*] The following Precept is of great moment, which makes this Preface to be set before it.

Ver. 27. *Also on the tenth day of this seventh month, there shall be a day of atonement.*] This hath been explained, *chap.* xvi. 29, 30, 31.

It shall be an holy convocation to you.] On which they were to assemble, to humble themselves before GOD; as it here follows.

And ye shall afflict your souls.] See *Chap.* xvi. I shall only add, That the Jews fancy this Solemn Day of Fasting was appointed, partly to avert those Diseases which were wont to be rise in the Autumnal Season; and this Day chosen rather than any other, that they might express their Grief at that time, when the Sin of the Golden Calf was committed.

And offer an offering made by fire unto the LORD.] A *Burnt-offering*, about which Directions are given in *Numb.* xxix. 8.

Ver. 28. *And ye shall do no work on that same day.*] See ver. 3. and *chap.* xvi. 31.

For it is a day of atonement.] Set apart wholly for this work; which is at large described in *chap.* xvi.

To make an atonement for you before the LORD your GOD.] First the Priest made an Atonement for himself and his Family, *chap.* xvi. 6, &c. and then for the People, and for the Holy Place, &c. ver. 15, 16, 33.

Ver. 29. *For whatsoever soul he be that shall not be afflicted on that day, he shall be cut off from among his people.*] The Affliction here spoken of consisted chiefly in abstaining from all manner of Food (as the Jews make account) from one Evening to the next: In which time, if any Man eat to satisfy his Appetite, that is, above the Quantity of a Date, he was in danger to be cut off; by the Hand of GOD, I suppose: So they say, in *Joma*, cap. 8. n. 2. Besides which, there were four other Mortifications; for no Man was to put on his Shoes, nor anoint himself, nor wash his Face, nor enjoy his Wife. See *Buxtorf. Synag. Jud.* cap. 26.

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Ver. 30. *And whatsoever soul he be that doeth any work in that same day, the same soul will I destroy from among his people.*] The two great things required on this Day, being to afflict themselves, and to rest from Labour; they who transgressed either of these Commands, are threaten'd to be cut off, and that by GOD himself, as this Verse teaches us to expound the foregoing.

Ver. 31. *Ye shall do no manner of work. It shall be a statute for ever, &c.*] This is repeated again, because it was a thing of such high Importance, that they should wholly attend to the business of this great Day, which was a Day of Humiliation and Repentance, and making their Peace with GOD. And, as the Jews themselves observe, there was no Man so good but he had offended in some thing or other: And besides, they were to afflict themselves for the Sins of the whole Body of the Nation.

Ver. 32. *It shall be unto you a Sabbath of rest.*] As the weekly Sabbath was, ver. 3. when they did not merely rest from Labour, but employed themselves in the Divine Service; as ver. 8. I observed they did on other Sabbaths of lesser strictness. And this the Heathens themselves could discern, that the design of their Festivals, which were days of ease and remission of Labours, was τὸν νῦν ἀπάγειν ὅπῃ τὸ ἀνθρωπικὸν ἀσχολημάτων, τὸ withdraw the Mind from Human Employments, τὸν δὲ ἔτιωσ τρέπει πρὸς τὸ θεῖον, that so a Man may have leisure to turn his Mind towards GOD; which is a most Divine Saying of *Strabo*, which, I think, I have noted before, but cannot be too oft repeated, *Lib.* x. *Geograph.* p. 467.

And ye shall afflict your souls in the ninth day of the month at even.] They kept the High Priest on the *Even of the Day of Expiation* from eating much, because it would make him sleepy, as they tell us in *Joma*, cap. 1. n. 4. Where our learned *Sheringham* observes, that the Evening before is called the *Even of the Day of Expiation*, because they began the Fast before the setting of the Sun; so that the whole Evening belonged to the following Sabbath. By which, these two places, *chap.* xvi. 29. where it is said, they shall afflict their Souls on the *tenth* Day, and this Verse which saith on the *ninth* Day, which seem to clash one with another, may be easily reconciled; for they began to afflict themselves in the conclusion of the *ninth* Day, and ended the Fast in the conclusion of the *tenth*. See *Menasseh ben Israel, Quest.* 4. ad *Lev.*

From even unto even shall ye celebrate your Sabbath.] This justifies what was just now said, that this Day began in the *Even of the ninth* Day, and continued till the *Even of the tenth*.

Your Sabbath.] So this Day was called, because no manner of work might be done on this Day, no more than on the Seventh, or weekly Sabbath, ver. 31. And so it is called by the Prophet, *Isai.* lviii. 13.

Ver. 33. *And the LORD spake unto Moses, saying.*] The same Preface is prefixed to this, as to the rest, because it was one of the

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three

three greatest Solemnities appointed by GOD in remembrance of his Benefits. See *ver.* 39.

Ver. 34. The fifteenth day of this seventh month shall be the Feast of Tabernacles, for seven days unto the LORD.] It was to begin on the fifteenth Day, and continue seven Days, as the Feast of Unleavened Bread did. The design of this Feast is thus expressed by *Maimonides*, who compares it with the Passover; which served, saith he, (*More Nevoch. p. iii. cap. 43.*) to preserve the memory of all the Miracles which GOD did in *Egypt*, out of which he brought them at that time; as the Feast of Tabernacles did to preserve the memory of the Signs and Wonders he did in the Wilderness, where he afforded them his Divine Protection under a glorious Cloud, and preserved them without any Houses, both in the cold of Winter and heat of Summer. In short, there are two ends mentioned in this Chapter, of the Institution of this Festival; one to give thanks for the Fruits of the Earth, which were then gathered, *ver. 39.* another, and the principal, in a grateful remembrance that they dwelt in Booths forty Years, and were brought into better Habitations when they came to *Canaan*, *ver. 42, 43.*

Ver. 35. And on the first day shall be an holy Convocation, &c.] It was to be observed as the Day of *Pentecost*, *ver. 21.* And they every one carried in their hands the Bough of some goodly Tree, as the Hebrews understand the first words of *ver. 40.* *Josephus*, describing this Festivity, *Lib. iii. Antiq. cap. 10.* mentions, in the first place, Boughs of Myrtle.

Ver. 36. Seven days ye shall offer an offering made by fire unto the LORD.] The peculiar Sacrifices, with their Meat-offerings, which were to be offered on these seven Days, are distinctly set down in *Numb. xxix.* from the *thirteenth* Verse to the end, where it will be most proper to consider them.

On the eighth day shall be an holy Convocation unto you.] See *ver. 4.*

And ye shall offer an offering made by fire unto the LORD.] A Burnt-offering, with a Meat-offering attending upon it, according to the appointment in *Numb. xxix. 36, 37.*

It is a solemn Assembly.] This is a new word, which is not used hitherto concerning any of the Feasts here mentioned; signifying, as we translate it in the Margin, *a day of restraint*, or rather, *a closing*, or *concluding day*, for then the Solemnity ended. And so *Theodoret*, τὸ τέλος τῆς ἐορτῆς, the Conclusion of the Feasts; whence the last Day of the Feast of Unleavened Bread is also called by this Name of *Atzereth*, *Deut. xvi. 8.* And so is the Feast of *Pentecost* (which was kept in the end of seven Weeks) called, by *Josephus*, by the same name of *Asartha*, *Lib. iii. Antiq. cap. 10.* This, therefore, as it was the last, so it was the great day of the Feast, as *St. John* calls it, *chap. vii. 37.* On which Day they read the last Section of the Law, and so concluded the reading of the whole five Books of *Moses*. And thence any great Solemnity is called by this name of *Atzereth*, *2 Kings x. 20.* *Joel i. 14.* This seems to me to be a far bet-

ter account of this word, than that which the Jews commonly give, who render it *a day of detention*; because, saith *Abarbinel*, they were bound to detain the Feast to this Day (whereas no other Feast continued more than seven Days) staying at *Jerusalem* till it was over; whence this Day seems to him to be to the Feast of Tabernacles, as the Day of *Pentecost* was to the Passover; for as they were bound to count seven Weeks from that time, and then made this fiftieth Day a Feast, so they are here commanded, after the seven Days of the Feast of Tabernacles, to stay and feast one Day more. Others of them, as *R. Solomon Jarchi*, say this was as if a Man, having been entertained by his Friend seven Days, should, to express greater kindness to him, be detained one Day more.

And ye shall do no servile work therein.] But spend their time in Feasting, Mirth and Rejoicing, with thankful Acknowledgments of GOD's Benefits to them: See *ver. 7, 8.*

Ver. 37. These are the feasts (or Assemblies) of the LORD, which ye shall proclaim to be holy Convocations.] This was the Preface to them, *ver. 4.* and now is the Conclusion, to make them the more observed.

To offer an offering made by fire unto the LORD, a Burnt-offering, and a Meat-offering, and a Sacrifice, &c.] These Offerings are particularly set down (as hath been noted all along) in the *xxviii*th and *xxix*th Chapters of *Numbers*; and, by a *Sacrifice*, seems here to be meant a *Sin-offering*; which is ordered, throughout those two Chapters, together with Burnt-offerings, upon all these Festivals.

Ver. 38. Besides the Sabbaths of the LORD.] i. e. Besides the Sacrifices appointed upon all the Sabbaths in the Year, which were not to be omitted, if any of the Feasts here mentioned fell upon the seventh Day of the Week.

And besides your Gifts.] Most understand by Gifts, such Presents as Men made to GOD, beyond their *First-fruits* and *Tenths*; but it may be thought only a general word, including the two particulars which follow, *Vows* and *Free-will-offerings*.

Ver. 39. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the Land, &c.] Here is no new injunction in this Verse, but only an inforcement of what was said before, the very same Days being appointed to be observed with those named, *ver. 24.* Therefore the Hebrew Particle *Ak* should not have been translated *also*, but *surely*, or *certainly*, or *truly*, as we translate it in other places; particularly *Gen. xxix. 14.* *Surely thou art my bone and my flesh.* *Psal. lxxiii. 1.* *Truly GOD is good to Israel.* *Lam. ii. 16.* *Certainly this is the day that we looked for.*

When ye have gathered in the fruit of the Land.] These words give a reason of the repetition of the Command, because there was something more designed in this Festival, than merely the remembrance of their Condition in the Wilderness; which was, to express their Thankfulness to GOD for their desired Harvest, which they had now gathered; for which cause, besides the seven Days which were in

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Commemoration of their dwelling in Tents in the Wilderness, there was an *eighth* added to acknowledge the Mercy of receiving the Fruits of the Earth.

Ye shall keep a Feast unto the LORD seven days.] This was the Feast of Tabernacles, which lasted all these seven days.

On the first day shall be a Sabbath.] See ver. 35.

And on the eighth day shall be a Sabbath.] In the Institution of the Feast of unleavened Bread, it is said, *In the seventh day is an holy Convocation, ye shall do no servile work therein; i. e. it shall be a Sabbath, ver. 8.* but here the *eighth* day hath that honour put upon it (not the *seventh*) being added to the Festival for a peculiar reason, and therefore to be observed in a very solemn manner; for the Feast of Tabernacles fell in the time of Vintage, when the Fruits of the Earth were, in a manner, all gathered, *Deut. xvi. 13.* from whence it is called by the name of the *Feast of Ingatherings, Exod. xxiii. 16.* not because the whole Feast was celebrated on this account, but because a principal part of it was kept on this score, *viz. the eighth day*, as the other *seven* days were in memory of their dwelling in Tents. But that the *eighth* day had no relation to this, is apparent; for they did not dwell in Tabernacles on the *eighth* day of this Feast, but only on the *seven* preceeding; which being ended, they returned to their Houses, and kept this day there to another purpose, here named; for so it is expressly said, *ver. 42. Ye shall dwell in booths seven days*; which being over, a great Solemnity continued to another purpose, and was kept after another manner, not in Booths, but in their Houses. So *Maimonides* in his *More Nevuch. p. iii. cap. 43.* *That we go from the Feast of Tabernacles to another Solemnity, on the eighth day, it tends to make our joys perfect; which could not be done in Tabernacles, but in large and spacious Houses and Palaces*; where they made still greater Feasts, as well as sung the Praises of God at the Temple, with Trumpets and Instruments of Musick; in which Service, some say those three *Psalms* were used, which have the Title of *Albagittith*, (*viz. Psal. viii. lxxxvi. and lxxxv.*) For *Gath* signifies a Wine-press, and therefore they think these *Psalms* were sung in the time of the Vintage. Certain it is, that the two last named were sung at some great Solemnity, wherein they celebrated GOD's wonderful Providence over them: And that they used to sing and shout at their Vintage, is clear, from *Judges ix. 27. Isai. xvi. 9, 10. Jer. xlviii. 33. Hosea ii. 15.* which the Gentiles imitated, who, when they pressed their Grapes, sung a Song to *Bacchus*, which was thence called *ἐπιθύσιον*, the Song of the Wine-press: See *Scaliger, Lib. i. Poet. cap. 15.*

Now this being a time of such great Rejoicing, in both respects, it led *Plutarch* into a fancy that the Jews celebrated two Feasts unto *Bacchus* at this time; for he writes, in his *Symposiasts, Lib. 1. Prob. 3.* That in the midst of the Vintage the Jews spread Tables furnished with all manner of Fruit, and lived in Tabernacles, made especially of Palms and Ivy

wreathed together, and call the day which goes before the Feast, *The Day of Tabernacles.* And then, a few Days after, saith he, they keep another Festivity; which openly shews it was dedicated to *Bacchus*, for they carried Boughs of Palms in their hands, &c. with which they went into the Temple; the *Levites* (who he fancies were called so from *Εὐλόη*, which was the Name of *Bacchus*) going before with Instruments of Musick, &c. All which may very well incline us to think, that the Gentiles corrupted this holy Festivity, (as they did other sacred Institutions) and turned it into the prophane *Bacchanalia*; which is no improbable conjecture of *Jo. Mich. Dilherrus*, in his *Dissert. de Cacozel. Gentil. cap. 3.*

Ver. 40. And ye shall take you on the first day.] Then they began to build their Booths, that they might dwell in them the rest of the Feast.

Boughs of goodly Trees, &c.] Some fancy that this is not a direction for the building of Booths with these Branches, but for the carrying them in their hands, as *Josephus* tells us, *Lib. iii. Antiq. cap. 10.* And they say these Branches were called *Hosanna's*, because they sung those words of the *Psalmist* as they marched along with these Boughs in their hands, *Save now* [in the Hebrew the word is *Hosan-na*] O LORD: O LORD, send now prosperity, *Psal. cxviii. 25.* And this is so riveted in the Minds of the Jews, that *Aben-Ezra* makes it the Opinion of the *Sadducees* to hold that they were for any other use. But it is evident, from *Nehem. viii. 15.* that they cut these Branches to make Booths, and not to carry in their hands; though it is likely that this might also be thought a fitting Expression of Joy in after-times, especially after they were expelled out of their own Land. It is not unlikely also that they celebrated this Festival by singing of *Hosanna's*, among other Tokens of Rejoicing, praying for a happy new year, whose Feast went a little before on the first of this Month; whence the Rabbins call this Feast of Tabernacles by the name of *Hosanna*, and the last day of it they call *Hosanna Rabba.* And they repeat this often in their Prayers at that time, as they tell us in their *Minbagim* (or Books of Rituals) saying,

For thy sake, O our Creator, Hosanna.

For thy sake, O our Redeemer, Hosanna.

For thy sake, O our Seeker, Hosanna.

As if they beseeched the blessed Trinity to save them, and send help to them. In short, they call the Prayers they say at this Feast by the name of *Hosanna's*; as *Jo. Mich. Dilherrus* hath observed, *Lib. ii. Electorum, cap. 20.*

Boughs.] The Hebrew word *Pri* signifies Fruit, as is noted in the Margin of our Bibles; from whence some have gathered that they were to be the Boughs of Fruit-bearing-trees; nay, the Jews fancy they were to be Boughs with their Fruit, as well as Leaves, on them. But *Buxtorf* made no doubt (in his xvth Chapter of *Synag. Judaica*) that the word is rightly translated a *Bough*, whether without Fruit, or with it; though in later Editions of that Book this passage be left out.

Goodly

Goodly Trees.] The Hebrew word *Hadar* doth not merely signify that which is *beautiful* and *goodly*, but that which is *large* and *well spread*; as is observed by *Hottinger*, in his *Smegma Orientale*, lib. i. cap. 7. where he thinks, these words may be thus exactly translated, *Take to you the Boughs of Trees with broad Leaves, such as the Branches of Palm-trees*; so that *Hadar* is a general word, and *Branches of Palm-trees* a special instance of a Tree with spacious Leaves; which were the fittest to be used, because they were best able to defend them, either from heat or cold, or rain. *Maimonides* takes this word to signify the Boughs of a particular Tree, which he will have to be a *Citron*: And the Jews are so possessed with this Opinion, that, at this day, they fancy the Feast cannot be celebrated without such Branches; and therefore the Jews now in *Germany* send into *Spain*, and endeavour to get one every year with the *Pome-citrons* on it; and, after the Feast, they offer the Citrons to their Friends, as a great Present. *Hottinger* saith he had one presented to him at *Heidelberg*, that very year he wrote his Book now mentioned. See Dr. *Lightfoot*, in his *Temple Service*, chap. 6. sect. 3. and *Buxtorf*, *Synag. Jud.* cap. 21.

Branches of Palm-trees.] With which *Judea* abounded, and was so noted for them, that in the ancient Coins a *Palm-tree* represented that Country.

And the Boughs of thick trees.] Which were snady, and afforded a good shelter. The Jews take these for *Myrtles*, which have very thick Leaves and Boughs, close one to another, tho' the Leaves be small.

And willows of the brook.] If this Translation be right, 'tis likely they served only to twine about the rest, and bind them together: And therefore in *Nehemiah* viii. 15. no mention is made of them; their Tabernacles not consisting of such Boughs, which were used only for the compacting and tying together the other.

And ye shall rejoice before the LORD your God seven days.] These were the seven days of the Feast of Tabernacles, (as I noted before) which were spent in Feasting, and other tokens of Joy, with Thanks to GOD for his great Goodness, who had brought them out of the Wilderness, where they had no Fig-trees, Vines, or Pomegranates, into a Country which abounded with fruitful Trees of all sorts; which was the reason, *Maimonides* thinks, that *Moses* bids them take the Boughs of the most goodly Trees wherewith to build their Booths, *More Nevoch*. p. iii. cap. 43.

But of all the Joys at this Festival, none was comparable to that of drawing and pouring out water; concerning which the *Talmudists* have this noted saying, *He that never saw the rejoicing of drawing Water, never saw rejoicing in all his life*. The manner of which is described out of the Jewish Writers, by Dr. *Lightfoot*, in his *Temple Service*, chap. 16. sect. 4. And our blessed Saviour is thought to allude to it, when, in the last, the great day of this Feast, he cried, saying, *If any man thirst, let him come unto me and drink, &c. out of his belly shall flow rivers of living water*, *John* vii. 37, 38. But I have not met with any one that gives a tolerable reason of

this Custom at the Feast of Tabernacles; which I take to have been in memory of that Water which followed them all the time they were in the Wilderness, without which they had perished; and in thankfulness to GOD, that he had brought them into a *Land of Brooks of Water, of Fountains and Depths that spring out of Vallies and Hills*, as well as into a *Land of Vines and Fig-trees, and Pomegranates, &c.* as *Moses* speaks, *Deut.* viii. 7, 8.

Ver. 41. *And ye shall keep it a Feast unto the LORD seven days in the year.*] He repeats it again, because it was of very great Importance that they should keep in mind such a singular Benefit as this, of their Preservation in the Wilderness.

It shall be a statute for ever in your generations.] For the end mentioned ver. 43.

Ye shall celebrate it in the seventh month.] They came out of *Egypt* in the first Month, and then began to dwell in Tabernacles at *Succoth* (*Exod.* xii. 37.) and, from that place, were conducted ever after under the Cloud, *Exod.* xiii. 20, 21. which being in that Month we call *March*, some may think it had been most proper to have kept this Feast at that time of the year, and not in *September*. To which the Jews answer, That in *March* Summer began, when it was usual for People to dwell in Booths, as more refreshing than Houses: So that, if they had kept this Feast then, it would not have been known that they dwelt in Booths by a singular Command of GOD, and in memory of a divine Benefit; but Men would have thought the season of the year led them to it. Therefore GOD appointed it in the *seventh* Month, which is a time of Cold and Rain, when Men commonly left their Tabernacles, and betook themselves to their Houses; that it might appear they did not go out of their Houses into Booths for their own pleasure, or from common Custom, but by the divine Precept, in memory of a marvellous Benefit: Yet the *fifteenth* day of this Month was appointed for the beginning of this Feast, because it was upon the *fifteenth* day of the first Month that they marched out of *Egypt* to *Succoth*.

Ver. 42. *Ye shall dwell in booths seven days.*] They left their Houses for seven days, and went into the Fields, and pitch'd their Tents there, or on their House-tops, or in their Court-yards; as we read in *Nehem.* viii. 17.

All that are Israelites born shall dwell in booths.] Sick People were excepted; and the *Rabbins* also freed Women and little Children from this Obligation. If the Rain likewise proved so great that they could not live there dry, and the Cold so intense that it endangered their Healths, they might all return to their Houses.

Ver. 43. *That your generations may know that I made the Children of Israel to dwell in booths*] This expresses the end and intention of this Feast, which was to preserve a memory in future Ages, of the Goodness of GOD to their Fore-fathers, in affording them his Divine Protection; which over-shadowed them, and was a covering to them (when they had no Houses) by that glorious Cloud which went before them to conduct them. For all the forty years they

they were in the Wilderness, it overspread them like a Tabernacle, and defended them from the Injury of the Weather, and wild Beasts, and all their Enemies; they having no other shelter, in that desolate place, but only this: And consequently this Feast was instituted to make them sensible how very happy they were in goodly Cities and fine painted Houses, (as *Maimonides* speaks in the place above-mentioned) when they came to the good Land promised to their Fathers, who wandered in an howling Wilderness, without any certain dwelling-place.

And another Feast was tack'd to this, on the *eighth* day, on purpose to make them more sensible of the happy exchange of their Condition from a Wilderness, into a Land of Corn, and Wine, and Oil, which they had plentifully gather'd. Dr. *Lightfoot*, in his *Harmony of the Evangelists*, upon *Luke* iii, 21. hath another reason for the Observation of this Festival; for which I can see no ground, and therefore do not mention it, but refer the Reader to the first Volume of his Works, p. 477.

When I brought them out of the Land of Egypt.] For the very first place where they rested, after their first day's march out of *Egypt*, was called *Succoth*, (as I observed before) that is *Tabernacles*; because here they began to spread their Tents, in which they lived ever after, for forty years. Nay, in the very Land of *Canaan* there were some who preferred Tents before Houses; as appears by that phrase we meet with so often, when any Assembly or Army was dissolved; *They went every man to his Tent*. And, indeed, it was the most ancient way of living, for Shepherds, and such as feed Cattle, (as *Moses* observes, *Gen.* iv. 20.) and therefore no wonder it lasted so long among the *Israelites*, who originally were such People.

I am the LORD your GOD.] Whose Commands ought to be observed, and whose Benefits ought to be remember'd.

Ver. 44. *And Moses declared unto the Children of Israel the Feasts of the LORD.*] So he was commanded to do, ver. 2. they being concerned, as much as *Aaron* and the Priests, in keeping these holy Solemnities, in honour of the LORD.

C H A P. XXIV.

Ver. 1. **A**ND the LORD spake unto *Moses*, saying.] Directions having been given, after the setting up of the Tabernacle, for the several sorts of Sacrifices that were to be offered there, (particularly upon the great Day of Atonement) and *Aaron* and his Sons having been consecrated, and care taken that none of their Posterity should minister before GOD, but such only as were without blemish; nor any other Sacrifices be offered, but such as were every way perfect; and only such Feasts observed, as are mentioned in the foregoing Chapter: he proceeds now to give order for the daily Service of GOD in the Sanctuary, which was not yet settled, till the Princes had all made their Offerings, &c. *Numb.* vii. 1, 2, &c. viii. 1.

Ver. 2. *Command the Children of Israel, that they bring unto thee.*] The daily Sacrifices were to be maintained at the publick Charge, and so were the Incense and the Lamps; and therefore it was proper to speak to all the People, in whose name the Priests performed all these things, to take care they should be furnished with them. See *Exod.* xxx. 13, &c.

Pure Oil-olive, beaten, for the light, to cause the Lamps to burn continually.] All this hath been explained, *Exod.* xxvii. 20. where this order was first given, and now is commanded to be put in Execution. It is not improbable, that the Oil, to make it more pure and free from all Dregs, passed through two Strainers into the Lamps; as *Fortunatus Scacchus* endeavours to make out, *Myrothec.* i. *Elaiochris.* *Sacr.* 10.

Ver. 3. *Without the veil of the Testimony, &c.*] This is a short expression, which, in *Exod.* xxvii. 21. is delivered more fully, *without the Veil, which is before the Testimony*, that is, before the Ark.

Shall Aaron order it.] He or his Sons, as it is explained in *Exod.* xxvii. 21.

From the evening unto the morning.] The Hebrew word *Boker* properly signifies that part of the Morning, which is from Break of day till Sun-rise; and the other word *Arvaim*, the Evening, after Sun-set till it be dark. Therefore, very early in the Morning, and late at Night, the Priests were to look after the Lamps.

Before the LORD continually.] For the Lamps burnt on one side of the Sanctuary, as the Table stood on the other side with the Shew-bread on it; and both of them before the LORD, i. e. before the Ark of the Testimony, where the Divine Majesty dwelt, *Exod.* xxv. 30. xxvi. 35.

It shall be a statute for ever, &c.] *Exod.* xxvii. 21.

Ver. 4. *He shall order the Lamps upon the pure Candlestick.*] The Candlestick was made of pure Gold, *Exod.* xxv. 31. xxxvii. 17. and thence seems to be called the pure Candlestick, *Exod.* xxxi. 8. But here it is possible *Moses* may have respect to the making it clean every day, before the Lamps were lighted.

Before the LORD continually.] See *Exod.* xxx. 7, 8.

Ver. 5. *And thou shalt take fine flour.*] Of the best Wheat.

And bake twelve Cakes.] These are called the Bread of the Presence, (which we translate Shew-bread) in the place now named, *Exod.* xxv. 30. where see what I have noted. They were prepared by the Levites, 1 *Chron.* ix. 32. xxiii. 29. and were in number twelve, to represent the twelve Tribes of *Israel* as continually before GOD, i. e. under the Care of his gracious Providence. Nor was this number diminished after the Apostasy of ten Tribes from the Worship of GOD at the Tabernacle; but still twelve Cakes were set before the LORD, because there was a remnant of true *Israelites* among them, (1 *Kings* xxx. 18.) and this was a constant Testimony against those Apostates, and served to turn them back to the right Worship of GOD at that place; where they were assured they and their Sacrifices would be acceptable, and no where else: Which made *Abijah* mention this to *Jeroboam*

roboam and the ten Tribes, among other things, that should induce them to repent of their forsaking God and his dwelling-place; where he tells them, *The Priests, the Sons of Aaron, minister; and the Levites wait on their business: And they burn unto the LORD every morning and every evening, Burnt-sacrifices and sweet Incense: the Shew-bread also set they in order upon the pure Table; and the Candlestick of Gold with the Lamps thereof, to burn every evening, &c.* See 2 Chron. xiii. 9, 10, 11, &c.

Two tenth deals shall be in one Cake.] That is, two Omers; for an Omer was the tenth part of an Ephah, *Exod. xvi. 36.* Where we likewise read, *ver. 22.* that every Israelite, while they were in the Wilderness, gathered just this quantity against every Sabbath. On which day these Cakes being set upon God's Table, (as it here follows, *ver. 8.*) Dr. Lightfoot thinks, both the Measure and the Time were designed to put the Israelites in mind of their Sustenance in the Wilderness.

Ver. 6. And thou shalt set them in two rows, &c.] One upon another, as the Hebrew Writers expound it. Who say also, that they were set length-wise cross over the breadth of the Table; and that they were ten hand-breadths long, and five broad, and seven fingers thick. See Dr. Lightfoot's *Temple Service, chap. 14. sect. 5.*

Upon the pure Table.] It was called pure, because it was overlaid with pure Gold, *Exod. xxv. 24.* and, we may be sure, was kept very clean and bright.

Before the LORD.] Who dwelt in the most Holy Place, before which the Bread was set.

Ver. 7. And thou shalt put pure Frankincense.] The best that could be got, unmixed with any thing else. And there was no better in the World than their neighbouring Countries afforded.

Upon each row.] On the top of each row of Cakes there was set a golden Dish, with an handful of Frankincense therein.

That it may be on the bread.] Or, for the bread. That is, offered unto God, instead of the Bread; which was to be given to the Priests, who waited on him at his Table, for their portion.

For a memorial.] For an Acknowledgment of God, and of his Sovereignty over them; and to beseech him to be always gracious to them; (see *chap. ii. ver. 2.*) and to represent also (as *Conradus Pellicanus* understands it) that God was ever mindful of his People, and had a great love to them; for *the Eyes of the LORD are over the righteous, and his ears open to their prayers.*

Even an offering made by fire unto the LORD.] The Frankincense being set upon the Bread, they seem to be considered as one thing; part of which was to be offered unto God, and the rest to be given to his Ministers. Now, instead of the Bread, which was the principal, the Frankincense was burnt every Week unto the LORD, when the Bread was eaten by the Priests. Which Bread, it is evident, (*ver. 9.*) is called one of the Offerings of the LORD made by fire; because this Frankincense, which stood upon it all the Week, was burnt, as an Oblation to him.

Ver. 8. Every Sabbath he shall set it in order before the LORD continually.] The Shew-bread was prepared the Evening before; and then, on the Sabbath, four Priests went in to fetch away the old Loaves and Frankincense that had stood there all the Week before; and other four followed after them to carry new ones, and Frankincense in their stead: For two of them carried the two rows of Bread (six Cakes a-piece) and the other two carried each of them a golden Dish, in which the Frankincense was set upon the Bread. See Dr. Lightfoot of the *Temple Service, chap. 14. sect. 5.*

Being taken from the Children of Israel.] At whose charge they were provided, though prepared by the Levites. See *Nehem. x. 32, 33.*

By an everlasting Covenant.] By virtue of that Command (which they had all agreed to observe) which required the Shew-bread to be set before the LORD alway, *Exod. xxiv. 3. xxv. 30.*

Ver. 9. And it shall be Aaron's and his sons.] Who, as God's Servants, eat of the Bread which came from his Table.

And they shall eat it in the Holy Place.] For the most holy things could be eaten no where else. See *chap. vi. 26, 29.*

For it is most holy unto him.] See *chap. ii.* of this Book, *ver. 3.*

Of the offerings of the LORD made by fire.] It need not seem strange that this Bread, which was not burnt upon the Altar, as Meat-offerings were, should be reckoned among the Offerings made by fire; for as the Altar (where those Meat-offerings were burnt) is called God's Table, *Mal. i. 12.* so this Table, where the Shew-bread stood, was really God's Altar: Inasmuch that the Bread, which was set upon it before him, was look'd upon as offered unto him; and the Frankincense set upon the Bread, as a part of it, being really burnt, it may be called an Offering made by fire. Thus the Gentiles also, as an excellent Person of our own hath observed, thought Tables, rightly dedicated unto their Gods, to supply the place of Altars. So *Macrobius* saith, (*Lib. iii. Saturnal. cap. 11.*) it evidently appeared, by *Papyrian's* Law, That *aræ vicem præstare posse mensam dicatam*, a Table consecrated might serve instead of an Altar. Of which he gives an instance in the Temple of *Juno Populonia*; and then proceeds to give a reason for it, because Altars and Tables, *eodem die, quo ædes ipsæ, dedicari solent*, were wont to be dedicated on the same day with the Temples themselves. From whence it was that a Table, *hoc ritu dedicata*, dedicated in this manner, was of the same use in the Temple with an Altar. See Dr. *Owtram de Sacrificiis, Lib. i. cap. 8. n. 7.*

By a perpetual statute.] As long as these Sacrifices lasted.

Ver. 10. And the son of an Israelitish woman, whose Father was an Egyptian, went out among the Children of Israel.] In the Hebrew the words run thus; *And there went out the son of an Israelitish woman, and he was the son of an Egyptian man, in the midst of (or, among) the Children of Israel:* Which last words signify, that though his Father was an Egyptian by birth, yet he was become a Proselyte by Religion: And was one of

of those (as it is propable) who went along with the *Israelites* when *God* brought them out of *Egypt*, *Exod. xii. 38.* So *R. Solomon Jarchi* interprets this Phrase, *Among the Children of Israel*: Hence, saith he, we learn that he was a *Profelyte of Righteousness*. And *Aben-Ezra* to the same purpose, *He was received into the number of the Jews*. See a great many more in *Mr. Selden, lib. ii. de Synedriis, cap. i. numb. 2.* where he observes, That it is the common Opinion of the Jews, this man was the son of him whom *Moses* kill'd in *Egypt*, *Exod. ii. 12.*

And this son of the Israelitish woman, and a man of Israel, strove together in the camp.] When *God* was delivering the foregoing Laws unto *Moses*, this Case seems to have happened. And the Jews say the Controversy between these two was this: The former, looking upon himself as having a good right to it by his Mother, came and endeavoured to set up a Tent among the Children of *Dan*, in that Place where their Tribe had pitch'd their Tents; which was opposed by one of that Tribe, who told him, the right of his Mother would do him no service, unless his Father had been an *Israelite*; for the Law was (*Numb. ii. 2.*) that every Man of the Children of *Israel* should pitch by his own Standard, with the *Ensign of their Father's House*: Which Law, though given afterward, yet they suppose was the Rule before; by which this Man was condemned, by those that heard the Cause, to be in the wrong.

Ver. 11. *And the Israelitish woman's son blasphemed the name of the LORD, and cursed.*] Sentence being given against him, he uttered blasphemous words against *God* himself, (perhaps renounced the *LORD*) and also cursed those Judges that had condemned him.

The Jews commonly think that this Blasphemy was his pronouncing the peculiar Name of *God*, which he heard at Mount *Sinai*, when the Law was given. But this is a mere fancy; for there were some reproachful words utter'd against *God*, as well as against the Judges; as appears from ver. 15. And they themselves acknowledge, that a Profelyte was guilty of death, whether he cursed by the proper Name of *God*, or any other, as *Mr. Selden* shows, *lib. ii. de Jure N. & G. cap. 12.* *Pellicanus* thinks it probable, that this Man mocked at the foregoing Laws, which were delivered about the Worship of *God*; and contemned *God* himself, when he was told by whose Authority they were enacted.

And they brought him unto Moses.] If the occasion of their strife was such as the Jews imagine, then *Mr. Selden* thinks it highly probable that the Cause had been heard and judged by some of the lesser Courts established by *Jethro's* advice, (*Exod. xviii. 21, 22.*) where the Blasphemy had been so plainly proved, that he was convicted of it: But they, doubting about the Punishment of so high a Crime, referred the consideration of that to *Moses*, as the supreme Judge.

And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.] I see no reason of mentioning the name of the Woman from whom he was descended; but that all might be satisfied of the Truth of this History.

Ver. 12. *And they put him in ward.*] Committed him to Prison, that he might be secured till his Punishment was declared.

That the mind of the LORD might be shewed them.] In the Hebrew the words are, *That it might be expounded to them* (viz. by *Moses*) according to the mouth of the *LORD*; that is, as the *LORD* should declare to him. And so *Onkelos* renders them, *Till the matter was expounded to them, according to the sentence of the word of the LORD*. For it is noted here, by a famous Commentator among the Jews, (as *Mr. Selden* observes in the place before mentioned, *lib. ii. de Synedr. c. i.*) that *God* was consulted about this matter, *Because they did not know whether he was to die for this crime; or whether his judgment was to be expected from the hand of Heaven, or otherwise*: Whence *Jarchi* says, *They did not know whether he was guilty of death or not*. And so *Theodoret*, *Q. xxxiii. in Lev.* There was no Law, as yet, about this matter: But there was a plain Law, that whosoever cursed his Father or Mother should die, *Exod. xxi. 17.* from whence they might justly infer he was to be so punished, who cursed his heavenly Father; there being also another Law against those that reviled the Judges and Rulers, *Exod. xxii. 28.* And therefore I take it, they only doubted what kind of death he should die, about which *Moses* consulted the Divine Majesty.

Ver. 13. *And the LORD spake unto Moses, saying.*] 'Tis likely *Moses* went into the Sanctuary to enquire of *God*, who, from the Mercy-seat, pronounced the following Sentence against him; and also made a perpetual Law about this Case, with some others.

Ver. 14. *Bring forth him that cursed without the Camp.*] This is the Sentence pronounced by the mouth of *God*, from whom they expected it. And first he orders the Criminal to be carried forth out of the Camp, as an unclean, (*Numb. v. 2, 3.*) nay, an accursed thing, *Josh. vii. 24.*

And let all that heard him.] Next, he orders the Witnesses to be produced, who heard him speak the blasphemous words.

Lay their hands upon his head.] This was a peculiar thing in this Case, Hands being laid upon no Man's Head condemned by the *Sanhedrim*, but only upon a Blasphemer. By which Ceremony they solemnly declared, that they had given a true testimony against him, and thought him worthy of the Death he was condemned to suffer; and perhaps, prayed *God*, that all the punishment of this Sin might fall upon this man, and not upon them, nor the rest of the people. And so the Jews tell us their manner was to say, *Let thy blood be upon thy own head, which thou hast brought on thyself by thy own guilt.*

And let all the Congregation stone him.] This was the last part of the Sentence, that when they that heard him curse had taken off their hands, all the Congregation should stone him: Which is the same Punishment the Law inflicted on him that cursed his Father or his Mother, *chap. xx. 9.* See there.

Ver. 15. *And thou shalt speak unto the Children of Israel, saying.*] Upon this occasion a

new Law is made, in exprefs terms, againſt Blaſphemy.

Whoſoever curſeth his GOD.] Some of the Hebrews underſtand this of a Gentile, who lived among them, and was not yet ſolemnly made a Profelyte of the Gate, that if he curſed the God which was worſhipped in his Country, he ſhould die for it. See *Selden, lib. ii. de Jure Nat. & Gent. cap. ult.* And *Procopius Gazæus* extends the words to ſuch Perſons as curſed the God they worſhipped, tho' he were a falſe God: Which is according to the common Rule of the *Talmudiſts*, that where we find theſe words, *iſch, iſch*, (*man, man*, which we well tranſlate *whoſoever*) they comprehend Gentiles as well as Jews. But, no doubt, this Law particularly concerned the People of *Iſrael*; whom GOD intended, by this Law, to preſerve from ſuch horrid impiety, as is here mentioned.

Shall bear his ſin.] Be ſtoned. See *chap. xx. 9.* If the word *curſeth* be underſtood in the proper ſenſe, *Procopius* well obſerves, that nothing could be more ſenſeleſs than this Sin, and upon that account deſerved ſtoning; *for he that curſeth his GOD, upon what God will he call to confirm his curſe?* But the Hebrew word ſeems to import only ſpeaking contemptuouſly of GOD.

Ver. 16. And he that blaſphemeth the name of the LORD, ſhall ſurely be put to death, &c.] It is uncertain whether this be an higher degree of the Sin mentioned in the foregoing Verſe; or only a repetition of the ſame Law, with a more expreſs declaration of the puniſhment he ſhould bear for his ſin. The Jews unreaſonably underſtand it of him alone that *expreſſed the Name, i. e.* the moſt holy Name of GOD, as they ſay in *Sanhedrim, cap. 7. num. 5.* where *Joh. à Coch* obſerves out of the *Hieruſalem Targum* on *Deut. xxxii.* that it is thus explained, *Wo unto thoſe that in their Execrations uſe the holy Name; which it is not lawful for the higheſt Angel to expreſs.* But this is a piece of their Superſtition; the meaning undoubtedly is, That if any Man reproached the moſt High, he ſhould die for it; but the mere pronouncing his holy Name, could be no Crime, when Men might ſwear by it, though not take it in vain, *Deut. vi. 13. Exod. xx. 7.*

All the Congregation ſhall certainly ſtone him.] As they were ordered to do with the preſent Offender, *ver. 14.*

As well the Stranger, as he that is born in the Land, &c.] By *Stranger* may be meant a Profelyte, like the *Egyptian*, whoſe Offence was the occaſion of this Law: But the Jews extend it to *Samaritans* and *Gentiles*; only they ſay, ſuch were to be puniſhed by the Sword, and not by ſtoning.

Ver. 17. And he that killeth any man, ſhall ſurely be put to death.] This Law was given before, *Exod. xxi. 12.* And it is not ealy to give an account why it is here repeated after the Caſe of a Blaſphemer. Perhaps it was upon the occaſion of the laſt words in the foregoing Verſe, *As well the ſtranger, as he that is born in the land, when he blaſphemeth the name of the LORD, ſhall be put to death.* For, after the following Laws, they are repeated again as a general Rule, *ver. 22.* that no Man might think it hard a Stranger ſhould

be puniſhed for Blaſphemy, as much as an *Iſraelite*, when in other Caſes the ſame Judgment paſſed upon them both. *Procopius Gazæus* thinks a Murderer is joined with a Blaſphemer, becauſe they have the ſame mind and intention; the one deſiring to deſtroy GOD, if it were poſſible, as the other doth his Neighbour. *Therefore the Law puts them together; juſt as on the contrary, when it commands the love of GOD, it couples with it the love of our Neighbour.* So he.

Ver. 18. And he that killeth a Beaſt, ſhall make it good, beaſt for beaſt.] It was not incongruous, as the ſame *Procopius* ſpeaks, to annex unto the Law againſt Murder, a Law againſt other Injuries. And concerning this, ſee *Exod. xxi. 33, 34.* For the Hebrew word *Bebemah*, here uſed, ſignifies ſuch domeſtick tame Beaſts as are there mentioned.

Ver. 19, 20. If a man cauſe a blemiſh in his neighbour, as he hath done, ſo ſhall it be done to him, &c.] This Law concerns only free Perſons, not their Slaves; and hath been explain'd, *Exod. xxi. 24, 25.*

Ver. 21. And he that killeth a beaſt, he ſhall reſtore it; and he that killeth a man, he ſhall be put to death.] This is a ſhort repetition of the two firſt Laws here metioned, *ver. 17, 18.* to make them the more regarded.

Ver. 22. Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own country.] In theſe, and in all other Caſes, as well as Blaſphemy, (*ver. 16.*) you and the ſtranger ſhall be judged by one and the ſame Law.

For I am the LORD your GOD.] Who will neither favour your wickedneſs, nor ſuffer theirs to go unpuniſhed; but do equal Juſtice unto all. Yet the Jews, by a *Stranger* here, will underſtand only a *Profelyte of Righteouſneſs*, as they call him; that is, one who had entirely embraced their Religion; for ſuch alone, they imagine, were equalled with them. See *Selden, lib. iv. de Jure Nat. & Gent. cap. 1. p. 468.*

Ver. 23. And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of their camp, &c.] It appears, by this, that all the foregoing admonitions were repeated to *Moſes*, upon the occaſion of the Law againſt Blaſphemy, before he proceeded to put it in execution.

And the children of Iſrael did as the LORD commanded Moſes.] Executed the whole ſentence pronounced by GOD againſt the blaſphemous Perſon, *ver. 14.*

CHAP. XXV.

Ver. 1. AND the LORD ſpake unto Moſes in mount Sinai, ſaying.] That is in the Wilderneſs of *Sinai*, *Numb. i. 1.* For they ſtay'd almoſt a whole Year not far from this Mountain; from whence they did not remove till the *twentieth* Day of the *ſecond* Month of the *ſecond* Year after their coming out of *Egypt*. See *Numb. x. 11, 12.* And thus the Hebrew Particle *Beth* is often uſed for *by* or *near*; as in *Gen. xxxvii. 13. Joſh. v. 13.* and we find this expreſſion again in the end of the next Chapter, and in the

the conclusion of this Book. Which shows that all here related was delivered to *Moses* in the *first* month of the *second* Year after their coming out of *Egypt*, immediately after the Tabernacle was set up, *Exod.* xl. 17.

Ver. 2. *Speak unto the Children of Israel, and say unto them.*] For what follows was of universal concernment.

When ye come into the land which I give you.] This Law, tho delivered before they left Mount *Sinai*, could not take place till they came into *Canaan*.

Then shall the land keep a Sabbath.] Rest from being tilled, or sown, &c. See *Exod.* xxiii. 11.

Unto the LORD.] In obedience to him, and in honour of him. Some have understood the foregoing words, *When ye shall come into the Land which I give you*, as if they were to begin the *Sabbatical* Year as soon as they entered into *Canaan*: Which is very absurd; for so, not the *seventh*, but the *first*, would have been the Year of Rest. And that had been very inconvenient, if not destructive; the War making such great waste, no doubt; that Provision would have been very scarce, if no care had been taken for the ensuing Year. It is to be considered also, that the old store upon which they lived when they enter'd into the Land of Promise, was the fruit of the labour of the *Canaanites*, and not of the Children of *Israel*. The meaning therefore is, that the *seventh* Year after their entrance into *Canaan*, or rather, after they were settled, and had rest in it, they should let the Land rest.

The only question is, When this Year was to begin? whether in the month of *Tisri*, (which answers to our *September*) which was the ancient beginning of the Year; or in *Nisan*, (answering to our *March*) which was made a new beginning of it, by an express Law, *Exod.* xii. 2. the former still continuing the beginning of the Year for Civil Things, as this for Sacred. Now there is great reason to think that this *Sabbatical* Year was to commence from *September*, when all their Harvest was over, which began in *March*. Then they were not to sow, as they were wont to do in *October*, and the following Months; but to stay till the return of this Season the next Year: For if this Year had been to begin in *March*, they could not have reaped the Harvest of the *sixth* Year.

Ver. 3. *Six years shalt thou sow thy field, and prune thy vineyard, and gather in the fruit thereof.*] *Exod.* xxiii. 10. But what was allowed in other Years, is forbidden in this.

Ver. 4. *But in the seventh year shall be a Sabbath of rest unto the Land, a Sabbath for the LORD.*] Or, *unto the LORD*, (as we translate it before, ver. 2.) who, though he gave this Land to them, continued the Proprietor of it (as he declares, ver. 23.) and the *LORD* in chief, himself; of whom they held it by this Tenure, that they should till it, &c. only *six* Years together, for their own use; and, in the *seventh*, let it lie in common, for such uses as he appointed. And it was for the honour of the *LORD*, that they observed this Law; for as the weekly Sabbath was an acknowledgment that *they* were his, so

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this *Sabbatical* Year was an acknowledgment that their *Land* was his.

Thou shalt neither sow thy field, nor prune thy vineyard.] By this he explains what he means by letting it rest. And these two words, *sow* and *prune*, comprehend all other things that were usually done about their Fields or Trees; as plowing, digging, dunging, &c. And tho' a *Vineyard* be only mentioned, yet it is plain, by *Exod.* xxiii. 10. that *Olive-yards* are comprehended under the same Law; and these are mentioned only as Examples of all other Fruit-trees, which were to be left in common, as these were.

Maimonides seems to be something too curious in what he saith upon this Subject; for, enquiring why *Moses* mentions only these two things, *sowing* and *pruning*, his resolution is, That for these two, if Men offended in them this Year, they were punished with that scourging called *Malkut*; but if they offended in any other sort of Labours belonging to the Culture of the Fields, or of Trees, they were not punished with the scourging of *Malkut*, (which was by a certain measure, not exceeding *thirty nine* stripes) but with the scourging called *Mardut*, i. e. of Contumacy and Rebellion, which was without number or measure. As if a Man digged or ploughed his ground; if he gathered out the stones, or dunged it, &c. if he planted Trees, or grafted, &c. he suffered the scourging of Rebellion. And more than this, he saith it was not lawful, in the *seventh* Year to plant any Tree, though it was not a Fruit-tree; nor to cut off the dead Branches; nor to make a Smoak under them to kill the Worms; nor to anoint young Plants to preserve them from the bitings of Birds, &c. If they did they were liable to the scourging of *Mardut*. Nay, he is so nice, as to say it was unlawful to sell to any Man any Instrument of Husbandry, in this Year; as a *Plough*, a *Yoke*, a *Sieve*, &c. yet he allows them, when they were under the oppression of the Gentiles, and bound to find Provision for their Armies, to sow so much as would maintain them. Of which things he discourses at large, in his Treatise called *Schemitta ve Jobel*, cap. 1. and cap. 7.

Ver. 5. *That which groweth of it self.*] Either from Seed which fell casually the Year before; or from the old Root which sprouted out again, as *Maimonides* expounds it in the same Treatise, cap. 4. which is wholly about such things.

Of thy harvest.] Of the Corn scattered last Harvest. He saith nothing of their Gardens; which, it is probable, every Man had to his own private use, and was not bound to lay them open to all.

Thou shalt not reap.] That is, saith he, not the whole Field, so as to gather it into Cocks, and to tread out the Corn with his Oxen, (if any did, they were scourged with *thirty nine* stripes) but they might cut down a little, in common with other Persons, and shake it out, and eat it, as he there determines, *sect.* 2.

Neither gather the grapes of thy vine undressed.] In the Hebrew the words are, *The Vine of thy Separation*; for it was separated this Year from

from his dressing: And what he gathered in common with others, was not to be pressed in a Wine-press, but with another Instrument. The like he saith of *Olives*, and of *Figs*, and other things, which were to be order'd after another manner in this Year, than in the foregoing, *sect. 23.*

For it is a year of rest unto the Land.] This general reason is so oft repeated, to make them sensible they were no more to do any thing about their Land this *seventh year*, than they were to labour upon the *seventh day*. But he acknowledges, that if a Gentile hired Land in their Country, he was not bound to let it rest, *sect. 29.* of that Chapter.

Ver. 6. And the Sabbath of the Land.] Here the word *Sabbath* signifies the Fruit that grew in the Sabbatical Year; as the word *Sabbaths* is used before *chap. xxiii. 38.* for the Sacrifices upon the Sabbaths.

Shall be meat for you.] This explains the prohibition of reaping any Corn this Year, or gathering any Fruit, not to be meant absolutely; but only that they should not look upon any thing that grew this Year, as peculiarly theirs, because it grew in their ground; but let all be common to others, as well as themselves.

For thee, and for thy servant, and for thy maid, &c.] This, and the next Verse, show that all the Fruits of the Earth were perfectly in common this Year: For the very Beasts were not excluded, and therefore much less any Man that dwelt among them, though he was uncircumcised. But it is very plain likewise, that the Owner of the Land and his Family were not forbidden to take their share; but might gather for their daily use as well as others; only not lay up any thing separate for themselves.

Ver. 7. And for thy Cattle, and for the Beasts that are in the Land, shall all the increase thereof be meat.] For his own Cattle, and for other Mens: Which were not to be fed with the Fruits which are proper to Men, (as *Maimonides* observes in the same Book, *cap. 5. sect. 5.*) but if they came of themselves, and eat Figs, for instance, they were not to be hinder'd. But it seems probable that wild Beasts might be driven out of their Vineyards, &c. in this Year, as well as others; because they made such waste, as would have very much damaged the Owner for the future. As for all other tame Creatures, the Jews, (if we may believe *Maimonides*, *cap. 7.*) were so superstitiously careful they should have an equal share with themselves, that when there was no Fruit any longer for the Beasts in the Field, they ceased to eat what they had gathered for themselves; and, if they had any thing of it left, threw it out of their Houses.

Ver. 8. And thou shalt number seven Sabbaths of years unto thee, &c.] Which, put together, made forty nine years; as it follows in the rest of this Verse. They began their first Account (as *Maimonides* there observes) from the *fourteenth Year* after their entrance into *Canaan*; for they were seven Years in conquering the Land; and seven more in dividing to every one their Portion: so that the *first Sabbatical Year* was in the *one and twentieth*, and the *first Jubilee* in the

sixty fourth Year after they came to the Land of Promise; so he *cap. 10.* where he observes they numbered *seventeen Jubilees* from that time, to their Captivity in *Babylon*, which fell out in the end of a *Sabbatical Year*, and the *thirty sixth* of the *Jubilee*.

Ver. 9. Then shalt thou cause the Trumpet of the Jubilee.] The word *Jobel* (which we translate *Jubilee* in the next Verse) is not in the *Hebrew*, but *Teruah*, which, in the Margin, we translate *loud of sound*: for the Trumpet was blown after a different manner at this time, than upon other occasions, that every one might understand the meaning of it.

To sound.] In the *Hebrew* the word is, *cause it to pass*, that it might be heard every where, throughout the Land. So these words may be most literally translated, *Thou shalt cause to pass the Trumpet loud of sound.*

On the tenth day of the seventh month, in the day of atonement.] This Day was very fitly chosen, that this Year might begin at the same time that a general Atonement was made for the Sins of the whole Nation: For they would be the better disposed to forgive their Brethren their Debts, when they craved Pardon for their own.

Shall ye make the Trumpet sound (or pass) throughout all your Land.] This is repeated, to make them careful to awaken every one to this Duty, by the sound of the Trumpet at every Door; there being an unwillingness in most People to part with their Servants, and their Lands, &c. which they had long enjoyed. And therefore every private Man, as *Maimonides* saith, was bound to blow with a Trumpet, and make this sound nine times, that they might fulfil these words of this Precept, *throughout all your Land*. By this means, as *R. Levi Barcelonita* notes, every one was the better inclined to hearken, when he saw it was a *duty incumbent on the whole Country, which all were to perform*.

Ver. 10. And ye shall hallow the fiftieth year.] Distinguish it from all other Years, by doing what follows. *Maimonides* fancies that these two Precepts of *numbering seven Sabbaths of years*, *ver. 8.* and of *sanctifying the fiftieth year*, were delivered only to the House of Judgment; whose business, no doubt, it peculiarly was to give notice of this Year, and to cause the Trumpet to be sounded, and all the following Precepts to be observed. *Schemitta ve jobel, cap. 10. num. 1.*

And proclaim liberty.] Unto all Servants, who were this Year made free.

Throughout all the Land.] Even in all the Highways, as *Aben-Ezra* glosses, that every one might have notice.

Unto all the Inhabitants thereof.] That is, to all the Children of *Israel* who were Servants; or so poor that they had sold their Estates, as it here follows. From these words the Jews gather, that after the Tribes of *Reuben* and *Gad*, and half Tribe of *Manasseh* were carried Captive, Jubilees ceased. They are the words of *Maimonides* in the fore-named Treatise; for then *all the Inhabitants of the Land* were not in it. And therefore much more when they were all carried

Captive,

Captive, they only number'd the rest of every seventh year, without any *Jubilee*.

It shall be a Jubilee unto you.] Whence this Year hath the name of *Jobel*, there are so many Opinions, that *Bochartus* himself scarce knew which to follow. *Josephus* saith it signifies ἐλευθερίαν, *liberty*; and the *LXX* and *Aquila* translate it ἀφεσις, *remission*, having a regard to the thing, rather than to the import of the word *Jobel*, which never signifies any thing of that nature. *D. Kimchi* tells us, that *R. Akiba*, when he was in *Arabia*, heard them call a Ram by this name of *Jobel*; and thence some fancy this Year was so called, because it was proclaim'd with Trumpets of Rams Horns. But what if there were no such Trumpets? as *Bochart* thinks there were not, these Horns being not hollow. See *Hierozycon*, p. i. lib. 2. c. 43. p. 425, &c. where several other Opinions are confuted. The most probable that I meet withal, is, that it was called *Jobel* from the peculiar sound which was made with the Trumpet, when this year was proclaim'd. For the Trumpet blowing for several purposes, viz. to call their Assemblies together; to give notice of the moving of their Camps; to excite Soldiers to fight, and to proclaim this year; there was a distinct sound for all these ends, that people might not be confounded, but have a certain notice what the Trumpet sounded for. And this sound, mention'd before (*ver. 9.*) was peculiarly called *Jobel*; as *Hottinger* thinks, who considers a great many other Opinions, in his *Analesta*, Diff. iii. wherein he follows *Job. Forsterus*, who, near an hundred years before, observed that *Jobel*, which we commonly translate *Trumpet*, (*Exod. xix. 13.* and other places) doth not signify the Instrument itself, but the sound that it made. And when it is used absolutely alone, it signifies this Year, which was called *Jobel*, from that sound which was then made; as the Feast of Unleavened Bread was called *Pesach*, from the Angel passing over them, when he slew the *Egyptians*. The Opinions of the Hebrew Writers about it, are collected and largely represented by *Josephus de Voisin*, lib. i. de *Jubilæo*, cap. 1.

And ye shall return every man unto his possession.] Unto his Field, or his House, which his Poverty had forced him to sell; but now was restored to him without any price, because they were not sold absolutely, but only till this year. By which means the Estates of the *Israelites* were so fixed, that no Family could ruin itself, or grow too rich. For this law provided against such changes; revoking once in fifty years all Alienations, and setting every one in the same Condition wherein he was at the first. By which means Ambition was retrenched; and every man applied himself with affection to the improvement of his Inheritance, knowing it could never go out of his Family. And this application was the more diligent, because it was a religious duty, founded upon this Law of *GOD*.

And ye shall return every man unto his family.] From which he had been estranged, by being sold to another family; either by himself, or by his Father, or by the Court of Judgment. So here are two parts of the *liberty* fore-named, more expressly declared: Their Land, which was alienated, returned to the first Owner; and such as were sold for Servants into another Family, came home again to their own Family, being freed from their Servitude. Which was a figure of that acceptable

year of the *LORD*, as *St. Luke* calls it, *ch. iv. 19.* in the Prophet *Isaiah's* Language; wherein our blessed Saviour preached Deliverance to all Mankind. The Jews themselves are not so stupid, as to think nothing further was intended, but only freedom from bodily Servitude, in this year of *Jubilee*; for *Abarbinel* himself, in this very Verse, endeavours to discover something of a Spiritual Happiness. For the former part of the words now mentioned, *Ye shall return every man to his possession*, he saith belong to the Body; but the latter part, *And every man unto his Family*, belongs unto the Soul, and its return to *GOD*: So several others, whom *J. de Voisin* produces in the fore-named Book, cap. 2. And, if our *Dr. Lightfoot* hath made a right Computation, the last year of the Life of our Saviour, who, by his Death, wrought an eternal Redemption, and restored us to our heavenly Inheritance, fell in the year of *Jubilee*; the very last that was ever kept. For, if we count from the end of the Wars of *Canaan*, which was seven years after they came into it, (and I do not know why we should not think they began to number then, and not seven years after, as *Maimonides* would have it) there were just fourteen hundred years to the thirty third of *Jesus Christ*, that is, just twenty eight *Jubilees*. And it is the Confession of the old Book called *Zohar*, as he observes, That the divine Glory should be freedom and redemption in a year of *Jubilee*. See *Harmony of the New Testament*, sect. 59. And *Usserii Chronologia Sacra*, cap. 13.

Ver. 11. A Jubilee shall that fiftieth year be unto you.] It is a question whether the year of *Jubilee* was the year following the forty ninth year; or, the forty ninth year was the *Jubilee*; which, reckoning the foregoing *Jubilee* for one, was the fiftieth year. *Josephus Scaliger*, in his fifth Book de *Emend. Temporum*, and several other great Men, are of this last opinion, to avoid a great inconvenience, which otherwise would ensue, viz. That the forty ninth year being the Sabbatical year in which the Land was to rest, if the next year to that had been the *Jubilee*, two Sabbatical years would have come immediately one after another; for the Land was to rest in the year of *Jubilee*, as it here follows. One would have expected therefore that in the forty eighth year there should have been a special Promise, that the Land should bring forth Fruit for four years, and not for three only, as the Blessing is promised every sixth year, *ver. 21.* Thus *Jacobus Capellus* reasons in his *Historia Sacra & Exotica ad A. M. 2549.* But others think this Objection not to be so great as to make them depart from the letter of this Law, which saith, *ver. 10. Ye shall hallow the fiftieth year*; and here in this Verse, *A Jubilee shall that fiftieth year be unto you.* Though a very learned Man, *P. Cuneus*, thinks this of no great moment either way; for it is usual in common speech, *Septimanam octiduum appellare* (and *Hospinian* in like manner we call a Week *octiduum* (eight days) because we reckon *utramq;* *Dominicam*, both the *LORD's* days.) And the greatest writers anciently called an *Olympiad*, which contain'd but the space of four compleat years, by the name of *Quinquennium*. See lib. i. de *Republ. Judæorum*, cap. 6. Yet, besides the express words of the Law, the consent of the Jews sways very much the other way; for they accurately distinguish between the

Schemitta,

Schemitta, or Year of Remission, and *Jobel*, the Year of Jubilee, even then when these two Solemnities immediately succeeded each other; as I shall have occasion to observe on the next Verse.

Ye shall not sow, neither reap that which groweth of it self in it.] Because it was the Sabbatical year, (*ver. 4, 5.*) as some will have it; from the observance of which they were not absolved by its being the Jubilee. But others think, as I observ'd, that the Jubilee it self was a new Sabbatical year.

Ver. 12. For it is the Jubilee.] He doth not say it is the *Sabbath of the Land*, as he doth of the seventh year, *ver. 6.* Which makes for their opinion who think the Jubilee was not the same with that, but a new Sabbatical year; so that two years together they neither sowed nor reaped. But they that maintain the other opinion, look upon this only as a new reason why they should forbear such labour this year; because, besides that it was the Sabbatical year, it was also the Jubilee; a time of great joy, in regard of the liberty to which every one was restor'd; which made it more necessary every one should enjoy what the Earth brought forth of it self, and none appropriate any thing to themselves.

It shall be holy unto you.] Because it was the LORD's Sabbath, *ver. 3.* separate from the common Employments of other years; being dedicated to the uses expressed in this Law, *ver. 10.* which are two, *Manumission* of Servants, and *Restitution* of Men to their ancient Possessions: unto which some add a third; viz. *Remission of Debts*. But the Jews are of a quite contrary opinion; that in this the year of Jubilee differ'd from the Sabbatical year; that Debts were remitted in the one, but not in the other. Whence those words of *Maimonides*, in the Treatise I have so often mentioned, *cap. 10. sect. 16.* 'In this the Sabbatical year excels the Jubilee, that it remits Debts, which the Jubilee doth not: But the Jubilee in this excels the Sabbatical year, that it sets Servants free, and restores Possessions, which the other doth not. And the Jubilee likewise restores Possessions in the very beginning of the year; but the Sabbatical year doth not release Debts till it be ended.

Ye shall eat the increase thereof out of the field.] By plucking what they needed for every day's use; but not by reaping, and gathering, and laying up in Barns.

Ver. 13. In the year of this Jubilee ye shall return every man to his possession.] This being the most remarkable thing belonging to the Liberty of this year, it is therefore here again repeated. For it was so famous, that the Heathens themselves took notice of it; insomuch that *Diodorus Siculus* saith, *lib. xi.* it was not lawful for the Jews τὰς ἰδίαις κλήραις, πωλεῖν, to sell their own Inheritances: Meaning, as Mr. *Selden* expounds it, (*lib. de Success. ad Leges Hebr. cap. 14.*) to sell them quite, so as to alienate them for ever from their Families; which is expressly forbidden, *ver. 23.* And so the *Locrians*, as is observed by *Aristotle* in his *Politicks*, were prohibited, by their Laws, to sell their ancient Possessions. See *P. Cunaus, lib. i. de Repub. Jud. cap. 4.*

Many Reasons are given, by learned Men, for this Law among the Jews, (See *Menochius, lib. iii. de Repub. Hebræor. Quest. 3.*) The most

obvious is, that by this Law GOD fixed the Jews to the Land of *Canaan*; since all their Possessions were so entailed, that the right Heir of any of them could never be wholly excluded from his Estate; but it would intirely return to him after a certain number of years. And, by this means also, they preserved a distinct knowledge of their several Tribes and Families to which they belonged; for which end their Genealogies were of necessity to be carefully kept, that they might be able to prove their right to the Inheritance of their Ancestors. By which means, as *Menochius* notes, it was certainly known of what Tribe and Family the *Messiah* was when he was born. And *M. Alix* hath taken notice (which is worth observing) that GOD ordered things so, that they should have the means of preserving their Genealogies; by not suffering them to continue in Captivity out of their own Land, for the space of two whole Jubilees. For they were but seventy years in *Babylon*; in which short time their Genealogies could not be easily confounded, especially since several who saw the first Temple burnt, lived to see the second begin to be rebuilt. Two other Reasons are most judiciously managed by *Petrus Cunaus, lib. i. de Republ. Hebr. cap. 3.* to which I refer the learned Reader.

Ver. 14. If thou sellest ought to thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.] As *Moses* took care that the Wealth of some should not oppress the Poverty of others, by making the foregoing Law, that a poor Man should not lose his Land for ever; so in the buying of a poor Man's Land, he would not have the rich Man give less for it than it was worth; no more than the poor Man require more for it than its just value till the year of Jubilee. The Hebrew Doctors have formed a Rule about this: that if a Man bought any thing for a *sixth* part less than its worth, or sold it for a *sixth* part more than its worth, he was bound to restore that *sixth* part, but nothing at all if it were short of a *sixth* part, wherein he had damaged his Neighbour. But if the difference was more than a *sixth* part, the Buyer might rescind his Contract, if the Bargain was not quite finished, and require his Money again. And the Seller (if the damage was on his side) might at any time require the thing to be returned to him, at the price for which he sold it. See *Selden, lib. vi. de Jure Nat. & Gent. cap. 5.*

Ver. 15. According to the number of years after the Jubilee, thou shalt buy of thy Neighbour.] They were to consider how many years were gone since the last Jubilee, and consequently to purchase the Profits of the remaining years till the next; for they could not, either by Sale, or any other Contract, transfer *plenum fundi dominium* (as *Cunaus* speaks) their full interest in the Land to any other Man.

And according unto the number of years of the fruits, he shall sell unto thee.] He that sold the remaining term of years till the Jubilee, was to consider that every *sixth* year there was no Fruit, and therefore he should demand nothing for them; but set his price only according to the number of the other years, not reckoning those.

Ver.

Ver. 16. *According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price.*] This is added only to make what was said before plainer, that the price should rise or fall, according as there were more or fewer years to come before the next Jubilee. For example *Maimonides* puts this Case: If there be *ten* years to the Jubilee, and a Man buy another's Field for an Hundred pence; after which, the Buyer having enjoyed it *three* years, the Seller hath a mind to redeem it; he must then give to him that bought it of him Seventy pence. In like manner, if the Buyer have enjoyed it *six* years, the Seller must give him Forty pence.

For according to the number of the years of the Fruits doth he sell unto thee.] Therefore if a Man, saith the same *Maimonides*, (*cap. 11. num. 6.*) sell another a Field full of Fruit, and, after two years, would redeem it, he must not demand him to restore the Field as he sold it, full of Fruit, because it is said here, *according to the multitude of years, or fewness of years*, (and, in the foregoing Verse, *according to the number of years after the Jubilee*) which shews the years only were to be considered in the Redemption, and not the Fruits.

Ver. 17. *Ye shall not therefore oppress one another.*] The Seller by demanding too much; nor the Buyer by giving too little.

But thou shalt fear thy God.] For nothing could be so powerful as the Fear of God, to restrain them from Oppression, and to preserve an Equality between the Land to be sold, and the Price to be paid.

For I am the Lord your God.] Whose Land this is, and by whose Favour you enjoy it.

Ver. 18. *Wherefore ye shall do my statutes, and keep my judgments.*] Which are the Tenure whereby you hold this Land of me.

And ye shall dwell in the Land in safety.] And if you obey them, you shall not be disturbed in it by your Enemies.

Ver. 19. *And the Land shall yield her Increase, and ye shall eat your fill, and dwell therein in safety.*] He encourages them in their Obedience, by a promise of Plenty and Abundance, as well as of Safety and Security in their Possessions.

Ver. 20. *And if ye shall say, what shall we eat the seventh year? &c.*] To take away all distrust of his Promise, he removes an obvious Objection which might arise in their Minds; that they might want food, if they neither sowed, nor gathered in their increase, in the seventh year, as he required.

Ver. 21. *Then will I command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.*] This is the Answer to the doubt they might have of wanting Sustenance, that he would bless them with such a plentiful Crop in the sixth year, as should be sufficient for that and for the two following years. From which *Petrus Cuneus* thinks the Argument very strong, that there were not two Sabbatical years together, one in the *forty ninth*, and another in the *fiftieth* year; for then the Earth in the sixth year should have brought forth not for *three* years, but for *four*; which was ne-

ver heard of in any Country. *Palestine*, indeed, was a Country, to which God afforded an extraordinary blessing; beyond the common Laws of Nature; yet since there are no Testimonies of so great and frequent a Miracle in the Book of God; we ought not easily to believe this. Thus he, *lib. i. de Repub. Heb. cap. 6.* To which it may be replied, that this was not so frequent as he makes it, but only once in *fifty* years: And the reason why *Moses* here saith, *the Land should bring forth fruit for three years*, and not for *four*, is because he speaks only with respect to the common Sabbatical years (every *seventh* year) not to the great Sabbatical year, as they call the *forty ninth*; before which, God may very well be supposed to have blessed the Earth with a larger Crop than in any other preceding sixth year. Besides, though it is said they should not *sow* in the Jubilee, *ver. 11.* yet it is not said they might not prune their Trees, as it is of other Sabbatical years, *ver. 4.* so that they might be dressed as in other common years, to yield a plentiful increase for their support in the succeeding year.

Ver. 22. *And ye shall sow the eighth year, and eat yet of old fruit, until the ninth year.*] Some have interpreted these words, as if they were to eat the old store, till the Fruits of the *ninth* year came in; and bring it as an Argument, that the Sabbatical year began in *March*; whereas the plain Sense is, that the Fruits of the eighth could not be thrashed out for Food till the ninth year. And then the next words,

Until her fruits come in, ye shall eat of the old store.] Are not to be understood of the fruits of the *ninth* year, but of the Fruits of the *eighth*, which were to be eaten in the *ninth*. Till then they were to live upon the old store; which served for *two* years, beside the *sixth*.

Ver. 23. *The land shall not be sold for ever.*] Having mentioned the selling of their Land, (*ver. 14, 15, 16.*) he here again enacts it should not be sold for ever: Which may be called the *Lex agraria* of the Jews, whereby Estates were preserved in the Family to which they belonged at the division of the Land by *Joshua*: For they could not be quite *cut off*, as the words are in the Hebrew, which we translate *for ever*; or, as it is in the Margin, *for cutting off*; so that the Seller and his Heirs should be cut off from it, as Mr. *Selden* interprets it; or, as the LXX *εἰς βεβαιωσιν*, by an alienation never to be rescinded: but all Estates were at the Jubilee to return to their first Owners, or their Heirs, tho' they had changed Possessors an hundred times, by being sold so oft. And the same Law held in Donations as much as in Sales; as *Maimonides* observes. Yet this is to be understood only of absolute alienations, without any mention of time; for if any man sold without fraud an Estate to his neighbour for *sixty* years, it was not to return to him, or his Heirs, in the year of Jubilee, which came before the expiration of that term; for in the Jubilee, saith he, nothing returns but that which was sold for ever, *Halicoth Schemittave Jobel, cap. 11. sect. 2.* And see *Selden de Successionibus ad leges Hebr. cap. 24.*

For the land is mine.] I reserve to my self the supreme Dominion in it, and Propriety of it; and

and have disposed it to you, on such terms as I thought fit.

For ye are strangers and sojourners with me.] These Words suggest another Sense of the foregoing; that their Land was God's, as he dwelt in a special manner therein the Sanctuary, which was his Royal Palace: And they were all his Tenants, who held the Land of him as long as he pleased; but were no more to him, than the Profelytes were to them. The Land was his, and not theirs; and they did but enjoy the use and the fruits of it, but had not the Property. See Mr. Mede, p. 157.

Ver. 24. *And in all the land of your possession, ye shall grant a redemption for the land.]* If any Man whose Poverty had forced him to sell his Land, grew afterward so rich, that he was able to redeem it before the year of Jubilee, this Law provides he should be permitted to do it, and the buyer could not refuse it. But then this was to be done honestly and truly: he was not to borrow Money of another Man to redeem it; no, not sell other Land to redeem that which he had sold before, which they look'd upon as a Fraud to the Buyer. Therefore he had this Right, only in case he was grown rich since the Sale; otherwise he was to stay till the year of Jubilee, when it returned to him for nothing. So Cuneus out of the same Maimonides, Lib. i. cap. 2.

Ver. 25. *If thy brother be waxen poor, and hath sold away some of his possession.]* No Man, if we may rely upon the same Maimonides, might sell his House or his Field till the time of Jubilee, unless Poverty compelled him to it. For it was not lawful to sell it, that he might lay up the Price of it in his Coffer; or exercise Merchandize; or buy Goods, Servants, or Cattle; but only buy necessary Provision with it. But if any Man did transgress, and employ the Money otherwise, the Sale notwithstanding was held to be good.

And if any of his kin come to redeem it, then shall he be redeemed what his brother sold.] Here is a further enlargement of this liberty; that if any of his near Relations would redeem the Land he had sold, (tho' he was not able to do it himself) it should be allowed: For the design of Moses in this Law was, *Ne paucorum opulentia quandoque ceteros opprimeret*, lest the wealth of a few should at any time oppress the rest.

Ver. 26. *And if the man have none to redeem it, and himself be able to redeem it.]* In the Hebrew it is *his hand hath attained and found sufficiency*: which justifies the limitation the Jews put upon this, (as I observed, ver. 24.) that he should not have the right of Redemption, unless he was grown able to repurchase it, since the Sale of it.

Ver. 27. *Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it.]* This was the manner of the redemption: they counted how many years were gone since the sale; and if there remained just so many more to the Jubilee, then he paid the Buyer half the Price at which he purchased it, for its Redemption. But if the number of years from the Sale to the Jubilee were not equal, then he deducted proportionable to the years he

had enjoyed it since the purchase, and gave him as much as the years remaining till the Jubilee were worth. And if he sold a Field at first for an hundred pounds, suppose, and he that bought it, sold it to another for two hundred, he was to redeem it, as Maimonides saith, according to what was first given for it, because it is said here, *he shall restore the overplus unto the man to whom he sold it*. In like manner, if a Man sold a Field for an hundred pound, which in the hands of the Buyer so improved, that it might be sold for Two hundred, the Redemption was to be according to what was first paid for it. But if he sold it for Two hundred pound, and it was grown so much worse that it was worth but an hundred, it was to be esteemed in the Redemption according to the present value. His reason is, because *the condition of him that sold his Inheritance was always to be better'd; and the condition of him that bought it to be made worse*.

Ver. 28. *But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that bought it, until the year of Jubilee.]* If he could not pay him the Money it cost him, according to the fore-mentioned proportion, nor any of his kindred redeem it for him, then he that bought it was to enjoy all the profits of it till the Jubilee.

And in the Jubilee he shall go out, and he shall return to his possession.] The Purchaser was to quit his possession of the Land; and he that sold it enjoy it again for nothing. And whosoever he was that possessed the Land at the Jubilee, tho' it had been sold never so often before it came to him, the Jubilee ejected him, and restored the Land to the first Owner, or his Posterity. For no Man, as was before observed, could, either by Sale, or any other Contract, transfer the full Dominion of his Land to another Man; so that it should be his for ever.

Ver. 29. *And if a Man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold.]* This Verse and the next make a great difference between Houses in walled Cities, and Lands in the Country. If such Houses were sold, Men could not redeem them from the Purchaser when they pleased, but must do it within the compass of a year, or else they were barred for ever; and the year of Jubilee would not relieve them.

Within a full year may he redeem it.] He might redeem it the next day after he had sold it, if he pleased, paying the full price that was given for it: And if he that sold it was dead, his Son might redeem it; or if he that bought it was dead, it might be redeemed from his Son, if done within the year: But his Kindred could not redeem it, nor might he borrow Money to redeem it, nor redeem it by parcels; but he might sell some of his Goods to redeem it. So Maimonides, in the fore-mentioned Treatise, cap. xii. where he saith, If a Man sold an House in such a City, and the Jubilee fell out in the year of Sale, it did not restore the House to the Seller; but continued his that bought it, unless within a year from the day it was sold it was redeemed.

Ver. 30. *And if it be not redeemed within the space of a full year, then the house shall be established*

established for ever to him that bought it.] The Reasons for this Law seem to be such as these; that by this means (as *Menochius* observes, *lib. iii. de Republ. Hebr. cap. 11.*) Cities might be better filled with Inhabitants; who were invited thither, when they had hope of a Settlement there. And *secondly*, that Men might not rashly and easily part with their Houses, which they could never recover, after they had let one year slip, which was allowed for their Redemption. And *thirdly*, Tribes and Families were not distinguished by Houses they had in Cities; from whence it was that the *Levites* might possess them, who otherwise are said to have no Possession in the Land of *Canaan*. And *lastly*, perhaps it was intended by this Law, that *Profelytes*, who were not of the Hebrew Nation, and could have no Fields or Vineyards, might yet have something of their own stable and certain; and not be forced always to want a perpetual Possession.

It shall not go out in the Jubilee.] They say in the *Gemara* of *Bava Kama*, that the Houses in *Jerusalem* were not subject to this Law; because that City, as they pretend, did not belong to any certain Tribe. See *L' Empereur* upon that Book, *cap. 7. p. 172.*

Ver. 31. But the houses in the Villages, which have no walls round about them, shall be counted as the fields of the Country, &c.] The quite contrary Law is made for Country-houses, which might be redeemed at any time; and if they were not, returned to their first Owners at the Jubilee. The reason of this Difference is very plain; for the Houses in walled Cities were their own proper Goods; but in the Country they were accounted part of the Land which was *God's*. And so these words are to be understood, they *shall be counted as the fields in the Country*: That is, fall under the same Law with the Lands, *ver. 23.*

Ver. 32. Notwithstanding the Cities of the Levites.] Of which we have an account, *Numb. xxxv. 2.* These are excepted from the foregoing Law concerning Houses in walled Cities; as it here follows.

And the Houses of the Cities of their possession may the Levites redeem at any time.] Not any of their Houses; but only those which they possessed in the forty eight Cities assigned to them for their Habitations. If they purchased Houses in any other places, they were subject to the same Law with other Men, *ver. 29.* Inasmuch that a *Levite*, who was Heir to his Mother who was an *Israelite*, was to redeem as other *Israelites* did, and not after the manner of the *Levites*; for the *Levites* had a right different from other Men only in the *Cities of their possessions*; as *Maimonides* observes in the fore-cited Book, *cap. 13.* But if an *Israelite* was Heir to his Mother a *Levite*, he redeemed as the *Levites* did, tho' he were not of that Tribe; because the Right of their Redemption was tied to the Places, and not to the Persons; as he there speaks.

Ver. 33. And if a man purchase of the Levites, then the House that was sold, and the City of his possession (i. e. in the City of his possession) shall go out in the year of Jubilee.] If he did not redeem

it before, it was to come back to him for nothing in this Year. But there is another Translation in the Margin, which the first words will bear, *viz. If one of the Levites redeem them.* Tho' he was not near of kin, (*ver. 25.*) yet any *Levite* might redeem any of these Houses: However they were to be restored to that Tribe at the Jubilee.

For the Houses of the Cities of the Levites.] It is plain by this; that in the foregoing words he speaks of the Houses; and not of the Cities themselves.

Are their possession among the Children of Israel.] They were of the same Nature with the Land that other Tribes had; which could not be alienated for ever. For they having no other Possessions that could be sold; but Houses, it was reason these Houses should return to their Owners at the Jubilee, as other Mens Possessions did, *ver. 10.*

Ver. 34. But the field of the Suburbs of their Cities.] See *Numb. xxxv. 4, 5.*

May not be sold.] As their Houses might be; but if any Man bought them, the Bargain was immediately void. The Tradition among the Jews (as *Maimonides* says in the same place) was, that *not be sold* in this place, signifies *not be changed*; so as to turn a Suburb into a Field; or a Field into a Suburb; but Fields, Suburbs, and Cities, were to continue perpetually in the same state.

For it is their perpetual possession.] Their Fields were to be always in their own Hands. And the reason why Houses may be sold, when the Fields could not, seems to be this; because the Houses belonged to particular *Levites*, who might alienate them for a time, and not suffer much by it; but the Fields of the Suburbs were common to the whole Body of the *Levites*, who would have been undone, if they had wanted Pasture for their Flocks, which were all their Substance. Some indeed fancy that these Suburbs were enclosed, and every Family of them had its several Portion; but as there is no Proof of this, so had it been thus, such Families could not, without great inconvenience, have wanted their Lands for the feeding of their Flocks.

Ver. 35. And if thy brother be waxen poor, and fallen to decay with thee.] In the Hebrew it is, *When his hand faileth*; so that he is not able by his Labour to support himself and his Family.

Then shalt thou relieve him.] By bestowing Alms upon him (as the Jews interpret it) not by lending him Money; tho' the following words seem to incline this way: See *Selden, lib. vi. de Jure Nat. & Gent. cap. 6.*

Yea, though he be a stranger or a sojourner.] By a *Stranger* they understand a *Profelyte* of Righteousness; and by a *Sojourner*, a *Profelyte* of the Gate; as Mr. *Selden* there observes out of *Jarchi* and *Abarbinel, p. 694.* They say *Hyrchanus* was the first that began *ἐνδοποιεῖν*, to entertain Strangers of other Countries, by building Hospitals for their Reception.

That he may live with thee.] Have a comfortable Subsistence by the Relief of charitable People; for every Jew, they say, was bound

to contribute something towards it; and this was to prevent their selling themselves, as some did, thro' extream Poverty, *ver. 39.*

Ver. 36. Take thou no usury of him, or increase.] Tho' these are promiscuously used, yet the next Verse seems here to expound *Usury* to signify that which is taken for Money; and *Increase* that which is taken for Corn, Fruits, or Goods. They that would see more of these two words, *Nesek* and *Tarbitb*, may consult *Salmasius de Usuris*, where he hath largely discoursed of them. I shall only further observe, that this Precept follows the other of relieving poor People by Alms, very fitly; because it is as great a Charity unto some to lend them Money without Usury, as it is to give freely unto others. See Notes on *Exod. xxii. 25. Deut. xxiii. 19.*

But fear thy God.] Lest he that is so good to thee, should punish thee for thy inhumanity towards the Poor; of whom he hath a care, as well as thee.

That thy brother may live with thee.] This is repeated, to show that by these Laws God intended to provide for the Poor such a comfortable Subsistence in their own Country, that they might not be tempted to forsake it, and therewith perhaps forsake their Religion.

Ver. 37. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.] Some thought if they lent Money freely, they might receive more than they lent of other things; therefore the latter Clause of this Verse was added, to prevent such Oppressions as St. Hierom mentions; who says, some would lend a Neighbour ten Bushels, of Corn suppose, in Winter, to receive fifteen Bushels for it the next Harvest.

Ver. 38. I am the LORD your God, which brought you forth out of the Land of Egypt.] Who have obliged you with far greater Blessings than I command you to bestow upon others.

To give you the Land of Canaan.] Under such Covenants as have been mentioned.

And to be your God.] To preserve you in the possession of it, in Peace and Plenty, if you keep these Covenants, *ver. 18, 19.*

Ver. 39. And if thy brother that dwelleth by thee, be waxen poor, and be sold unto thee.] Some were sold by the Court of Judgment, when they had committed Theft, and were not able to make Satisfaction; of whom the Hebrews interpret that place, *Exod. xxi. 2, &c.* Others were sold by their Parents, *ver. 7, 8.* of that Chapter. But others sold themselves, being reduced to great Poverty, notwithstanding the Alms that had been bestowed upon them, and the Money or Goods that had been freely lent them. And of such the Hebrew Doctors understand these Words; and say, it was not lawful for a Man to sell himself, till his Poverty was extream, and he had nothing at all left, but must preserve his Life, by the price which was given for him. Thus *Maimonides* in these words, *A man might not sell himself to lay up the Money which was given for him; nor to buy Goods; nor to pay his Debts; but merely that he might get Bread to eat. Neither was it lawful for*

him to sell himself, as long as he had so much as a Garment left. See *Selden, lib. vi. de Jure Nat. & Gent. cap. 7.* where he observes, that the Court of Judgment might not sell a Thief of their Nation, to any but to an *Hebrew*; not to a *Profelyte* of either sort; much less to a meer *Gentile*. But if an *Hebrew* sold him to a *Profelyte*, or to a *Gentile*, (which he was admonished not to do) the Bargain was good; but he was to be redeemed by his Kindred, or by the People; as it here follows, *ver. 48, 49.* Which other People imitated, who derived their Laws from *Moses*; particularly the ancient *Indians* (as *Huetius* observes out of *Diodorus*) whose Philosophers commanded that none of their Nation should submit themselves to Servitude, *Demonstr. Evang. Propos. iv. cap. 6.*

Thou shalt not compel him to serve as a bondservant.] As a Slave, which they bought of other Nations, or took in their Wars; over whom they had an absolute Dominion (as they had over their Goods, or Cattle) and might bequeath them and their Children to their Sons and Posterity for ever, (*ver. 45, 46.*) or sell them and their Children at their pleasure.

Ver. 40. But as an hired Servant, and as a sojourner.] They were to treat him gently; as they did those who let out their Service for Wages, for a certain time, and then were at their own disposal again.

Shall he be with thee.] Some of the Jews have carried this very far in Speculation. For thus they gloss upon this place in *Talkut*: *Let him be with thee in Meat and Drink; so that thou do not eat bread of fine flour, and be of bran; nor thou drink old Wine, and be new; nor thou lie on a soft Bed, and be upon Straw.* But it is not likely that this was their practice.

And shall serve thee unto the year of Jubilee.] Beyond which time it was not lawful to keep him in Service: For in the very beginning of this Year all such Servants were immediately dismissed. Which made the Year of Jubilee such a time of Joy, that for nine Days together before it began, these Servants kept a kind of *Saturnalia*, in prospect of their approaching Happiness. For as *Maimonides* saith in the latter end of the tenth Chapter of *Schemitta ve Jobel*, from the beginning of the Year, until the Day of Atonement, Servants were neither dismissed, nor yet served their Masters; but they did eat, and drink, and made merry; wearing Garlands on their heads. And when the Day of Atonement came, the Sanhedrim commanding the Trumpet to be sounded, all Servants immediately went whither they pleased; as Lands were restored to their first Owners.

Ver. 41. And then shall he depart from thee.] His Master to whom he was sold might keep him till the Jubilee: Whereas he that was sold by the Court of Judgment might go free, if he pleased, in the seventh Year of Release, *Exod. xxi. 2.*

Both he and his Children with him.] He that bought a Servant of the Court of Judgment, was bound to maintain his Wife and Children, if he had any, with Meat, Drink, and Cloaths; and yet they were not bound to serve him: much less did they remain Servants, when their

their Fathers and Mothers Servitude was at an end; as Mr. Selden observes in the fore-named place: and therefore it was much more reasonable in this case, that he and his Children should go out together.

And shall return unto his own family.] From which he was gone, while he remained a Servant.

And unto the possession of his fathers shall he return.] If any was befallen him, since his Servitude.

Ver. 42. *For they are my servants, which I brought forth out of the land of Egypt.]* A good reason why they should not be treated like Slaves; because they were all redeemed by God out of the Slavery of Egypt, into a state of perfect liberty.

They shall not be sold as bondmen.] Not publicly, and in the common place of Sale, or in the street; but privately, and in a way of honour, (as the Jewish phrase is.) So Maimonides, alledged by Mr. Selden, in the fore-named place, p. 705. But the plainest Sense is, they should not be used like Slaves, while they continued in Servitude; for though they had the use of them in all bodily employments, yet their bodies or persons were not theirs, and therefore they might not use them as they pleased. So it follows in the next Verse.

Ver. 43. *Thou shalt not rule over him with rigour.]* As Pharaoh did over all the Israelites, Exod. i. 13, 14. or as the Israelites were wont to do over their Servants of other Nations; but gently use their Service in such Employments, as would not be unworthy of them, if they were Freemen.

But shalt fear thy God.] Remembring that they were all Slaves in Egypt, and delivered by his wonderful Goodness; which was thankfully and reverently to be acknowledged.

Ver. 44. *Both thy bondmen, and thy bond-maids, which thou shalt have, shall be of the heathen.]* If they would have any Slaves, they were to be such of other Nations, as were sold to them, or were taken by them in their Wars. Whence the very name of *Mancipia* came, as the Roman Lawyers tells us, *quasi manu capti*: and the name of *Servus* also, which signifies one who was saved, when he might have been killed.

Round about thee.] He doth not say, *in the midst of thee*; for they were bound to destroy the People of Canaan.

Of them shall ye buy bond-men, and bond-maids.] If they had need of their Service. But it does not appear that they had any great number of them; nor had they any great occasion for them, being themselves so laborious, and breeding their Children to look after their Land and their Cattle (in which their Estates chiefly consisted) and being also so very numerous in a small Country.

Ver. 45. *Moreover, of the children of the strangers, that do sojourn among you, of them shall ye buy.]* Whether they were perfect Profelytes by Circumcision, or only Profelytes of the Gate (as Mr. Selden observes, lib. vi. de Jure Nat. & Gent. cap. 8.) their Children were not exempted from being made Slaves, if they sold them to the Hebrews.

VOL. I.

And of their families that are with you, which they begat in your Land.] If any of their Family or Kindred, as the LXX translate it, had begat Children in Judaea, and would sell them, the Jews might make a purchase of them.

They shall be your possession.] Become your proper Goods, and continue with you as your Lands do, unless they have their Liberty granted to them. And the first sort of Profelytes obtained it three ways; either by purchasing it themselves, or by their Friends; or by being dismissed by their Master, by a Writing under his Hand; or in the Case mentioned in Exod. xxi. 26. where the Loss of an Eye, or a Tooth, by the Master's Severity, serve only for Examples of other Maims, which procured such a Servant his Liberty. But the second sort of Profelytes did not obtain their Liberty, if we may believe the Hebrew Doctors, by this last means, but only by the two first. And the year of Jubilee gave no Servant of either sort their Liberty.

Ver. 46. *And ye shall take them as an inheritance for your Children after you.]* To whom they might bequeath the very Bodies of them and their Children.

To inherit them for a possession.] That they might have the same power and dominion over them, that they had over their Lands, Goods, or Cattle.

They shall be your bond-men for ever.] Not have the benefit of the year of Jubilee, but be your Slaves as long as they live; unless they, by any of the means before-mentioned, obtained their Liberty.

But over your brethren the Children of Israel, ye shall not rule over one another with rigour.] As they did over the Slaves before-named; whose Masters (as the Hebrew Doctors say) were not bound to find them Food and Raiment; and, besides, might treat them with the greatest Severity, provided they did not strike out an Eye, &c.

Ver. 47. *If a sojourner or stranger.]* The Chaldee interprets these words, *an uncircumcised Profelyte*. And so Maimonides says, they signify one who hath undertaken the Precepts of the Sons of Noah; whom they also call, in their Books, *the pious among the Gentiles*. See Selden, lib. ii. de Jure Nat. & Gent. cap. 3. p. 153.

Wax rich by thee.] As many of them did by Trading, tho' they could not purchase Land.

And thy brother that dwelleth by him waxeth poor.] Which was a Case, Moses supposes before, ver. 35. might happen.

And sell himself unto the stranger and sojourner by thee.] So I observed before, ver. 39. they might do, though they were admonished not to do it; and the Bargain held good, though they sold themselves to a Gentile. So Onkelos here translates it, *If thy brother sell himself to an Aramite, i. e. to an Idolater*; for Idolatry was thought to have sprung first from them: Terah and Nabor being Aramites, who were the first Idolaters mentioned in the holy Scripture.

Or to the stock of the strangers family.] To one that sprung out of the Family of a Profelyte; who tho' now incorporated into the Jewish Nation, yet being originally of a Stranger's stock,

X x x 2

was

was not to have the Privilege to keep a Hebrew sold to him from the benefit of Redemption.

Ver. 48. *After that he is sold.*] And actually in the Possession of a Stranger.

He may be redeemed, &c.] The Hebrews understand this, as if some of his Kindred were bound to redeem him; or, if they did not, he was to be redeemed at the Charge of the Country; and that, though he sold himself a *second* time, after he had been redeemed. But if he sold himself a *third* time, they look'd upon him as unworthy of Redemption, unless it were merely to save his Life. See *Selden, lib. vi. de Jure Nat. & Gent. cap. 7.* But the 54th Verse seems to suggest, that they were not bound to redeem him; tho' they might, if they pleased, and his Master could not refuse it.

One of his brethren may redeem him.] This Redeemer (saith *R. Bechai*) is the *Messiah, the Son of David, of the Tribe of Judah*: Which I mention to show, that the Jews thought there was something more Divine couched under this Law of the Jubilee, (as I observed, *ver. 10.*) than the very Letter of it imported. Though the truth is, they wretchedly mistook the business of the *Messiah*: For the same *R. Bechai* (speaking of this Section of the Law) saith, *It contains a sign and a hope to Israel of Redemption from the Captivity of the four Monarchies*; as if the *Messiah* should have nothing to do, but to put them in possession of their own Country, and to make them Lords of the World.

Ver. 49. *Either his uncle, or his uncle's son may redeem him, &c.*] Here the Persons are named by whom his Redemption might be made; which, in short, was by any Man of his Family.

Or, if he be able, he may redeem himself.] If, after his sale, an Estate fell to him, whereby he became able to redeem his Liberty.

Ver. 50. *And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of Jubilee, &c.*] That no injury might be done to his Master, they were to compute how long he had served him, and how long he had still to serve, and what price was paid for him; and then, according to the number of years gone, and to come, he was to make his Demands: Which is the meaning of the following words, *And the price of his sale shall be according to the number of years.*

According to the time of an hired servant shall it be with him.] The labour and service that he had done him, was to be valued, as they would do that of an Hireling, (who wrought for so much by the day or the year) and deducting that from the price which was given for him, the remainder was the price of this Redemption.

Ver. 51. *If there be yet many years behind, according unto them he shall give again the price of his redemption.*] If he had served but a few years, and there were many to come before the Jubilee; then there was less to be deducted from what his Master gave for him, and the price of his Redemption was higher. But if there remained but few years unto the year of Jubilee, (as it follows in the next Verse) then less was to be given for his Redemption, because he had had his Service a long time.

Ver. 53. *And as a yearly hired servant shall he be with him.*] His Master was to treat him as a hired Servant, who let out his Service for Wages by the year; and that, both with respect to the price of his Redemption, and to his usage while he remained in his Service; as appears by the next words.

And the other shall not rule with rigour over him.] Use him harshly and severely; for one *Israelite* was not permitted to use another in that manner, *ver. 43.* and therefore much less was it to be suffered from a Stranger.

In thy sight.] If they observed any such rigorous usage, they were to endeavour to get it remedied by the Authority of the Magistrate.

Ver. 54. *And he be not redeemed in these years, then he shall go out in the year of Jubilee.*] If neither his Kindred nor Country redeemed him, nor he was able to redeem himself (*ver. 49.*) from the time he was sold, to the year of Jubilee, he was to stay till then; when he went out, as others did, without paying any thing for his Liberty. By which it is evident, that he had not the benefit of the *seventh* year of Release, as Hebrew Servants had who served Hebrew Masters. For it had been unequal, if Hebrews sold to Profelytes had been discharged from their Service so soon; when the Children of Profelytes sold to Hebrews (*ver. 45.*) were to be their Inheritance for ever. It was more reasonable (and therefore so here enacted) that the Hebrews sold to Profelytes should not be free till the year of Jubilee, unless they were redeemed by themselves or their Friends. By which Law also they were made more careful not to sell themselves to Strangers.

He and his children with him.] It seems a Profelyte was bound, when he bought a Hebrew Servant, to maintain his Family while he served him; as the Hebrews were bound to do, when they bought one of their own Nation, *ver. 31.*

Ver. 55. *For unto me the Children of Israel are servants, they are my servants, whom I brought forth out of the Land of Egypt.*] He would not have them serve with rigour, nor beyond the year of Jubilee, because they were his Servants by a peculiar Title, being redeemed by him from the *Egyptian* Bondage, where they were held a long time in cruel Servitude, *ver. 38.*

I am the LORD your GOD.] Your Sovereign, who will be ever kind to you, while you serve and obey me.

C H A P. XXVI.

Ver. 1. **Y** *E shall make you no Idols.*] This Precept hath been often mentioned; but being now to enforce all his Precepts by the most solemn promises and threatnings; he repeats the principal thing upon which all depended, which was, that they should keep close to the Worship of him the only GOD, and abhor all Idolatry, which he knew would corrupt their Manners.

The Hebrew word *Elilim* hath been observed before, *chap. xix. 4.* to express Contempt; signifying the *Idols* (as we translate it) which the Heathen

Heathen worshipped, to be mere empty Vanities, *things of nought*, as we speak; and therefore to be rejected with Disdain, rather than any way regarded.

Nor graven Image.] The Hebrew word *Pesel* signifies the Image of any thing hewn out of Wood or Stone: see *Exod. xx. 4.* These Images the Gentiles did not worship, till they were dedicated and consecrated with certain Rites and Ceremonies, (which were very various, according to the difference of the Deities, and the Superstitions of several Countries) by which Consecration they imagined their Gods were invited to be present in these Images and Statues; otherwise they were not so stupid, as to worship Wood and Stone.

Neither rear up a standing Image.] The Hebrew word *Matschab* is translated by the LXX *σύλην*, a Pillar, as we also translate it in the Margin. And if we translate it *Statue*, or *standing Image*, we are not to understand by it the figure of a Man, or of any other Creature; but as the Hebrews seem rightly to take it, for any Work, an Altar for instance, which is erected and set up for sacred Assemblies to be held thereat, though they be to the true GOD. So *Maimonides*, (as Mr. Selden observes, *Lib. ii. de Jure Nat. & Gent. cap. 6.*) who saith, this was the Custom among Idolaters, to erect such Statues to their Gods. And so *Pausanias* saith, (in his *Achaica*) that in ancient time among the Greeks, universally *ἀπὸ ἀγαλμάτων εἶχον ἀργοὶ λίθοι τιμὰς θεῶν*, *rude Stones, instead of Images, had Divine honours paid to them.* See *Maimonides de cultu Stell. & Plan. cap. vi. sect. 8.* These were the most ancient Monuments of all other; and being plain and simple, might be thought to be less tempting and inviting, than those Images which had the figure of Men, or other Creatures; yet, even these GOD forbids to his People, because he would have no Representation of him whatsoever, though it might seem to have no danger in it. These were they which the Greeks called *Βαυόλια*. See upon *Gen. xxviii. 19.* and *Selden de Diis Syris, Syntag. 2. cap. 1.*

Neither set up any Image of Stone in your Land.] There was greater reason they should not set up *Eben Maschkih*, which signifies *carved or figured Stone* that had Pictures cut in it, as the Hebrews understand it. See *Maimonides* in the place before-named, and *Dionys. Possius* his Notes upon him. And Mr. Selden observes also, it was unlawful to set up these *in their Land* (as *Moses* here speaks) though it were without the Temple; and it was no more permitted to a *Profelyte*, than to an *Israelite*. If any Man did make such Statues, he was beaten.

Possibly this may signify such Images as were common among the *Egyptians* in after-times; which were not Representations of their Gods, but were full of *Symbols* and *Hieroglyphicks*, expressing some of the Perfections of their Gods. These GOD would as little allow among his People, as any of the former: Such caution he used to prevent this sort of Idolatry, by *Image-worship*.

To bow down unto it.] Though they did not worship it, but only worship GOD before it.

I am the LORD your GOD.] Who admit of no such things where I am worshipped, *Exod. xx. 4.*

Ver. 2. *Ye shall keep my Sabbaths, and reverence my Sanctuary, &c.*] See *chap. xix. 30.* where there is the same Precept: Which seems to be here repeated, because if they kept his Sabbaths, they would preserve them from Idolatry, being appointed for the Worship of the Creator of all things; especially if they had such a sense of his Divine Majesty, as wrought *Reverence* in them, even to his Sanctuary.

Ver. 3. *If ye walk in my Statutes, and keep my Commandments, and do them.*] If the regard you have to my Majesty make you obedient to my Laws.

Ver. 4. *Then will I give you rain in due season.*] Here follow the Promises of all things that Men naturally most desire, for their happy living here in this World. And first he assures them, they should have fruitful Seasons, which depended upon Rain in due time, *Jerem. v. 24.* For *Canaan* was not a Country like *Egypt*, which was watered and made fertile by the overflowing of their River; but without Rain was quite barren.

And the Land shall yield her Increase.] Corn for the use of Men; and Grass for the Cattle.

And the Trees of the Field shall yield their Fruit.] Which was very various every one knows, such as Figs, Pomegranates, Dates, Apples, &c. which he promises they should never want.

Ver. 5. *And your threshing shall reach unto the Vintage, &c.*] This is a Promise of such plenty of Corn, that before they could have reaped it all, and threshed it out, the Vintage would be ready, and call for their labour about it; and before they could have pressed out their Wine, it would be time to sow again: As much as to say, they should have such abundance, that they should have scarce time enough to receive and lay up one blessing, before another came upon them.

And ye shall eat your bread to the full.] Have no want of any sort of Provision (which is comprehended under the name of Bread) but as much as you can desire: Which Promise may seem to have a peculiar regard to the Command lately given, *chap. xxv. 4, 11.* though there he took care to secure them by a special Promise, that they should not want in those years, (*ver. 20, 21.*) and therefore much less in any other.

And dwell in your Land safely.] Plenty would have been little satisfaction to them, if they had been in danger to lose it, or to be disturbed in it; and therefore he promises to defend and protect them in the secure enjoyment of it. See *chap. xxv. 18, 19.*

Ver. 6. *And I will give peace in your Land.*] There shall be no Insurrections or Seditions in your Country, which are wont to arise from Poverty and Discontent: For this seems to relate to Peace among themselves; as the latter end of the Verse, to Freedom from the Devolutions their Enemies might make among them.

And ye shall lie down, and none shall make you afraid.] It is a Promise to preserve them from House-breakers and Robbers.

And

And I will rid evil Beasts out of the Land.] Which (as it will appear from *ver. 22.*) made lamentable havock, when they increased, and were let loose upon them : But these God promises to extirpate, if they would be obedient, either by hindering their breed, or making them devour one another, or driving them out of their Country.

Neither shall the Sword go through your Land.] Their Enemies should not be able to penetrate their Country, to make any Ravage there.

Ver. 7. And ye shall chase your Enemies; and they shall fall before you by the Sword.] This supposes their Neighbours might invade their Country, but should fail in their attempt, and be driven away with shame.

Ver. 8. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight.] That is, a few shall be too hard for a great multitude ; as it proved in the Conquest of Canaan : Infomuch that *Joshua* saith, *ch. xxiii. 10.* *One man of you shall chase a thousand.* Which was fulfilled in the days of *Gideon*, who, with three hundred Men, put to flight a vast Army, *Jud. vii. 22.*

And your Enemies shall fall before you by the Sword.] Which commonly made a greater slaughter in their flight, than was made in the battle.

Ver. 9. For I will have respect unto you.] The reason of which great Success (as well as of the Plenty before mentioned) he would make them sensible, was God's great kindness and favour towards them, as the reward of their obedience. This *Joshua* most thankfully acknowledges, *ch. xxiii. 9.*

And make you fruitful, and multiply you.] Make you a populous, and consequently a powerful Nation.

And establish my Covenant with you.] Keep it inviolably, and most certainly perform it : see *Gen. vi. 18.*

Ver. 10. And ye shall eat old store.] Have a great deal of old Corn left, when the new is come in.

And bring forth the old because of the new.] Have so much of it left, as to want room for it, when the new is to be laid up.

Ver. 11.] And I will set my Tabernacle amongst you.] This is the great promise of all, that his Tabernacle, wherein he dwelt among them, should remain and abide with them : For it was set already among them ; but now he promises it should be fixed : that is, his Divine Presence continue with them.

And my soul shall not abhor you.] I will not cast you off, because of your Offences ; for which I have appointed an Expiation.

Ver. 12. And I will walk among you.] Conduct you from place to place, all the time you are in this Wilderness. For he dwelling in the Tabernacle, in the Cloud of Glory, which covered it ; when that Cloud was taken up, the Ark presently moved to go before them, and led them to the next Station, where they should pitch their Tents, *Numb. x. 11, 12.* See *Exod. xxv. 8.* This is given as the reason why they should keep their Camp from all Impurities : see *Deut. xxiii. 12, 13, 14.*

And I will be your God, and ye shall be my People.] Bring you to the Land of Canaan ; and there continue with you, and bless you, as my peculiar People.

Ver. 13. I am the LORD your God, which brought you forth out of the Land of Egypt.] I will not leave my own work imperfect ; but as I delivered you from the Egyptian Slavery, so I will continue to preserve your Liberty and Happiness.

That ye should not be their Bondmen.] Remain any longer their Slaves, as they intended to make you for ever.

And I have broken the bands of your yoke.] When you could not deliver your selves, I set you free from the heavy burdens which oppressed you.

And made you go upright.] They were so loaded with insupportable burdens in Egypt, that they could not look up ; but hung down their Heads with Heaviness : till God, by setting them free, made them go out from thence, not with dejected, but with cheerful Countenances. For that's the meaning of making them go upright : as Freemen, not bowed down with Oppression ; but lifting up their Heads for Joy at their Deliverance : see *Exod. xiv. 8.*

Ver. 14. But if ye will not hearken unto me, and will not do all these Commandments.] After the Promise of these extraordinary Blessings, as the Reward of their Obedience, he threatens them with as extraordinary Plagues and Calamities, if they were disobedient. And as nothing moves us more powerfully than hope of some Good, or fear of some Evil ; so there are no greater Blessings in this World than those which God's Promises gave them hope to enjoy, nor greater Evils than those of which his Threatnings put them in fear. But such is the Divine Goodness, he always offers Mercy before he proceeds to Judgment, and mingles Judgment with Mercy, before he proceeds in rigour of Justice. Which will appear in the following Threatnings.

Ver. 15. And if ye despise my Statutes, or if your soul abhor my Judgments.] They were not thus wicked at the first ; but disobedience to God's Commands (mentioned in the foregoing Verse) proceeded to a contemptuous neglect of them ; and that in time to an abhorrence of them.

So that ye will not do all my Commandments.] Tho' often admonished by his Prophets ; whose Messages they not only rejected, but slighted and despised.

But that ye break my Covenant.] By forsaking him, and falling to Idolatry. For that was the principal thing in the Covenant, that they should have no other God, but him alone.

Ver. 16. I will do this unto you.] I will alter the Method of my Providence towards you.

I will even appoint over you.] Or, as it is in the Hebrew, *upon you* : causing the following Diseases to seize upon them (as the Phrase signifies) and arrest them ; that they might feel the heavy displeasure of him, whose Laws they set at nought.

Terrour, Consumption, and the burning Ague.] It is not certain what Diseases are comprehended under these words; especially the first, *Bebalah*, which we translate *terrour*. But coming from a word importing *haste* and precipitancy, I take it to signify the *falling sickness*; whereby People are so suddenly surpris'd, that they sometimes fall into the fire by which they sit.

The other two words probably are rightly translated. For the next, *Sachepeth* is by *Kimchi* and a great many others understood to signify a *Consumption* or an *Hætick Fever*; tho' *R. Solomon* and some others, seem to take it for a *Dropsy*; for he says it is a Disease that puffs up the flesh, or (as *David de Pomis*) makes it to break out in Blotches. See *Bochart* in his *Hierozyic. p. ii. lib. ii. cap. 18.* As for the last word, *Chaddachat*, it coming from a word denoting *great heat*, may well be translated a *burning Fever*.

That shall consume the eyes.] Make you look ghastly.

And cause sorrow of heart.] Take away all the comfort of Life.

And ye shall sow your seed, but your Enemies shall eat it.] Next to bodily Sickness, he threatens them with the Incursions of their Enemies; which was an higher punishment than the former, according to that of *David*, it is better to fall into the hands of the LORD than into the hands of Men.

Here also it is observable, he doth not threaten the worst that their Enemies might do to them; but *first*, that they should carry away their Harvest, and make a Scarcity among them; and in the next Verse, speaks of delivering them to be slain by them.

Ver. 17. *And I will set my face against you.]* Be extremely angry with you. See *ch. xvii. 10.*

And ye shall be slain before your Enemies.] The neighbouring Nations oft-times made great slaughter of them, and conquered them; as we find in the Book of *Judges*, and in the beginning of the first Book of *Samuel*.

They that hate you shall reign over you.] And grievously oppress'd them, *Judges iv. 3. ch. vi. 2, &c.* This made them very contemptible; and was a just punishment of their contempt of GOD's Laws.

And ye shall flee when none pursueth you.] Lose all your Courage; directly opposite to the promise, *ver. 7, 8.*

Ver. 18. *And if ye will not for all this hearken unto me.]* If by these fore punishments they were not reclaimed from their Idolatrous Practices, he threatens to send greater.

Then will I punish you seven times more for your sins.] The number *seven* is used for any indefinite multitude, and therefore here signifies a great increase of their Plagues; which by their continued Provocations, became more and more grievous, than in former Ages.

Ver. 19. *And I will break the pride of your power.]* That Power wherein you glory. Which some understand of the *Sanctuary*; which in the Days of *Eli* was forsaken of the *Ark of GOD's strength*, (as the *Psalmist* calls it) *1 Sam. iv. 10, 11.* But it seems rather to re-

late to their numerous Forces, which at the first were every where victorious; but after sundry Defeats in foregoing times, were in the Days of *Saul* reduced to such straits, that they hid themselves in Caves, and Pits, and Thickets, &c. and there was not a Sword or a Spear to be found in any of their hands (save *Saul's* and *Jonathan's*) when they should have fought with their Enemies, *1 Sam. xiii. 6, 7, 22.*

And I will make your Heaven as iron, and your Earth as brass.] The one, he means, should afford no Rain, and the other, for want of moisture, bring forth no fruit; which must needs make a sore Famine among them.

Ver. 20. *And your strength shall be spent in vain, &c.]* This is a further Description of that Calamity; when after all their labour in ploughing and sowing their Land, or digging and dunging their Trees, they brought forth nothing for their Sustenance. We read in Scripture of such Famines, wherein Man and Beast were ready to perish; particularly *1 Kings xvii. 1, 12. ch. xviii. 15. 2 Kings viii. 1.*

Ver. 21. *And if ye walk contrary unto me.]* Go on in your Idolatrous Courses, directly contrary to my Commands, *ver. 1.*

And will not hearken unto me.] Be obedient to the Admonitions of his Prophets, whom he sent to call them to Repentance.

I will bring seven times more plagues upon you according to your sins.] As their Sins increased, so did their Plagues; for these that follow are more dreadful than the foregoing. And it was a high aggravation of their sins, that they would take no warning by the severe Punishments which GOD inflicted upon their Forefathers. This augmented his Plagues upon succeeding Generations; which, as *Dr. Jackson* speaks, usually run by the scale of *sevens*; so that if we call the literal meaning to a strict Arithmetical Account, these later Plagues were *Nine and forty times* heavier than the former. But it is most likely, a certain number is put for an uncertain; yet denoting a very great increase of their Punishments, beyond what had been in preceding Times.

It ought to be observed that there is in the Margin another rendering of the first words of this Verse, (*If ye walk contrary to me*) which some follow; *If ye walk at all adventures with me*; that is, live carelessly, as if you had no regard at all to me; I will have as little regard to you, or concern for you. But the ancient Translations go the other way.

Ver. 22. *I will also send wild Beasts among you, which shall rob you of your Children, &c.]* If the terrible famine would not work upon their stubborn hearts, no more than the forenamed sicknesses and wars, (*ver. 16, 17, 19, 20.*) then he threatens they and their Cattle should be devoured by wild Beasts; the principal of which were *Lions*, unto which the depopulation and devastation of Countries are ascribed in Scripture; particularly in the Prophet *Jeremiah, ch. ii. 15. iv. 7.* where the *Affyrians* and *Nebuchadnezzar* are therefore compared to *Lions*, because by those fierce Beasts Countries were sometimes laid desolate; Man and Beast being destroyed by them. We read of no other, that killed the People

People planted in *Samaria* by the King of *Affyria*, instead of the *Israelites* whom they carried away Captive, 2 *Kings* xvii. 25. And God threaten'd to destroy the remnant of *Moab* by the same means, *Isai.* xv. 9. But there were other wild Beasts also to do this Execution, *Jer.* v. 6. As *Bears*, who killed two and forty Children at one time, 2 *Kings* ii. 24. *Serpents* and *Cockatrices*, *Jer.* viii. 17. And in general, that Prophet threatens the Destruction of *Judea* by such Creatures, *Jer.* xv. 3. Nor are Examples wanting in other Histories of such Calamities; one Monument of which continues still in the Church. For the Solemn Prayers in **ROGATION** Week were first instituted (as *Sidonius* relates) by *Mamertus* Bishop of *Vienne* in *France*, for this reason among others, that *Wolves* and other wild Beasts did very great mischief in those parts. See *Sirmondus*, in *lib.* vii. *Epist.* 1. Nay, some Countries have been so infested with smaller Creatures, particularly *Spain* by *Conies*, that they left nothing untouched; being noxious not only to Roots and Seeds, but subverting whole Towns, which were undermined by them. And in the neighbouring Islands, called *Baleares*, they were so plagued with them, that they were forced to petition *Augustus* to send Soldiers to defend them from these little Animals. See *Bochartus* in his *Phaleg.* *lib.* iii. *cap.* 7.

And your highways shall be desolate.] For Travellers would not venture into the Highways, for fear of the wild Beasts, and because of the Scarcity of People to give them entertainment. It is observable, that this Plague is directly opposite to the Blessing promised unto their Obedience, *ver.* 6. where he saith, *I will rid evil Beasts out of the Land*; which was never overrun with them, till it was overspread with wickedness.

Ver. 23. If ye will not be reformed by me, by these things.] He would have them observe his Hand in all these Punishments; by which he intended their Reformation.

But will walk contrary unto me.] See *ver.* 21.

Ver. 24. Then will I also walk contrary unto you.] Serve you in your kind, and still make your Plagues more grievous, as your Stubbornness grows more obstinate. To what was said before of this Matter, I shall add the Interpretation of *Maimonides*, in his *More Nevoch.* p. iii. *cap.* 36. where he thus glosses on this place: 'If when I inflict upon you these Punishments, you believe them to be accidental things, mere *Chances* (so he understands the word *keri*, which we translate *contrary*) then will I deal with you according to your Opinion, and lay more heavy Punishments upon you: For because they believed these Plagues happened by accident, which were the consequents of their false Opinions and evil Works, therefore they did not reform them; as *Jeremiah* saith, *chap.* v. 3. *Thou hast stricken them, but they have not grieved.*' Thus he.

And will punish you yet seven times for your sins.] If we should follow the literal Exposition mentioned *ver.* 21. then those Plagues there threatened being *seven times multiplied*, would make the Plagues threatened in this Verse, for their

multiplied Transgressions, *three hundred and forty three times* greater than the first, *ver.* 18. But the meaning is only, that they should still grow more numerous, and more destructive.

Ver. 25. And I will bring a sword upon you.] This seems to be no new Plague, having been before threaten'd, *ver.* 17. Therefore the meaning is, that he would send *three* sore Judgments upon them, all at the same time, *viz.* *War*, *Pestilence*, and *Famine*; which are contained in this and the next Verse. Of *War* and *Famine* at once, see *Jerem.* xiv. 18. & xvi. 4. Of *Pestilence* added to them, together with Captivity, *chap.* xv. 2, 3, 4. & xlv. 12, 13. and see *Ezek.* vi. 11, 12. and still worse, *Ezek.* xiv. 21.

That shall avenge the quarrel of my Covenant.] My quarrel with you for the Breach of that Covenant which you solemnly made with me, *Exod.* xxiv. 3, 8. & xxxiv. 10, 11, 12, &c.

And when you are gathered together within your Cities.] Thinking there to defend your selves against your Enemies, by impregnable Fortifications.

I will send the Pestilence among you.] To destroy the Soldiers in your Garrison.

And ye shall be delivered into the hand of the Enemy.] Forced to surrender, because you have no Men left to defend the place.

Ver. 26. And when I have broken the staff of bread.] Taken away its power to nourish you (as *Bochart* expounds it) or rather taken Bread it self from you, which is the support of Life by a sore Famine, *ver.* 10. If they either wanted Corn to make Bread, or their Corn had no heart in it (as we speak) either way, they would be starved.

Ten women shall bake your bread in one oven.] That is, there shall be such Scarcity, that a small oven shall be sufficient to bake Bread for ten Families, *i. e.* for a great many, as the number *ten* in Scripture signifies, 1 *Sam.* i. 8. *Job* xix. 3.

And they shall deliver you again your bread by weight.] Distribute to every one in the Family a certain quantity, not enough to satisfy them, but only (as we speak) to keep Body and Soul together. So it follows:

And ye shall eat, and not be satisfied.] Never have enough to satisfy their hunger; but, by eating, made to crave the more to eat: So *Pellicanus* glosses, who thus concludes his Notes on these Verses, *Hæc sunt arma Dei contra insensatos, &c.* 'These are the Weapons of God against stupid wretches; which no wicked Man can evade, when God in anger begins to fall upon them. Let no Man, though never so great and rich, hope to be safe from the hand of the LORD, who can kill Kings by Worms and Lice when he pleaseth.'

Ver. 27. And if you will not for all this hearken unto me, but walk contrary to me.] If all these Plagues have no better effect upon you than the former. See *ver.* 21, 23, 24.

Ver. 28. Then will I also walk contrary to you in fury.] His Indignation rises proportionable to their Offences: For now he not only saith he will set his face against them (as he speaks, *ver.* 17.) but proceed against them, *in fury*; by such Punishments as should quite ruin them.

And I, even I, will chastise.] The very manner of Speech expresses Anger and Indignation: being as if he had said, I will make you know who it is that you have despised, *ver. 15.* The word *jiffarti* also, which we render *chastise*, imports smarter Punishments than those expressed by *bickethi*, I will smite, or punish you, *ver. 24.*

Seven times for your sins.] If we should by a literal account multiply the number of Plagues mentioned, *ver. 24. seven times*, the threatening here would amount to this: That their Rebellion, not amended by so many Plagues, but continued still from Age to Age (notwithstanding all the Corrections inflicted on them for their Reformation, *ver. 23.*) should in conclusion be punished *one thousand one hundred ninety seven times* more severely than at first, *ver. 18.* But the simple sense is, That their obstinate contempt of his Laws, should be punished with new and more grievous Plagues. Which was fulfilled, as our Dr. Jackson observes (Book i. on the Creed, chap. 22.) in their Captivity, in the days of Manasseh, Jehojachim, and Zedekiah: and again in the time of Ptolemy the first under Antiochus Epiphanes. For these later Calamities were at least *seven times* greater (both for extent and durance) than the former Persecutions, which they suffered from the Philistines, Moabites, Ammonites, and Syrians. By all which, and by what follows, it plainly appears that these Threatnings were a kind of Prediction. For Moses evidently foresaw they would not prove so obedient as he desired, (*Deut. xxxi. 27, 29.*) and consequently that these Threatnings, in case of Disobedience, would turn into Prophecies. Unto every one of which their History exactly answers; as the Book of Deuteronomy will give me occasion to show more fully.

Ver. 29. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.] This is the very utmost Calamity that could come upon a People: and yet (as Conradus Pellicanus observes) it is put before the throwing down of their High-places and Images, &c. As if the devouring of their Children (such was their incredible Lust after Idols) would seem a less Evil to them, than the loss of their Images.

This was fulfilled among the Israelites in the Siege of Samaria, 2 Kings vi. 29. and among the Jews in the Siege of Jerusalem before the Babylonian Captivity, Lament. iv. 10. and in the last Siege by Titus; as Josephus relates, lib. vii. de bello Judaico, cap. 8.

Ver. 30. And I will destroy your high places.] Where they were wont to worship their Idols, according to the manner of the Heathen; who built Temples, and Altars, and offered Sacrifices to their Gods, upon Mountains and high Hills; especially such as were shaded with Trees. Inasmuch that the Indians, in Philostratus, call the high Mountain Caucasus, θεῶν οἶκον, the House of the Gods. And the ancient Persians, (as Herodotus saith in his Clio, cap. 131.) ἐπὶ τὰ ὑψηλότεα καὶ ὀρεῶν ἀναβάσεις, going up to the top of the highest Mountains, there offered Sacrifices unto Jupiter; calling the whole circle of the Heavens by that name. And in the Island Naxos the highest Mountain was also consecrated to him; as from his worship on Mount Athos he is called

Ἄθος in Hesychius. They that would see more of this matter, may look into Cuperus his Apoteosis Homeri, p. 15, 16, &c. And the reason of their choosing these places for their Worship was, because they thought their Sacrifices would be more acceptable there than in Vallies. For, as Lucian himself saith, they thought themselves in such high places to be nearer to their Gods, and so should more easily obtain Audience, Ὅτι τὸ ἐν ὑψηλοῖς ἀσχετόθεν ἐπαύσσει οἱ θεοί. lib. de Deâ Syr. and Tacitus saith the same in the last Book of his Annals.

How much the Israelites were inclined to follow the Nations of the World in this, appears too plainly by their History; which shows that High-places were frequented in the Reigns of their good Kings, as well as of their bad. Yea, they were so fond of them, that when they could not go to them, they offered upon the tops of their Houses, Jer. xix 13. xxxii. 29. Zeph. i. 5.

And cut down your Images.] The Hebrew word Chammanecem, which we translate your Images, properly signifies Temples erected for the worship of the Sun, as Aben-Ezra says upon this place. For it is certain that the Hebrews call the Sun Chammæ; from whence comes the word Chamman, the Temple of the Sun: whom the ancient Phœnicians took to be the Lord of Heaven. So Sanchoniathon, τέταν ἥ (speaking of the Sun) θεὸν ἐνόμιζον μόνον ἑρᾶν Κόρυν. Tho' it is very probable, that as Superstition increased, the name of Chammanim was given to other Temples, as well as those of the Sun. See Bochart in his Canaan, lib. ii. cap. 17. Others take this word to signify what the Greeks call πυρρῆς and πυρεῖα, Temples of the Fire; which being worshipped by the Eastern People, Temples were erected in honour of it. But this is not much different from the former: the Persians worshipp'd the Sun in the Fire, which was the Symbol and Representative of the Sun: see Selden Syntagma ii. de Diis Syris, cap. 8.

And cast your carcases upon the carcases of your Idols.] Which were both burnt together, as some imagine. However, this expresses the utmost Contempt both of them and of their Idols; who were alike detestable. Their fondness of them also when they were alive, seems to be represented by throwing them upon them when they were dead. And the Hebrew word gillulim (which we barely translate Idols) importing something belonging to the Dunghil, is taken by some to signify the Images of Baal-peor; who was worshipped, as the Jews say, after a most beastly manner. These Idols, whatsoever they were, tho' dressed up finely, yet were no better than dead Carcases, without any Life or Soul in them. And we might think (if that Superstition were so old) that Moses alludes to the little Images of Isis, which were made of Plaster and Clay, and are found frequently in the Sepulchres of Egyptians at this day. Unto which Christoph. Arnoldus (in his Epistle to Wagenfeil) thinks the Talmudists allude, when they say that Pharaoh's Daughter, becoming a Proselyte to the Jewish Religion, washed her self in the River Megullile from these dunghil Idols (as some render it) of her Father's House, Excerpt. Gemarae in Sota, cap. i. sect. 40.

The *Dutch* Interpreters translate it *Dreck-goden*, not merely for the matter, (as *Arnoldus* thinks) but also for the form of a *Beetle*, which lives in Dung : For so they represented *Isis*, as *Plutarch* tells us in his Book *de Isid. & Osir.* See *Wagen-seil Sota*, p. 1176.

And my soul shall abhor you.] As so offensive to me, that I can bear with you no longer. This is directly opposite to his promise, if they would be obedient, *ver. 11.* *My soul shall not abhor you.*

Ver. 31. And I will make your Cities waste.] Their Walls being thrown down, and their Houses burnt.

And bring your Sanctuaries unto desolation.] They had but one *Sanctuary*, and therefore some think their *Synagogues* are comprehended under this name ; for they are sometimes called Sanctuaries, as I observed before. But the Sanctuary, properly so called, having several Parts, which were all holy, *Moses* may be thought to speak of it here in the Plural Number. As *Jeremiah* represents the Jews, saying, *The Temple of the LORD, the Temple of the LORD, the Temple of the LORD are these*, chap. vii. 4. that is, both these Courts wherein we stand, as well as that of the Priests, and the most Holy Place, are all the LORD's Temple. Or the word *your* is to be applied to such places of Worship as they themselves had consecrated, in Opposition to GOD's Sanctuary.

And I will not smell the savour of your sweet odours.] This seems to determine the meaning of *Sanctuaries*, to GOD's own House, where *sweet odours* of Incense, made of several sweet Spices, were daily offered unto him : Which being a Representation of their Prayers sent up to him, he here declares that he will not be appeased by them, nor by any Sacrifices they could offer to him, but utterly reject them.

Ver. 32. And I will bring the Land into desolation.] The People being carried captive, or forced to flee into strange Countries, *ver. 33.*

And your enemies which dwell therein shall be astonished at it.] They that possess this Country, out of which you are expelled, shall be amazed when they reflect upon the Calamities that are fallen upon you : Which *Jeremiah* describes as very dreadful, chap. vii. 20. and often mentions the Astonishment wherewith they were struck, who beheld them, chap. xviii. 16. xix. 8. xxv. 9, 11. and see 2 *Chron.* xxix. 8, 9. which shows this began before *Jeremiah's* time.

Ver. 33. And I will scatter you among the heathen.] Some fled into one strange Country, and others into another, according as they could find means and opportunity ; inasmuch that there were no known places where they were not dispersed. So *Jeremiah* threatens, chap. xiii. 24. xv. 4.

And I will draw a sword after you.] So *Jeremiah* threatens those that would go into *Egypt* for safety ; that the sword which they feared should overtake them there, chap. xlii. 16, 17, 18.

And your Land shall be desolate, and your Cities waste.] For they that were left there, and their Enemies to whom the Country was given, were not enough to cultivate the Land, and build

their Cities. By all this, as well as by what follows, it appears that here is a plain Prediction of the Miseries that came upon *Israel*, by *Tiglath Pileser* and *Salmanasar* ; and upon *Judah*, by *Nebuchadnezzar* ; who laid their Cities waste, destroyed the Sanctuaries, despoil'd them of their Goods, drove them into strange Countries, and, as it here follows, made their Land keep its Sabbaths.

Ver. 34. Then shall the Land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies Land, &c.] This is a most bitter reproach to them for their Ingratitude to GOD, and Inhumanity to their Brethren, in not keeping the Sabbatical Year, mentioned in the foregoing Chapter. Dr. *Hammond* hath another notion of the word, which we translate *enjoy* : See *Note g.* upon *Psal.* cii. p. 504.

Ver. 35. As long as it lieth desolate it shall rest.] Lie untill'd, as it ought to have done every seventh Year. And it lay thus seventy Years ; because, as some think, they had neglected to keep so many Sabbatical Years : Which we cannot think to be true, without supposing that they kept none for half the time, from their entrance into *Canaan*, till they were expelled out of it, by the Captivity of *Babylon*.

Because it did not rest in your Sabbaths, when ye dwelt upon it.] ' For in those four hundred ' and ninety Years, says *Procopius Gazæus*, when ' they were under the Government of Kings, ' there were seventy Years to be kept as Sab- ' baths ; which, that the Land might enjoy ' its Sabbaths, were spent in the Captivity of ' *Babylon*.' We do not expressly read indeed of this profane Neglect, while they dwelt in their Land ; but *Jeremiah* complains that they did not, in his time, give their Servants Liberty in the seventh Year, (ch. xxxiv. 17.) and he gives this as one reason why GOD delivered them up to slavery (for so I understand those words, *Lam.* i. 3. *Judah is gone into captivity, because of affliction, and because of great servitude.*) And from thence we may conclude that the same covetous humour (and distrust of GOD's Providence) made them not suffer their Land to rest in that Year ; especially since the Author of the second Book of *Chronicles* expressly mentions this as a reason of their Captivity, *to fulfil the word of the LORD by the mouth of Jeremiah the Prophet, until the Land had enjoyed her Sabbaths ; for as long as she lay desolate she kept Sabbaths ; to fulfil threescore and ten years, 2 Chron.* xxxvi. 21. Now their Punishment in this was made the more remarkable, if it be true that both the Kingdom of *Samaria* and the Kingdom of *Judah* were destroyed in a Sabbatical Year ; and that immediately after a *Jubilee*, the City and Temple were destroyed by *Titus*, according to *Scaliger's* Computation. And so I observed before *Maimonides* makes account, (ch. xxv. 8.) that the Year when they were carried captive to *Babylon*, and the first Temple destroyed, was in the expiration of a Sabbatical Year, *Schemitta ve Jobel*, cap. 10. sect. 3.

Ver. 36. And upon them that are left alive of you.] This imports that the Body of the People should be destroyed.

I will send a faintness into their hearts, in the Lands of their Enemies.] Where their Spirits sunk under their present Miseries.

And the sound of a shaken leaf shall chase them.] And yet they were condemned to live in continual dread of more Miseries. For the Hebrew word we translate *faintness*, signifies *softness*, which could not support the weight of their Affliction. And this last Phrase imports such a timorousness as should make their Life always uneasy to them, and such a cowardice as should render them vile and despicable. And so they are noted at this day to be mean-spirited, and faint-hearted: it being scarce ever heard, that a Jew lifted himself for a Soldier; or ingaged in the defence of the Country where he lives.

And they shall flee, as fleeing from a Sword, and fall when none pursueth.] Fancy they hear the sound of Trumpets, or clashing of Arms; which made them start, and run away, nay, fall into a swoon, when there was no danger. Such Terrors the Heathen themselves have observed, in Men of an evil Conscience; who were afraid of their own Shadow, as they say of *Orestes*.

Ver. 37. *And they shall fall one upon another.]* As people are wont to do, when they make too much haste, and run confusedly; or the foremost hinder the flight of those that follow, *Jerem. xlv. 16.*

As it were before a Sword, &c.] For fear of the Sword; as this Hebrew Phrase certainly signifies, and is so translated in the Margin of our Bibles, *Isa. xxi. 15. & xxxi. 8.* See *Boschartus* in his *Hierozycon*, P. i. lib. 2. cap. 8.

And ye shall have no power to stand before your enemies.] Being so timorous, as to flee, when there were none, (as it goes before) they could not stand before them, when they appeared.

Ver. 38. *And ye shall perish among the Heathen.]* Die with Grief, or by Diseases, Poverty, Oppression, and hard Usage.

And the Land of your Enemies shall eat you up.] Inasmuch that the ten Tribes never returned to their own Land: but either perished by Hunger, and bad Accommodations; or were swallowed up (as we say) into the Body of another Nation.

Ver. 39. *And they that are left of you, shall pine away in their Iniquities, in their Enemies Land.]* With grief and sorrow, and sad reflections upon the Miseries into which their sins and the sins of their Fathers had thrown them: inasmuch that Death was more acceptable to them than Life, *Jerem. viii. 3.*

And also in the iniquities of their Fathers shall they pine away with them.] Especially those of *Manasseh* King of Judah, whose wickedness was so great, that the zealous Reformation which his Grandchild made, could not turn away the fierceness of God's great wrath against them, *2 Kings xxiii. 26, 27.*

Ver. 40. *If they shall confess their iniquity, &c.]* Tho' *Moses* had been above three times as long in recounting the Plagues, which he either foresaw, or feared would come upon them for their sins, than in the Blessings which he promised should follow their Obedience: yet he plainly shews that the Blessings would have far excel-

led the Curses, had not their Disobedience hindered. For after all these dreadful Calamities were come upon them, he concludes with a most gracious promise, that God would restore them to their own Land, from whence they were expelled, if they truly repented of those sins which were the cause of it.

He means by *confessing their iniquities, and the iniquities of their Fathers, &c.* acknowledging them with such unfeigned Sorrow, as wrought Repentance; without which he gave them no hope of Deliverance. And it is well observed by a great Divine of our own, That if without confession of *their fathers iniquities*, they could not be absolved from *their own*; their fathers iniquity not repented of, was their own; and so was the punishment due unto it.

And that they have walked contrary to me.] Both they, and their Fore-fathers; whose ways had been so contrary to God's Laws, that, if they sincerely confessed it, God expected they should take quite the contrary course, and observe those Precepts carefully, which their Fathers had violated.

Ver. 41. *And that I also have walked contrary unto them, and have brought them into the Land of their Enemies.]* Be sensible that all the Miseries they have endured, came not by chance; but were the just Punishment I sent upon them for their sins: particularly that it was by my order, that they were carried captive into a strange Land.

If then their uncircumcised heart be humbled.] By an *uncircumcised heart* seems to be meant an *heathenish* temper of mind, insensible of God: which made them stubborn and refractory; and therefore this Phrase is the same with an *hard heart*: for which there was no cure, but such remarkable Judgments, as evidently carried in them the marks of a Divine Hand: which when they saw, and submitted to it, he gives them hope of deliverance.

And they accept of the punishment of their iniquity.] Patiently bear it, as their just desert; and acknowledge they do not deserve to be delivered from it.

Ver. 42. *Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham.]* See *Exod. iii. 6.* He promises to restore them to their own Land; according to the Covenant made with their Fore-fathers, that he would give it them for an everlasting Possession. For to remember a Covenant, or Promise, in Scripture Language, is to perform it, and make it good. Accordingly we find the fore-named Confession made by *Daniel*, (chap. ix.) and he makes it in the name of all the People; among whom, no doubt, there were many that heartily joined with him; and then followed their wonderful Restoration in the Reign of *Cyrus*; of which we read, *Ezra i, &c.*

And I will remember the Land.] Re-people it with its former Inhabitants, &c. See *2 Chron. xxxvi. 22, 23.* where this immediately follows the Relation he had made of the Land being laid desolate.

Ver. 43. *The Land also shall be left of them, and shall enjoy her Sabbaths, &c.]* This Verse is

very obscure; unless we take it to speak of a new Expulsion out of their Land, after their Reduction to it. And then the next words,

And they shall accept of the punishment of their iniquity.] Must be interpreted, *after they had accepted, or tho' they had accepted, &c.* This made their sin the more provoking; that they offended GOD again, when he had so graciously forgiven them, and delivered them from a dismal Captivity.

Because, even because they despised my Judgments, and because their soul abhorred my Statutes.] Returned to the very same wicked disposition, for which they had been formerly expelled, *ver. 15.* This was fulfilled by degrees, by the Successors of *Alexander*, and at last by the *Romans*.

Ver. 44. And yet for all that, when they be in the Land of their Enemies.] He would not have them utterly despair of Mercy, even after a new Banishment, which hath now continued many Ages. For this Promise is not yet fulfilled; as *Dr. Jackson* observes, *Book i. on the Creed, Chap. 31. sect. 9.*

I will not cast them away, neither will I abhor them, to destroy them utterly.] As we see at this very day, they are not *destroyed utterly*, but remain a great Body in several Countries; after above sixteen hundred years Expulsion from their own Land.

And to break my covenant with them.] Never more to own them for my People.

For I am the LORD their GOD.] I still continue to have a peculiar right to their Obedience; as they have to my kindness, if they will return to their duty.

Ver. 45. And I will for their sakes remember the Covenant of their Ancestors, &c.] The meaning cannot be, that GOD would be so gracious for their sakes who were so very wicked; but, as the words in the Hebrew are, he would for them (*i. e.* for their good and advantage) remember the Covenant of their Ancestors, whom he had brought forth out of the Land of Egypt; that is, once more deliver them from their miserable Condition, and restore them to his Favour; that he may be their GOD. And that great Man (now mentioned on the foregoing Verse) observes, That the continuation of their Plagues seems so much interrupted, and the Plagues themselves so much mitigated, in the last Age (since the Gospel hath been again revealed) as if their Misery were almost expired, and the Day of their Redemption drawing nigh. But then they must first confess their Iniquity, and the Iniquity of their Fathers, (as *Moses* speaks before, *ver. 40.*) with their Trespass which they trespassed in crucifying Christ the LORD; and accept the Punishment of their Iniquity, acknowledging that so horrid a Crime deserved so long and so heavy a Punishment. For every Child (as he observes in another place, (*Book xi. p. 3750.*) is born, as it were, heir to his father's sins, and to their Plagues; unless he renounce them, by taking their Guilt upon him, and such hearty Confession as this Law prescribes, and patient Submission of himself to GOD's Correction.

Ver. 46. These are the Statutes, and Judgments, and Laws, which the LORD made between him and the Children of Israel.] This may be thought

to refer either to all the foregoing Book of Laws; or to what is said in this Chapter. *Menochius* thus expounds it, These are the Punishments which GOD threatened to the breakers of his Laws. But it is more reasonable to take in the whole, in this manner, *These are the Statutes, and Judgments, and Laws* (together with the Promises and Threatnings annexed to them) which the LORD made between him and Israel.

In mount Sinai.] See *ch. xxv. 1.*

By the hand of Moses.] By the Ministry of *Moses*, who delivered these Laws from GOD's own Mouth.

It is obvious to observe, that instead of, these are the Laws which the LORD made between him and the Children of Israel, *Onkelos*, the famous Chaldee Interpreter, hath, *between his Word and the Children of Israel.* Which *Theodorick Hackspan* produces, among other Places, to prove, that in those Paraphrases the WORD of the LORD signifies no more than *αὐτὸς, himself.* Which, tho' it be true in some places, yet in others, as I have observed before, it cannot have that signification; particularly in *Psal. cx. 1.* where the Hebrew words are, *The LORD said unto my Lord*; which are thus expounded by *Jonathan*, *The LORD said unto his Word*: Where it can signify nothing, but another Divine Person. And so *Onkelos* might intend it here; that the LORD made all these Laws between his eternal WORD and them.

CHAP. XXVII.

Ver. 1. AND the LORD spake unto Moses, saying.] Some religious People, it is possible, were touched with such a sense of what *Moses* had now delivered, in the foregoing Promises and Threats, that they thought of giving themselves wholly unto GOD, or of vowing some of their Goods to him: and therefore he gives *Moses* further Directions for the regulating of such Vows.

Ver. 2. Speak unto the Children of Israel, and say unto them, when a Man shall make a singular Vow.] And first, If any Man vowed himself, or his Children, wholly to the Service of GOD in the Tabernacle, he directs what was to be done in that case. Which he calls a *singular*, or *extraordinary Vow*; and by *Philo* is called *εὐχὴ μεγάλη*, the great Vow: it being a wonderful piece of Devotion, (as the word *japhli* in the Hebrew imports) because Men were desirous to help GOD's Priests in the meanest Ministry; such as bringing in Wood, carrying out Ashes, sweeping away the Dust, and such like.

The person shall be for the LORD, by thy estimation.] The meaning would have been more plain, if the words had been translated just as they lie in the Hebrew, *According to thy estimation, the person shall be for the LORD.* For this immediately suggests to one's thoughts, That the Service of the Persons themselves thus devoted, was not to be employed in the Tabernacle; but a value set upon them by the Priest, and that to be employed for the LORD, *i. e.* for holy

holy uses ; for repairing the Sanctuary, suppose, or any thing belonging to it. The reason why God would not accept the Persons themselves, as they desired, but the value of them, for his Service, seems to be, because there was a sufficient number of persons peculiarly designed for all the work of the Tabernacle ; which he would not have incumbered by more Attendants there than were needful.

Ver. 3. *And thy estimation shall be.*] That the Priest might not either over-value, or under-value any Person; the Rates are here set down, which he should demand for their Redemption.

Of the male from twenty years old even unto sixty years old.] For at twenty years of age (saith Procopius Gazæus) Men begin to be fit for business, and continue so till sixty ; when it is time to leave it off.

Thy estimation shall be fifty shekels of silver.] That this one Rule should serve for all Men, though of different qualities, Philo thinks was fit for several reasons, which he gives in his Book of *Special Laws*: The principal is, because God regarded only the Vow, the value of which was equal, whosoever made it, whether a great Man or a poor.

After the shekel of the Sanctuary.] See Exod. xxx. 13.

Ver. 4. *And if it be a female, then thy estimation shall be thirty shekels.*] Women could not be so serviceable as Men, and therefore were valued at a less rate : For all that they could do, was to spin, or weave, or make Garments, or wash for the Priests and Levites.

Ver. 5. *And if it be from five years old, even unto twenty years old.*] It appears by this, that though a Child of five years old could not make a Vow, yet his Parents might solemnly devote one of that Age to God ; and it did oblige them to pay what is here required, for the use of the Sanctuary.

Thy estimation shall be of the male twenty shekels, and for the female ten shekels.] Less is required than for those above twenty, because their Life was more uncertain ; and they were less capable to do any Service, before they came to their full growth.

Ver. 6. *And if it be from a month old even unto five years old, &c.*] Before a Child was a month old, it seems, it was not capable to be devoted to God ; but then it might. And still less was demanded, as the value of them ; because Children so small were very weak and imperfect, and the price therefore set accordingly. But the words may be understood not of Children that were a month old, but that were in the first month of their Life : And Samuel we find was devoted to God before he was born.

Ver. 7. *And from sixty years old and above, if it be a male, then thy estimation shall be fifteen shekels, &c.*] They are valued much less after sixty than before, (ver. 3.) because their Service then was little worth, and their Life likely to be short.

And for a female ten shekels.] The Hebrews think it observable, that in their youth (ver. 3, 4.) Males were valued almost double to Females ; but now in old Age, they are made al-

most of equal value : For old Women continue very serviceable in many things, when old Men are not ; whence they have a Saying, *An old Woman in an House, is a Treasure in an House.*

Ver. 8. *And if he be poorer than thy estimation.*] If he be not able to pay, according to the fore-named rates.

Then he shall present himself before the Priest.] Who was then in attendance at the Tabernacle ; for he doth not speak of the High Priest, but of the lower.

And the Priest shall value him.] According to the best information he could get of his Ability ; as it here follows.

According to his ability that vowed shall the Priest value him.] He was to examine his Condition ; and accordingly set such a rate upon him, as he might be able to pay, without undoing his Family.

Ver. 9. *And if it be a Beast.*] Now he proceeds to the second Case ; which was when any Man vowed to give God a Beast, of some Sort or other.

Whereof men bring an offering unto the LORD.] And first he mentions clean Beasts, such as God accepted at his Altar ; as these are explained by the opposite *unclean Beast*, ver. 11.

All that any man gives of such unto the LORD.] Whether to be sacrificed, or not.

Shall be holy.] Set apart for God's Service, according to the nature of his Vow ; to be offered at the Altar, if he so expressed it ; or to be given to the Priests and Levites, if that was his desire ; or to be sold for the Service of the Tabernacle, if it was left at large.

Ver. 10. *He shall not alter it, nor change it.*] Some think these words, *alter* and *change*, are two Expressions of the same thing. But the first word may signify, that he should not *alter* it for any other Beast, or thing ; and the second, that he should not *change* it for any Beast of the same kind : but that very Beast, which was vowed, was to be given to the uses intended ; and no other accepted in his stead, though it were really better.

A good for a bad, or a bad for a good.] If Men had been left to their liberty, either to give unto God the Beast they had vowed, or another in its room, they might have given a bad instead of a good, as Maimonides observes ; which had been a great Profaneness. But supposing those that were truly religious would have brought a good instead of a bad, (that is, one much fatter, and more valuable) God would not suffer it ; because he would preserve a Reverence to things once consecrated, which he would not should return to common uses, though a better thing was substituted in its room. If any Man did change what he had vowed, though it were for the better, he was to be beaten ; as Maimonides saith in his Treatise on this Subject, c. 1.

And if he shall at all change Beast for Beast, then it and the exchange thereof shall be holy.] The Man was to be beaten, and both the one and the other Beast was to become God's. Which the Jews understand thus, (as Maimonides tells us in the same Treatise) that if he changed the Beast he vowed, twice or thrice, nay, a thousand times, they all became holy ; and he was also

also to suffer the Punishment of stripes for every one of them.

Ver. 11. *But if it be an unclean Beast, of which they do not offer a Sacrifice unto the LORD.*] Some comprehend under this, such Beasts, as tho' in themselves clean, yet had some blemish in them, which rendered them unfit for Sacrifice. But as they could not be offered in Sacrifice, so one would think it was not lawful to vow them either to that, or any other holy use.

Then he shall present the Beast before the Priest.] That he might consider the worth of it.

Ver. 12. *And the Priest shall value it, whether it be good or bad.*] Of a great price or a small. He was not allowed to exchange it for a clean Beast; both because it was dedicated to GOD, and because that exchange might have been a great damage to the Priest: many unclean Beasts being of greater value than some clean; an Horse or a Camel, for instance, of greater price than a Sheep, or a Goat.

As thou valuest it, who art the Priest, so shall it be.] He directs his speech to the Priest, to awaken his Conscience, to attend and make upright Judgment; because that was to be the value of it, which the Priest determined it to be worth.

Ver. 13. *But if he will at all redeem it.*] It was in the Man's choice, either to leave the Beast with the Priest, or to pay him the Money at which he had rated it.

Then he shall add a fifth part thereof, unto thy estimation.] If he chose the latter, it was a sign he thought it worth more than the price which the Priest had set upon it, who could not understand the value of it so well as himself. And every Man, as *Maimonides* observes (*More Necho. p. iii. cap. 46.*) regarding his own advantage, and inclining naturally to save what he can; if a Beast were not rated at its just value, he that had vowed it, would be disposed rather to redeem the Beast, than let the Priest have it. Which is the reason that GOD orders, he should in this case pay a fifth part more than the Priest set upon it, that he might be sure to give the full value.

Both this, and the foregoing Law, was to preserve that from being vile and cheap, which bare the Name of GOD (as he there speaks) and was consecrated to his uses.

Ver. 14. *And when a man shall sanctify his house to be holy unto the LORD.*] By vowing it to GOD's Service; for of such sanctifying he speaks in this Chapter: and this is the third Case about Vows; which commonly consisted in promising to GOD some part of their Estates; either to serve for Sacrifices, or to be kept for some sacred Uses: whence came those vast Treasures which were in the House of GOD, mentioned 1 *Chron. xxvi. 26, 27, 28.* for they were chiefly Oblations of part of the Spoils taken from their Enemies, which *David* and *Saul* and *Abner* and *Joab* had dedicated; together with the Oblations of such Persons as *Samuel the Seer*, who is there said to have dedicated a great deal to maintain the House of the LORD.

Then the Priest shall estimate it, whether it be good or bad, &c.] He makes the same Law in

this Case, which he had done about unclean Beasts; that the Priest should consider the worth of it, and accordingly set the price; having respect to the condition of the House, whether it was great or little, old or new, &c.

As the Priest shall estimate it, so shall it stand.] That was to be the fixed price; which no Man was to attempt to alter.

Ver. 15. *And if he that sanctified it, will redeem his House.*] If he that vowed it to GOD, chose afterward rather to pay the price himself, than part with the House, he was to submit to the Law made in the foregoing Case; which was, to add a fifth part to the Rate set upon it. For there was another reason why many might make this choice, (besides that mentioned in ver. 13.) because, if they did not redeem it, the House could never return to them again; no, not at the Jubilee. For it is probable, that the Law concerning Lands (which immediately follows) was the Rule for Houses also, which were valued according to their distance from the year of Jubilee, at a higher or lower price, as Lands were, ver. 18, 22, 23.

Then shall he add the fifth part of the money of thy estimation, and it shall be his.] He that gave us the Law, (saith *Maimonides* in his Treatise on this Subject, *cap. ult.*) knows the most intimate sense of all mens souls, and penetrates into the most secret recesses, and lurking places of human desires: and he seeing that their love of riches would make them very saving; so that, if out of a religious motion they had consecrated any thing to him, they would be prone to repent of it; he therefore ordained, that if any man had a mind to redeem what he had consecrated, he should add a fifth part to its just value; that is, pay well for it.

Ver. 16. *And if a man shall sanctify unto the LORD.*] By a Vow; after the same manner that some did a House, ver. 14.

Some part of a field.] This seems to signify, that it was not lawful for a Man to vow his whole Field; that is, all his Estate: because GOD would have no Man's Family undone and made Beggars, to enrich his Sanctuary.

Of his possession.] Not purchased by him, but descended to him as an Inheritance from his Ancestors.

Then thy estimation shall be according to the seed thereof.] It shall be valued according to the quantity of Seed which is required to sow it.

An Omer of barley-seed shall be valued at fifty shekels of silver.] So much Land as an Omer of Barley would sow, was to be rated at fifty Shekels: and so proportionably; so much as would take up two Omers, at an hundred; or half an Omer, at five and twenty. *Menochius* thinks it was to be rated so much yearly; but there is not the least intimation of this in the Text; and his only reason for it, is this of *Abulensis*, That it would have been too little to give for a piece of Land to be held forty-nine Years. See *lib. ii. de Republ. Hebræor. cap. 19. Quest. 7.* Which is of no force at all; for it is plain GOD designed a moderate Rate should be set upon all things which Men vowed to him; whereby Men were not discouraged to vow. And this yearly Rent had been excessive and oppressive: For a piece of Land, which

an Omer of Barley (*i. e.* about a Pottle of our Measure) would sow, could yield no great Crop, and consequently could not be of a considerable value; Barley also being much cheaper than Wheat. Concerning an Omer see *Exod. xvi. 36.*

Ver. 17. *If he sanctify his field from the year of Jubilee.]* Make this Vow immediately after the Jubilee, or in that Year.

According to thy estimation.] Before-mentioned, of fifty Shekels for an Omer of Barley.

It shall stand.] It shall be so rated, and nothing abated.

Ver. 18. *But if he sanctify his field after the Jubilee.]* Some Years after.

Then the Priest shall reckon unto him the Money according to the years that remain, even unto the year of Jubilee, &c.] The Priest was to compute how many Years were gone since the last Jubilee, and how many yet remained till the next; and accordingly to deduct from the rate of fifty Shekels before-mentioned, either more or less, as the Years yet to come were more or fewer.

Ver. 19. *If he that sanctified the field will in any wise redeem it, then shall he add the fifth part, &c.]* The very same Rule is given in this Case, as in those of unclean Beasts and Houses, *ver. 13, 15.*

Ver. 20. *And if he will not redeem the field.]* When the Priest hath set his value upon it, and tells him he may have it again at such a rate, if he pleases; and he refuses the offer.

Or if he have sold the field to another man.] That is, if the Priest, upon his refusal, have sold it to another Man; and afterward he that vowed it hath a mind to it himself, and would give the price at which he might have had it.

It shall not be redeemed any more.] He was then excluded from all benefit of Redemption.

Ver. 21. *But the field when it goeth out in the Jubilee.]* Out of the possession of him to whom the Priest sold it.

Shall be holy unto the LORD.] Shall not return to him that vowed it, but continue God's Portion.

As a field devoted.] Being solemnly consecrated to the Divine Service.

The possession thereof shall be the Priests.] Who were to have the Inheritance of it for their better support. But they might sell it; nay, (*Menochius* thinks) were bound to sell it, to some of the Kindred of him that devoted it, or to some of his Tribe; for otherwise Lands would go out of the Tribe to which they belonged; and besides, the Priests were to have no Inheritance in the Land, *Numb. xviii. 20.* See him, *lib. ii. de Republ. Hebr. cap. 19.* and his *Annotations* upon this place. But these seem not to be solid Reasons why the Priests should not enjoy this Land themselves: For though they were not to have any Inheritance in the Division of the Land of Canaan, yet if any fell to them by the means now mentioned, (which was but very seldom, since Men were very careful to preserve their Inheritance) God doth here bestow such Land upon his

Priests; who might possess it, if they pleased, because they had it in God's right; or else sell it, (*ver. 20.*) and keep the Money to their own use.

Ver. 22. *And if a man sanctify unto the LORD a field which he hath bought.]* And consequently could enjoy only till the Year of Jubilee; when it was to return to the Family of whom he purchased it.

Which is not of the fields of his possession.] No part of his Paternal Inheritance, (as that mentioned, *ver. 16.*) but bought of the Priests, to whom it was fallen by a Vow; or of him to whom the Priests had sold it.

Ver. 23. *Then the Priest shall reckon unto him the worth of thy estimation.]* Set a Value upon it, according to his Judgment.

Even unto the year of Jubilee.] With respect to the number of Years, between the Time of the Vow and the Year of Jubilee.

And he shall give thy estimation in that day.] Presently pay the Price that the Priest hath set upon it, without the addition of the fifth part, (as *Menochius* well observes in the place before-mentioned) which he, who redeemed his Paternal Inheritance, was bound to pay over and above the Price at which the Priest esteemed it, *ver. 19.* For this was not so much worth as that, being but for a term of Years, till the Jubilee.

As an holy thing unto the LORD.] As a thing devoted unto God, instead of the Land, which was redeemed with this Money.

Ver. 24. *In the year of Jubilee the field shall return unto him, of whom it was bought, &c.]* Not unto him who bought the Field, and then vowed it to God, but unto the Hereditary Owner; which is the meaning of the next words, *Even unto him to whom the possession of the Land did belong.*

Ver. 25. *All thy estimations shall be according to the shekel of the sanctuary, &c.]* Full weight, according to the Standard kept in the Sanctuary: see *Exod. xxx. 13.* and *chap. xix.* of this Book, *ver. 36.*

Ver. 26. *Only the firstling of the Beasts, which shall be the LORD's firstling, no man shall sanctify it.]* By vowing it to be a whole Burnt-offering, or a Peace-offering unto the LORD; as *Maimonides* expounds it. The reason was, because no Man could lawfully vow that, which was not his own, as the Firstlings were not; they being the LORD's already, as it follows in the end of this Verse.

The same Reason held (as *Maimonides* likewise observes) in all things belonging to God; as *Tenth's*. Yet they devised ingeniously enough (as he speaks) a way to give these Firstlings to God by a new obligation, and yet not offend, as they imagined, against this Law; for they interpret these words of Firstlings already brought forth: No Man might sanctify such; but while they were in the Womb, they might; saying, *I vow that Lamb (suppose) which my Ewe goes with, to be a whole Burnt-offering to God, if it be a male:* But they could not vow it for a Peace-offering, because no Man could alter any thing for his own profit.

Whether it be ox, or sheep.] Under these two are comprehended all other kind of Creatures, whose Firstlings belonged to God.

It is the LORD's.] Numb. iii. 13. & viii. 17. For this Reason no Man was to presume to vow such things; it being a kind of mockery to make a Present of that to another, which was his own before. See Mr. Mede concerning this Verse, p. 512.

Ver. 27. *And if it be of an unclean beast.*] Most understand this of the Firstling of an unclean Beast. Against which there is this Objection, That such things were before ordered to be redeemed, not with Money, but with a Lamb, Exod. xiii. 13. Therefore it seems more reasonable to understand this of the Firstling of such an unclean Beast, which a Man hath redeemed, (ver. 13.) but afterward devoted to God; which he might do; for after the Redemption, it was become his own again.

Then he shall redeem it according to thy estimation.] At the rate thou shalt set upon it.

And shall add a fifth part of it thereto.] As was ordained before in the like case, ver. 11.

Or if it be not redeemed, then it shall be sold according to thy estimation.] Any other Man might buy it, at that rate the Priest had set upon it; and the Money was applied to holy uses.

Ver. 28. *Notwithstanding, no devoted thing that a man shall devote unto the LORD.*] Nothing that was devoted by that sort of Vow, which was called *Cherem* (as the word is here in the Hebrew) with a curse (as the word implies) upon themselves and others, if the thing was not employed according to their Vow.

Of all that he hath, both of man and beast, &c.] All manner of things which might be sanctified to the LORD, by the fore-mentioned simple Vow, might be thus devoted and consecrated to him by a *Cherem*, i. e. *Beasts* and *Houses*, and *Lands*, and even *Men* themselves, as far as they had power over them; for that is meant by those words, *All that a man hath*. See the next Verse.

Shall be sold or redeemed.] For this was the peculiar nature of this sort of Vow; that the thing devoted by it should remain irreversibly and unalterably to the use unto which it was devoted; for the Person was *accursed* that applied it to any other use than that to which it was consecrated.

Every devoted thing.] Of this Kind.

Is most holy to the LORD.] Other things devoted by a simple Vow were *holy*, ver. 9, 10, &c. but these were *most holy*, so that none might touch them but the Priests; and they were so strictly applied to the divine Service, that they could not be alienated, either by Sale, or Redemption, or Commutation, or Donation, or any other way. See Mede, p. 160.

Ver. 29. *None devoted, which shall be devoted of men, shall be redeemed, but shall surely be put to death.*] Some learned Men have, from these words, asserted, that Parents and Masters among the Jews, had such a power over their Children and Servants, that they might devote them to Death, and so kill them; only the Sentence of the Priest was to concur, to whom every devoted thing fell, as his portion. This

is maintained by Lodov. Capellus, and confuted by Mr. Selden, lib. iv. de Jure Nat. & Gent. juxta Disciplin. Hebr. cap. 6. where he judiciously observes, That this Power would have too much intrenched upon the sixth Commandment, if private Men might have, at their pleasure, thus disposed of their Children and Slaves. And, in the next Chapter, he explains the Sense of this Verse; and proves indeed, that there may be a *Cherem* (*minbaadam*) of men, or from among men, as well as of beasts; but this word hath four several senses among the Hebrews. First, It signifies the sacred Gift it self, which was devoted to God, or to holy Uses; and so it signifies in the foregoing ver. 28. Secondly, It signifies that which was devoted to Perdition and utter destruction, either by the right of War, or upon the account of Capital Enmities: an Example of which we have in Jericho, Josh. vi. 17. where the whole City was a *Cherem*, (devoted to destruction) as a Punishment to their Enemies; yet so that the Metals were made a *Cherem* of the first Sort; that is, Sacred to the LORD and his holy Uses. And thus the great Sanhedrim (called in Scripture the whole Congregation) might devote those to be a *Cherem*, who, going to the Wars, did not obey Orders, and perform the Charge laid upon them. An Example of which we have, Judges xxi. 5. 1 Sam. xiv. 24. I omit the other two for brevity sake, (of which there are Examples, Josh. vi. 26. Ezra x. 8. Acts xxiii. 12, 14, 21. See Selden, ib. cap. 7, & 8.) because the *Cherem* here mentioned by Moses is of this second Sort: For it is evident that the *Cherem* of the first Sort, mentioned ver. 28. was of such things, over which they had an entire Power, to dispose of them as they pleased. And therefore those words, *Both of Man and Beast*, the Hebrews understand of their Slaves, whether Men or Women, (who were Canaanites, or Gentiles, not others) who were in their Power as much as their Beasts, to give away, or to sell. But to take away their Life, or to give them to be slain, was not in their Power; but all the effect of this *Cherem* was, that the whole right which they had to the Service of such Slaves, was transferred by him that devoted them, to the Service of the Priests, and Sacred Uses. See Selden in that Book, cap. 9. p. 518, &c. But though they might not devote their Servants to death, yet they might their Enemies, before they went out to war with them; and such of their own People also as did not observe the military Laws. An Example of which we have, Numb. xxi. 2. Upon which account also, the Inhabitants of Jabesh Gilead were slain, Judges xxi. 9, 10. for violating the solemn publick *Cherem*, pronounced against those that came not up to Mizpeh, ver. 5. And this is the *Cherem* spoken of in this Verse. See Selden, cap. 10. For as for the *Cherem*, whereby a Man was excommunicated, it only loaded him with many Curses, and made him execrable, so that no Man might come near him; but did not touch his Life, as he there shows, p. 520.

Ver. 30. *All the tithe of the Land, &c. is the LORD's*] By an ancient right before the Law of Moses was delivered: For this is the first time

time we find any mention of a Law about Tithes: for which he giving no reason, it is a sign this was a pious Usage all the World over; and therefore being no new thing, but what all Nations practised, the Jews could not think it burdensome to them; unless they would be wholly religious, and not acknowledge God to be the Author and Fountain of all the plenty and happiness they enjoyed: which was the intention of paying Tithes; as the Gentiles anciently did, and the Jews themselves, after Victory over their Enemies. For which there being no Precept that appears, what can we think, but that natural Reason, and the common Custom of Mankind (founded perhaps upon some direction given to our first Parents from above) taught them to make this Acknowledgment to God, as the Author of their Successes and Safety, as well as of all Plenty and Prosperity: see Gen. xiv. 19. & xxviii. 22.

Whether of the seed of the Land, or of the fruit of the Trees.] By the seed of the Land is meant Corn, (as Rasi expounds it) and by the fruit of the Trees, Wine and Oil. For thus they are reckoned up in other places, Numb. xviii. 12. where he gives the Priest the First-fruits of the Wine, and Oil, and Wheat. And the like we read in Deut. xviii. 3, 4. and in Deut. xiv. 23. they are commanded to eat before God, the Tithe of their Corn, of their Wine, and their Oil. Under which last is comprehended the Fruit of all other Trees; as under the word Seed in this place seems to be comprehended all manner of Herbs, as well as Corn. For so the Pharisees understood it; and our Saviour doth not disallow it.

It is holy unto the LORD.] God having declared his right in the Tithe, in the beginning of the Verse, here commands that it be reserved to him as his portion: which he afterward conferred and settled upon the Levites, by a special Donation, Numb. xviii. 21.

Ver. 31. *And if a man will at all redeem ought of his Tithes, he shall add thereto the fifth part thereof.*] Mr. Selden, in his *History of Tithes*, Chap. ii. speaking of the second Tithe, mentioned Deut. xiv. 23. which was to be spent at Jerusalem (either in kind, or else if it were too far thither, by turning it into Money, and therewith to buy Provision to make Feasts) saith, that to this Tithe do the Jews apply that of Lev. xxvii. 30, 31. But for this he quotes only R. S. Jarchi: who, tho' he were a great Talmudist, yet must not be thought to understand the sense of all their Doctors. Aben-Ezra, it is plain, (to name no more) takes it otherwise; making Moses to speak of such a Tithe as Abraham gave Melchisedeck, and Jacob vowed to God. Lyra, I might add, a converted Jew, agrees with him. And there is great reason for it; no such thing as a second Tithe being as yet ordained: and when they were commanded, and the changing of them into Money allowed, there is not a word said of adding a fifth part, (see Deut. xiv. 24, 25.) which is sufficient to shew that Moses, in these two Verses, speaks of the first Tithe, which was paid to the Levites, by a Law made some time after this;

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which transferred the right that God had in the Tithe of the Land, unto them: which, if any Man had a mind to redeem, and not pay it in kind, God allows him so to do; because the Tithe was not more holy than things vowed to God, spoken of before: but then he was to do, as in the case of such things, (ver. 13.) add a fifth part, over and above, to what such a portion of Tithe was esteemed to be worth. The reason of which was, as Mr. Calvin well observes, not that the Priest should get more than his due, by the Man who desired to redeem his Tithe; but that the Man might not make a gain of the Priest. For it is seldom seen that a Husbandman desires to pay Money, rather than his Tithe; unless he propound some considerable advantage to himself.

Ver. 32. *And concerning the Tithe of the Herd and of the Flock.*] Every one knows, that by the Tithe of the Herd here is meant Calves, and by the Flock is to be understood Lambs and Kids, Lev. i. 2. For this was the Tithe of those young ones that were brought forth that year; the same Cattle not being again tithed every year. And he speaks of clean Beasts, which were allowed in Sacrifice; for Tithe was not paid of other Beasts; but their first-born only was the LORD's. This Tithe was paid to God every year, as an Eucharistical Sacrifice, for all the Benefits they received from God by their Cattle.

Even of whatsoever passeth under the rod.] This expresses the manner of this Tithing; which, if we will believe the Jews, was thus: They were all brought into a Sheep-cote, (saith Maimonides, in his *Treatise of First-born*, cap. vii. in the beginning) in which there was but one Gate or Door, and that so narrow, as to suffer no more than one to come out at once. Their Dams being placed without, and the Gate opened, the young ones were invited by their Bleatings, to press to get out to them: and as they passed by, one by one, a Man who stood at the Gate with a Rod, coloured with Oker, told them in order; and when the Tenth came out, whether it was Male or Female, found or not, he mark'd it with his Rod, and said, *Let this be holy in the name of the Tenth.* And this account R. Solomon and others give of this matter: of which Notion they are so fond, that R. Bechai (upon Numb. xvii.) makes Jacob (who vowed Tithe of all that God should give him) to have decimated his Children on this manner, beginning at Benjamin, and stopping at Levi, who was the Tenth according to that reckoning; and hath some pretty conceits about it. But Bochartus thinks, Moses doth not speak here of the Rod of the Tithes, but of the Shepherd's Crook; and so doth Aben-Ezra, the Syriack and the Vulgar: For the Flock passed under his Rod, as oft as he numbered them; which was every Morning and Evening (if he was a good Shepherd) especially in the Evening. See *Hierozyicon*, P. i. lib. ii. cap. 44. p. 499. Of this Jeremiah speaks, ch. xxxiii. 13. and Ezekiel alludes to it, when he saith, ch. xx. 37. *I will cause you to pass under the Rod.* Where Kimchi notes it is the same Phrase

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with this in *Leviticus*, and as much as to say, *As he that telleth his Sheep holdeth a Rod in his hand, and telleth them one by one, and brings out the Tenth for the Tithe; so will I number you, and the sinners shall perish, &c.*

The Tenth shall be holy unto the LORD.] That is, saith *Maimonides*, (in his fore-named Treatise, called *Bechoroth*) the Fat and the Blood of them was offered at the Altar; and then the Owners eat the Flesh any where in *Jerusalem*, as they did the lesser holy things. For the Priests had no portion of them, but all belonged to the Owner; as did the Paschal Lamb. If there was any Blemish in them, whether before or after the Tithing, then they might be eaten in any place. And so *Bartenora* (as *Dr. Owtram* observes, *lib. i. de Sacrificiis, cap. ii.*) we do not find in the whole Law, that any part of these Tenths was given to the Priests. So a great many other of their Doctors, who observe that *Moses* doth not reckon these among the 24 Gifts (for so many they make the whole number of them) which were bestowed upon the Priesthood. But, as there is nothing else in Scripture to warrant this, which no where prescribes how these Tenths should be employed, but only declares that they are holy to the LORD; so this very Phrase, I should think, sufficiently signifies that they belonged to the LORD's Ministers: and if not intirely to the Priests, much less intirely to the Owners of them (before they were the LORD's) but if they were to eat them at *Jerusalem*, as the Jews imagine, the *Levites* sure were to have their share, and the Stranger and other poor People; as they were to have in their second Tithe of Corn; wherewith they made Feasts there, *Deut. xiv. 27, 28, 29.*

Ver. 33. He shall not search whether it be good or bad, neither shall he change it.] It is not easy to give an account why GOD required so punctually the tenth Calf, Goat, or Lamb, that tho' it were never so lean, or blemished, he would not suffer it to be exchanged for a better; unless it were to avoid all Disputes, Strife and Contention. There are those indeed that think the reason was, because in those Ages, this was lookt upon as so Sacred a Number, that it mystically denoted GOD: whose Divine Perfections, Providence, and Bounty, they were thought to acknowledge, who gave the Tenth to him; which was not to be altered and changed, no more than he himself can be.

If he change it at all, then both shall be holy.] As it was in Beasts vowed to GOD, *ver. 9, 10.*

It shall not be redeemed.] Nor might they sell it; no more than suffer it to be redeemed. If they did, he that sold it or bought it, got nothing (as *Maimonides* speaks) and besides, the seller was to be scourged, as he that sold the *Cherems* given to the Priest, *ver. 28. Bechoroth, cap. 6. sect. 5.*

Ver. 34. These are the Commandments which the LORD commanded Moses, for the Children of Israel, in Mount Sinai.] That is, these moreover were added to the foregoing Commandments, before they removed from the Wilderness of Mount Sinai. See *ch. xxv. 1. xxvi. ult.*

For having said before in the Conclusion of the foregoing Chapter, *These are the Statutes, and Judgments, and Laws which the LORD made, &c.* which respect all that preceded in this Book; the Commandments here spoken of can relate to nothing more, but the Laws delivered in this Chapter about Vows, and devoted Things, and Tithes.

Which Laws ought not to be passed over, without serious consideration how far we may be concerned in them. And therefore to make what I have noted about them, more useful to us in these Days, I desire the Reader to observe, That the very same pious Inclinations have ever been in all good Christians, which *Moses* here supposes (in the former part of this Chapter) would be in the Jews, to devote some part of their Goods, their Houses, or Lands, to the Service of GOD; which became sacred things, and were to be employed to no other use but that. The very first Christians had so much of this Spirit in them, that they sold all their Possessions, and Goods, and let every one that needed have a share of them; (*Acts ii. 45. iv. 35.*) because the whole number of Believers attended to nothing else, but the Service of Christ; and the Apostles also were to be furnished with means, to go and propagate the Gospel in all the World. Where, as soon as the Christian Religion prevailed in any place, immediately there were the like voluntary Oblations made, in such a proportion, as served not only for the support of the Service of GOD in that Church, but helpt to maintain the Christians at *Jerusalem*, who had been brought low by parting with their Estates, to further the first preaching of the Gospel. This we find in a great number of places; but it may suffice to say, that the Feasts of Charity were maintained out of these Oblations.

By which it is apparent, that they took themselves to have the very same Obligations upon them in this matter, which the Jews formerly had; and therefore it is no wonder that Tithes came in time to be devoted for the maintenance of GOD's Ministers. For it is senseless to imagine, that the Gospel, which constrained them to give up themselves to GOD, should not constrain them, with the same freedom of mind to give some of their Goods (as *Moses* here supposes the Jews would do) for the maintenance of his Service. And it is as unreasonable to think, it did not move them to give the Ministers of GOD as honourable a maintenance, as had been allowed under the Law of *Moses*.

Which required besides the Tenth, here mentioned, another Tithe of the remainder, to be spent in Sacrifices at *Jerusalem*, of which the *Levites* had their share, as I observed from *Deut. xiv. 22, 28.* To which if we add the First-born, with all Sin-offerings, and the Priests share of Peace-offerings, and the Skins of the Sacrifices, (which alone made a good Revenue, as *Philo* observes) and likewise all such Consecrations as are mentioned in this Chapter, the *Levites* Cities and

and Suburbs ; it will easily appear it could not be so little as a *fifth* Part of the Fruit of the Land which came to their share.

Now the Reason we find no such certain Rate determined by the Gospel, as was by this Law, is, because there was no need of it ; and for the same Reason there was none, for a good while, settled by the Church ; all the Revenues belonging to it, which served for all sorts of pious Uses, arising from the Devotion and Oblations of the People, which were more than enough for G O D's Service. This was visible in the beginning of our Religion, when the first Christians far out-did any thing that had been done under the Law. And they could not imagine, that they who succeeded them would fall so short, as not to offer sufficient for G O D's Service ; though not so much as they had done, because there could not be the same necessity. And so Mr. *Selden* himself observes, that this Reason is given by *Agobardus*, why nothing was decreed in Councils, or publickly promulgated by the Fathers in the first Ages, concerning giving of their Goods, and adorning Churches ; because there was no necessity of it : the religious Devotion, and love of Christians to such Things *ultra æstuate*, being very fervent and abounding of its own accord.

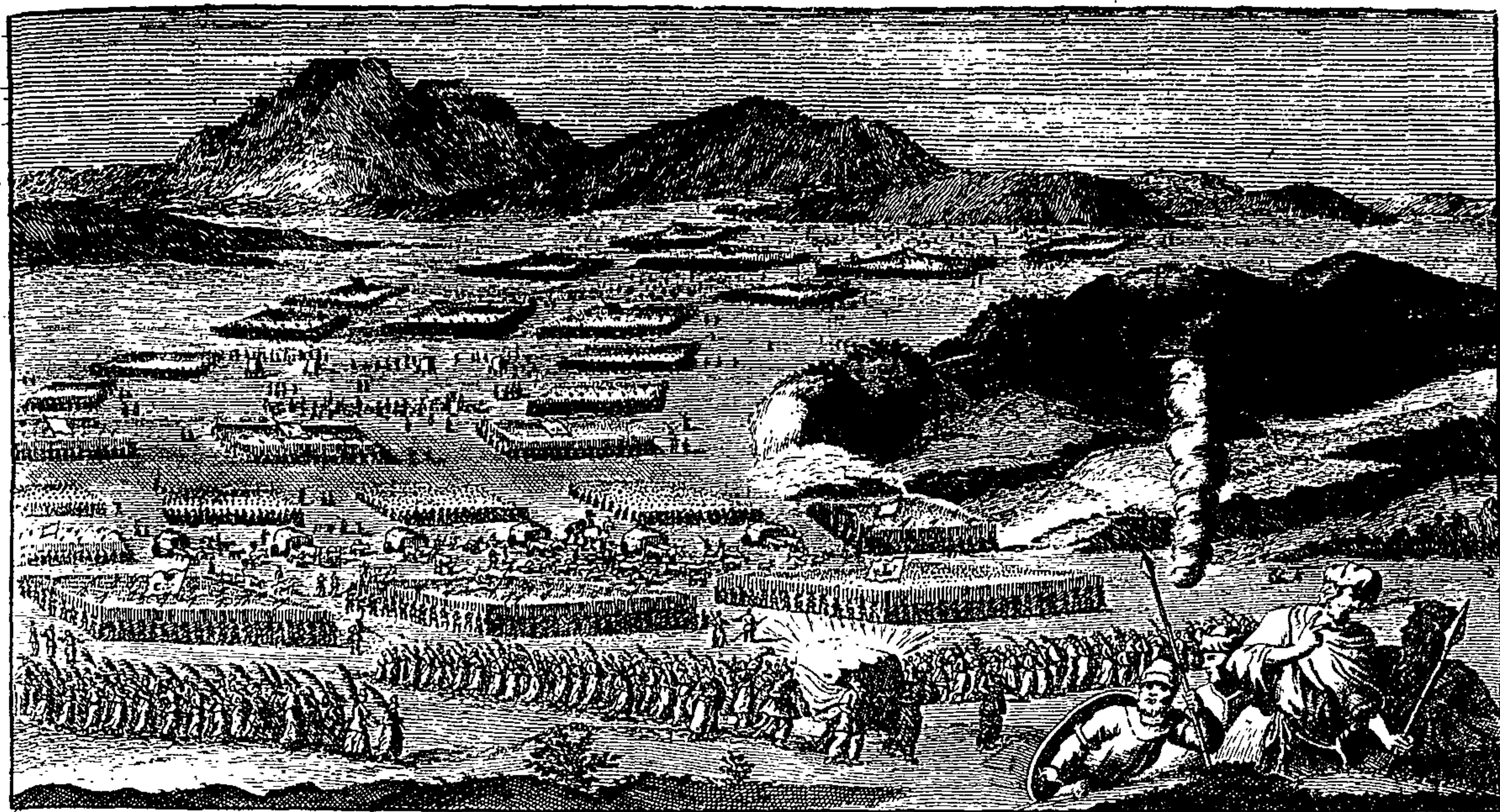
And when Love began to wax cold, so that they found it needful to make Laws about such Things, they could not think fit to order less for the settled Maintenance of G O D's Service than the *Tenth* (besides all voluntary Oblations) which had been the Part most eminently limited under the Law of Nature, long before the Law of *Moses*. See *Irenæus*, lib. iv. cap. 34. where he saith, Christians, having greater hopes, could not give less than they did in former Times, when their hope was lower.

I shall add but one observation more, from an excellent Person of our own Church (Mr. *Thorndike*, in his *Rights of the Church*, &c. p. 219.) that as all such Consecrations, as here are mentioned by *Moses*, tended to Communion with G O D, by the participation of Sacri-

fices offered to him, which were maintained by such Contributions ; so whatsoever is devoted by Christians unto such holy Uses, as to build and repair Churches, to maintain holy Assemblies, and support those who minister G O D's Ordinances, or enable the Poor to attend upon them, hath the like Intention, to obtain an Interest in the Sacrifice of Christ, represented in the Eucharist ; which is the chief Part of the Service rendered to G O D in the Church. This is notably exemplified in the Account which *Tertullian* gives of *Marcion* the Heretick (*lib. de Præscriptionibus*, cap. 30.) who, when he first embraced the Faith of Christ, and was received into the Church, *pecuniam Catholicæ Ecclesiæ contulit*, contributed a Sum of Money to the Church ; which Money, when he fell off from the Christian Truth to his own Heresy, was straightway thrown out together with him. This both demonstrates, that they continued, in those Days, to bring Offerings into the Treasury of the Church ; and that the Intention of them was, that they might have Communion with the Church in all its Services ; for when Men fell off from Christianity, they cast out their Offerings, in token they had no Communion with them.

I end all with the Words of *Conradus Pellicanus*, upon the thirtieth Verse of this Chapter ; which will show the Sense of the first Reformers in this matter. *All the Tithe is the LORD's, and remains so for ever, &c. and therefore Tithes are to be paid by Divine and Natural Right, and religiously expended, according to his Appointment, &c. And if Tithes should not be sufficient for the Maintenance of those who ought to be sustained in the Church, at the publick Charge, the Ninths, or the Eighths, ought of necessity to be raised, by the Judgment and Consent of the Church ; for the Law of Charity dictates this, and the excellent, irreprehensible Ordinance of G O D : Which Charity binds more strongly in the Evangelical Law, than in the Mosaicall ; inasmuch as the Church ought to be more perfect than the Synagogue ; and Charity than Fear.*

The End of the Book of L E V I T I C U S.



T. Monde Stale.

THE
Fourth Book of *M O S E S*,
CALLED
N U M B E R S.

C H A P. I.

THIS Book is called by the Name of **NUMBERS** in our Language; because it begins with an Account of the *Numbering* of the People in the beginning of the second Year after they came out of *Egypt*; though it contains a great many Things besides that; particularly, another *Numbering* of them (*Chapter xxvi.*) towards the Conclusion of their Travels in the Wilderness: for this Book comprehends an History of about *thirty eight Years*, though most of the Things related in it fell out in the first, and in the last of these Years; and it doth not appear when those Things were done, which we read of about the middle of the Book, from the xvth to the xxth *Chapter*.

Verse 1. *And the LORD spake unto Moses.*] Who undertook nothing without order from **G O D**.

In the Wilderness of Sinai.] Where they had continued near a full Year (as appears by comparing *Exod. xix. 1.* with this place) and shortly after this removed from it, *chap. x. 11.*

In the Tabernacle of the Congregation.] From whence the **L O R D** delivered those Laws which

we read in the foregoing Book (See on *Lev. i. 1.*) And now seems to have admitted him into the Tabernacle; whereas before he only spake to him *out of it*.

On the first Day of the second Month, in the second Year after they were come out of the Land of Egypt.] All that is related in the foregoing Book, seems to have passed in the first Month of the second Year after their coming out of *Egypt*, in the beginning of which the Tabernacle was set up, *Exod. xl. 2, 17.* and in the middle of it the Passover was kept; as appears by this Book, *ch. ix. 1, 2, &c.*

Ver. 2. *Take ye the sum.*] There had been a Muster, as we may call it, of the People, before the Tabernacle was erected, *Exod. xxx. 12.* and consequently some Months before this; for it was in order to a Contribution, which every one was to make towards that holy Work, *Exod. xxxviii. 26.* whereas this was for the better disposing of their Camps about the Tabernacle now that it was set up; and for their more regular march when they removed from Mount *Sinai*; which they were to do shortly.

Of all the Congregation of the Children of Israel.] Who alone were numbered; all except the *Levites*; but none of the mix'd Multitude, that came with them out of *Egypt*, *Exod. xii. 38.*

After

After their Families.] It appears by *Josh. vii.* 16, 17, &c. that the several *Tribes of Israel* were divided into *Families*, and those *Families* into *Houſholds*, and those *Houſholds* had every one of them an *Head* or *Chief*, who is called the *Father* of it. There were Seventy of these *Families* in all; but some *Tribes* had more, others fewer, according to the Number of Souls (as they are called) that is, Persons who were in each when they went down into *Egypt*, *Gen. xlii. 27.*

By the Houſe of their Fathers.] Every *Family*, as I ſaid, being diſtributed into *Houſes* (which we now call *Families*) these *Houſes* were denominated from their *Chief*, whom they called their *Father*; for no *Houſes* were denominated from the *Mother*, as the *Jews* ſay.

With the Number of their Names.] The Names of every *Perſon*, in the ſeveral *Houſes*, were ſet down and regiſtered, that they might be the better known.

Every Male by their poll.] But no *Women*; for the *Reason* which follows.

Ver. 3. From twenty years old and upward.] Which was ever after this, the *Age* when *Men* were thought fit for *War*.

All that are able to go forth to war in Israel.] One would think by this, they were not to number very aged and decrepid *People*, becauſe they were no more able to go to war than *Women* and *Children*, and thoſe under twenty years old. And if we may believe *Joſephus* (*L. ii. Antiq. cap. 9.*) after fifty Years old, *Men* were not bound to pay the half *Shekel* which was due in ſuch Muſters; and therefore we may reaſonably think were excuſed from going to war, unleſs they had a mind themſelves.

Thou and Aaron.] Who had the higheſt Authority in the Nation.

Shall number them by their Armies.] This ſeems to import, that in taking the Account of them, they diſtributed them into certain *Troops* or *Companies*, out of which were formed *Regiments* (as we now ſpeak) and greater regular *Bodies*, which compoſed ſeveral *Armies*. We do not read this was required in the former *Numbering* (*Exod. xxx.*) that being for another end, as I now obſerved; not for their more orderly march, in their remove from *Mount Sinai*. And here I cannot but take notice, what a vaſt difference there was between this Method, and that rude way which *Cecrops* the firſt King of *Attica* after the *Ogygian Flood* (which happened about the time of *Moſes*) took to know the Number of his *People*; which the *Greek Writers* ſay, was by requiring every one of them to bring a *Stone*, *καὶ βάλλειν εἰς τὸ μέτρον*, and throw it down before them; which he counting, found them twenty Thouſand. So the *Scholiaſt* upon *Pindar*, *Ode ix.* and others in *Meurſius de Regibus Athenienſ.* *L. i. cap. 7.*

Ver. 4. And there ſhall be with you a Man of every Tribe.] Whom they were to take for their *Aſſiſtants*.

Every one Head of the Houſe of his Fathers.] The *LXX* and the *Vulgar* underſtand this to ſignify the principal *Perſons* in each *Tribe*, who were beſt acquainted with every *Family*

and *Houſhold* in that *Tribe*. And ſo it is expounded *ver. 6.* and may think theſe were the *First-born* in their *Tribe*: but there is this Objection againſt it, that *Nabſhan*, who is named for the *Tribe of Judah*, *ver. 7.* was not deſcended from the *First-born* of that *Tribe*; for *Pharez* was not *Judah's* eldeſt Son, *Selah* being before him, who had *Children*, as we find *ch. xxvi.* of this Book, *ver. 20.* Beſides, when the *Princes* of the *Tribes* are reckoned again (*ch. xxxiv.* of this Book) in the laſt year of their abode in the *Wilderneſs*, none of them are derived from theſe *Men* here mentioned, but from others: and therefore theſe were the moſt eminent *Men* in the ſeveral *Tribes*, upon a different account; either for *Wiſdom* or *Valour*, or ſome other excellent quality.

Ver. 5. And theſe are the Names of the Men that ſhall ſtand] Be *Aſſiſtants*.

With you.] i. e. With *Moſes* and *Aaron*.

Of the Tribe of Reuben, Elizur the Son of She-deur.] There is little to be obſerved concerning theſe *Tribes*, but that they are here placed, not in the order of their *Birth*, but of their *Mothers* who bare them. Firſt, the *Children* of *Leah*, who are all reckoned in the ſame order wherein they were born of her, *ver. 6, 7, 8, 9.* Then the *Children* of *Rachel*, *ver. 10, 11.* and after them the *Children* of the two *Handmaids*, in the four following *Verſes*; where, *ver. 12.* *Dan* is ſet firſt, he being the *First-born* of *Bilhah*, whom *Rachel* gave *Jacob* for his *Wife*, *Gen. xxx. 5.* but then, the next that follow are not reckoned according to the order of their *Birth*; for *Naphtali*, who was born next, is placed the laſt; and the youngeſt Son of *Zilpah* placed before the eldeſt; for which we cannot now diſcern the *Reason*, though it is likely it was upon the account of ſome *Pre-eminence* or other which they had gained; as, *Ephraim*, the youngeſt Son of *Joſeph*, is mentioned before *Manaſſeh* the eldeſt (*ver. 10.*) becauſe *Jacob* had given him the precedence, when he bleſſed them before his *Death*, *Gen. xlviii. 19.*

Ver. 6. Of Simcon, Shelumiel the Son of Zurishaddai.] There is leſs to be obſerved concerning the Names of theſe great *Men* of each *Tribe*; for whatſoever the import of them may be in the *Hebrew Language* (which *Chytræus* and others have endeavoured to make out) it ſignifies nothing to us: only moſt of them ſhow, how much *God* was in the thoughts of thoſe, who impoſed theſe Names on their *Children*; for *Elizur* ſignifies *my God the Rock*; and *Shelumiel* is as much as *God my Peace*, or *God my Rewarder*; and *Zurishaddai*, *my Rock Omnipotent*, or *All-ſufficient*, &c.

Ver. 14. The Son of Deuel.] So he is called alſo, *ch. vii. 42.* and yet in the ſecond Chapter, *ver. 14.* he is called the Son of *Reuel*; for theſe two Letters, *Daleth* and *Reſch*, are very often changed, the one for the other; as *Ripah*, *Gen. x. 3.* is called *Dipath*, 1 *Chron. i. 6.* as on the other hand *Dodanim*, *Gen. x. 4.* is called *Rodanim*, 1 *Chron. i. 7.* and it is to no purpoſe to heap up more Examples there are of this.

Ver. 16. Theſe were the renowned of the Congregation.] The *Hebrew* word *Keruim* ſignifies properly

properly Men called or named; that is, who had the Honour to be named by God to this Employment; which made them more noble than they were before. But, without this respect to their Nomination by God, this word signifies in general, famous Men, as we translate it, chap. xvi. 2. xxvi. 9. or renowned, Ezek. xxiii. 23. Accordingly the vulgar translates it, most noble.

Princes of the Tribes of their Fathers.] As appears more plainly from the noble Offerings, which each of them made, for the Dedication of the Altar, chap. vii.

Heads of thousands in Israel.] Men not only of great Authority; such as Jethro advised Moses to take to his Aid in governing the People, Exod. xviii. 21. but the highest of that Rank; being chief Commanders over all the Thousands that were in their several Tribes; under whom, no doubt, were many inferior Officers of great account; for so all People have found it necessary to submit themselves to the Government of some supreme Power, with several subordinate Rulers under it. In which Israel excelled all other Nations, being under the Government of God himself, who appointed Moses immediately under him, with several others, as we here find, to assist him; for it is truly observed by Xenophon, that ἅδιν ἔρας ἔτ' εὐχρηστον, ἔτε καλὸν ἀνθρώποις ὡς ἡ τάξις: Nothing is either so profitable for Men, or so becoming, as good Order; and, on the contrary, nothing so mischievous, or unseemly, as Confusion. Now Order is nothing else, but the apt Disposition of every Thing, in its proper Place, for certain Ends and Uses. Accordingly among Men, nothing is more necessary than that every one should know and keep his place, in that Degree and Rank that belongs to him; as was here ordered by God for the Preservation and good Government of his People.

Ver. 17. *And Moses and Aaron took these Men.*] To be their Associates in the numbering of the People

Which are expressed by their Names.] Whom God himself marked out by name, to be joined with them. For as People cannot be preserved without Order, so that cannot be preserved without Rulers and Governors; and they will signify nothing if their Authority be not revered; and nothing can gain them such Reverence, as a particular Designation by God to their Office.

Ver. 18. *And they assembled all the Congregation together on the first Day of the second Month.*] They immediately executed their Commission on the same day they received it (ver. 1.) summoning all the People to appear before them.

And they declared their Pedigrees.] The People instantly obeyed, and every one shewed from whom he was descended; or it may refer to Moses and Aaron, and the rest, who set down every Man's Original in the publick Tables.

After their Families, by the House of their Fathers, &c.] First they shewed of what Family they were; and then of what House in that Family; and then the Name of every Person in that House was given in. See ver. 2. Such a kind of Distinction Cecrops made in Attica, when he numbered the People, whom he divided

into four Tribes (which in the days of Alcmaeon their last King, were increased into ten;) every one of which had several People in it, which were like the Families in Israel; there being no less than ten or eleven People in that Tribe which was called after his own Name, Κεγχρῆς. See Meursius, lib. i. de Reg. Athen. cap. 7. & lib. ii. cap. 10. And every one knows how Rome, at the first, had three Tribes instituted by Romulus, which were divided into ten Courts (if I may so call them) and those into certain Families; which in after-times were increased into five and thirty Tribes, according to the Regions of the City.

Ver. 19. *As the Lord commanded Moses, so he numbered them.*] With the Assistance of the fore-named Persons.

In the Wilderness of Sinai.] Before they removed from Sinai; which being upon the twentieth Day of this Month (ch. x. 11.) they finished this Work in so many Days, or less.

Ver. 20. *And the Children of Reuben, Israel's eldest Son, by their Generations, &c.*] The word Generations seems to be larger than Families, as that is than Houses, comprehending every Family in that Tribe; as Families comprehend every Household; and Household comprehends every Person therein. So the meaning is, all that were descended from Reuben, according to their several Families; and Houses in those Families; and Persons in those Houses.

Ver. 21. *Those that were numbered of them, &c. were forty and six thousand, and five hundred.*] Some have observed, that this Tribe was one of those who had the smallest number of Men in it; in which they think was fulfilled the Prophecy of Jacob, who foretold, that Reuben should not excel, Gen. xlix. 4. But I do not look upon this as solid; for there were several Tribes, who all this time had fewer Persons in it than this; particularly the Children of Joseph (whom Jacob compared to a fruitful Bough, Gen. xlix. 22.) were very much fewer. See below, ver. 33, 35. Gad also, Benjamin and Asher, were fewer in number than Reuben; who, in this regard, excelled five Tribes.

Ver. 23. *Of the Tribe of Simeon were fifty and nine thousand, and three hundred.*] He had six Children when they went down into Egypt, and Reuben but four; which is a plain reason of the greater increase of this Tribe than the former.

Ver. 24. *Of the Children of Gad, &c.*] It is probable that this Tribe is therefore mentioned next, though descended from an Hand-maid, because they were to encamp and march together with Simeon under the Standard of Reuben; as is ordered in the next Chapter, ver. 14.

Ver. 25. *Of the Tribe of Gad were forty and five thousand, six hundred and fifty.*] He had more Sons than Simeon (Gen. xlvi. 10, 16.) when they came out of Egypt; and yet fewer descended from him, by many thousands, than there did from Simeon; of which the Reason doth not appear.

Ver. 27. *Of the Tribe of Judah were threescore and fourteen thousand, and six hundred.*] It may be justly thought, that Jacob's Prophecy concerning the Power and Strength of this Tribe

(Gen. xlix. 8, &c.) began already to be fulfilled, they being far more numerous than any other.

Ver. 28. *Of the Tribe of Issachar, &c.*] There is a plain Account why this Tribe and Zebulun are mentioned next to Judah, because they two marched under his Standard, *ch. ii. 4, 5, 7.* It may be observed also, that these two Tribes were more numerous than many other, who had more Children when they came out of Egypt.

Ver. 32. *Of the Children of Ephraim.*] He had the preheminance given him to Manasseh long ago (Gen. xlviii. 19.) and therefore is here placed before him.

Ver. 33. *Of the Tribe of Ephraim were forty thousand and five hundred.*] Though they were hitherto but few in comparison with some other Tribes; yet in this the Prophecy of Jacob was fulfilled (Gen. xlviii. 19, 20.) that they were more fruitful than Manasseh, there being above eight Thousand Persons more in this Tribe than in the other, *ver. 35.*

Ver. 35. *Of Manasseh were thirty and two thousand and two hundred.*] This was now the smallest Tribe; but before they got to Canaan they grew very numerous, being increased above twenty Thousand, *ch. xxvi. 34.*

Ver. 37. *Of the Tribe of Benjamin were thirty five thousand and four hundred.*] Though Benjamin had more Children than any of the rest of his Brethren, when they went down into Egypt (Gen. xli. 21. where it appears he had ten Sons) yet his Tribe had the fewest Men in it of all other, except Manasseh.

Ver. 39. *Of Dan were threescore and two thousand and seven hundred.*] On the contrary, Dan, who had but one Son, when they went down into Egypt (Gen. xli. 23.) grew to a greater Number than any other Tribe, except Judah. So variously did the Divine Providence work, in fulfilling the Promise to Abraham, of multiplying his Seed.

Ver. 41. *Of Asher were forty and one thousand and five hundred.*] The growth of this Tribe was not proportionable to that of some other, considering how many Children Asher had, at their going down into Egypt. But they increased near twelve Thousand more, before they got out of the Wilderness, *ch. xxvi. 47.*

Ver. 43. *Of Naphtali were fifty and three thousand and four hundred.*] The great increase of this Tribe is alledged by Bochartus, to justify his Interpretation of Gen. xlix. 21. by altering the punctuation of the words. But I have there observed, that five other Tribes were more numerous than Naphtali, when this Account was taken of them.

Verse 44. *These are those that were numbered.*] This is the account that was taken of the Number of Men in each Tribe.

Which Moses and Aaron numbered, and the Princes of Israel, being twelve Men.] v. 3, 4, &c.

Each one was for the House of his Fathers.] Who could the better judge to what Tribe every one belonged.

Ver. 45, 46. *So were all those that were numbered, &c. Six hundred thousand, and three thousand and five hundred and fifty.*] By which it appears there was not one Man dead since their

last Numeration (seven Months ago) when they were taxed for the Tabernacle; for they were at that time just so many as are here mentioned, *Exod. xxxviii. 26.* As for Nadab and Abihu, they were of the Tribe of Levi, who are not here reckon'd; and the Man that was stoned for Blasphemy (*Lev. xxiv.*) was not of Israel, by the side of his Father.

Ver. 47. *But the Levites, after the Tribe of their Fathers, were not numbered among them.*] There was no account taken of them among the other Tribes; as it is likely they were not comprehended in the former Number, *Exod. xxxviii. 26.* being the Persons who took the account, *ver. 21.* and had before this consecrated themselves to the LORD, *ch. xxxii. 29.*

After the Tribe of their Fathers.] Is an Hebraism, for the Fathers of their Tribes; expressing, in short, what is at large said of all the rest, *by their Generations, after their Families, by the House of their Fathers, ver. 20, 22, 24, &c.*

Ver. 48. *For the LORD had spoken unto Moses, saying.*] He had received an Order from GOD, when he commanded him to number the People, not to number them; which he sets down, that it might not be thought he favoured them, because he was of their Tribe, and therefore exempted them from the Wars unto which all others were engaged.

Ver. 49. *Only thou shalt not number the Tribe of Levi, &c.*] Because they were intended for another Service, and therefore were to be numbered by themselves. There was as stout and valiant Men in this Tribe as any other, (which appeared sufficiently when GOD's Honour was to be vindicated, *Exod. xxxii.*) but GOD did not design them for the Wars of Canaan, they having employment enough in carrying and guarding the Tabernacle.

And from this Example, the Heathen learn'd to exempt all those who ministered to their Gods, from all other Services; particularly, from the War. Strabo notes (*lib. ix. Geograph.*) this Custom to have been as old as Homer's Time; for in all his Catalogue there is no mention of any Ship that went against Troy from Alalcomenon, because that City was sacred to Minerva, who is thence called by Hemer Ἀλαλκομενίης Ἀθήνα. The same is observed by Cæsar (*lib. vi.*) of the ancient Druids, that they were freed from the Wars, and from Tribute also. Which Privilege St. Basil challenges as belonging to the Clergy, καὶ τὸ παλαιὸν νόμον, according to the ancient Law, *Epist. cclxix.* and S. Greg. Nazianzen doth the same in many places; particularly by his Letter to Julianus, *Epist. clxvi.*

Ver. 50. *But thou shalt appoint the Levites over the Tabernacle.*] This was their work, to attend continually upon the House of GOD.

Of Testimony.] So it is called, because the Ark of the Testimony was there; for which it was principally made. See *Exod. xxxviii. 21.* and what I have noted upon *Exod. xxv. 16. chap. xl. 3.*

And over all the Vessels thereof, and over all things that belong unto it.] Not to use them in any sacred Ministry (which belonged to the Priests alone) but to carry them, when they were to be removed; and to keep them in Safety

Safety at all times. See *ch. viii. ult.* Where it is expressly said, they *shall do no Service* there.

They shall bear the Tabernacle, and all the Vessels thereof.] As is particularly directed in the *fourth* Chapter.

And they shall minister unto it.] Which Ministry is at large described in the *third* Chapter.

And shall encamp round about the Tabernacle.] As a Guard unto it: They being like to the Legions about the Palace of a great King, to secure and defend it from Violence or Rudeness. Which was the reason that they did not march under any of the Standards of the other Tribes: because they were to make a Camp by themselves; the order of which is directed in the same *third* Chapter. And for the same reason they were not to go to the Wars; because their Camp was to attend upon the Tabernacle, the House of GOD.

Ver. 51. *And when the Tabernacle setteth forward, the Levites shall take it down; and when it is to be pitched, the Levites shall set it up.]* When the Israelites removed to a new station, the Tabernacle was taken in pieces, that it might be the more easily carried from place to place: in which the Levites were to be employed; and likewise in putting it together again, when it was to be set up, where they rested in their Journeys; as is more fully ordered in the *fourth* Chapter, where the manner of taking it down, and setting it up again is directed; and every one's Office about it, whether Priests (for they had some hand in it) or Levites, exactly appointed.

And the Stranger.] Who is not of this Tribe, tho' an Israelite.

That comes nigh.] To perform any of the fore-named Offices.

Shall be put to death.] As a presumptuous Person, in meddling with that which doth not belong unto him. The Author of *Schebet Jehudab* extends this to all Strangers, who worshipped strange Gods; and saith there was a golden Sword hung up in the Gate of the Temple, with this Inscription, *The stranger that cometh nigh shall be put to death.*

Ver. 52. *And the Children of Israel.]* The rest of the Tribes before-mentioned.

Shall pitch their tents every man by his own Camp, &c.] In the order prescribed in the next Chapter.

Ver. 53. *But the Levites shall pitch round about the Tabernacle of Testimony.]* As is directed Chap. iii. where they are ordered to make a Camp nearer the Tabernacle, within the other Camp of the Israelites.

That there be no wrath upon the Congregation of the Children of Israel.] To prevent the other Camp of the Israelites from coming too nigh the Tabernacle; whereby they might have incurred GOD's Displeasure.

And the Levites shall keep the Charge of the Tabernacle of Testimony.] That is, therefore they were to be a constant guard about it; that no Man might approach nearer than GOD allowed, and so bring heavy Punishments upon himself, and upon the Congregation.

Ver. 54. *And the Children of Israel did according to all that the LORD commanded Moses, so*

did they.] Consented to all that is here required, and did accordingly.

CHAP. II.

Ver. 1. **A**ND the LORD spake unto Moses and Aaron, saying.] The just number of Days that were spent, in taking the fore-named Account of the People, is uncertain, (see *ch. i. 19.*) but that being finished, now order is given for their encamping under their several Standards. And it is directed to Aaron as well as Moses; tho' the Order for numbering them was directed to Moses only, (*ch. i. 1.*) Aaron having by that first Order been joined with him, in taking the Account of them.

Ver. 2. *Every Man of the Children of Israel shall pitch by his own Standard.]* By the Banner of that Tribe, to which he was joined by the following Order.

With the Ensign of their Fathers House.] Every Family and Household had their particular Ensigns, besides that great Banner under which they encamped and marched; it being pitched and carried (as will appear) in the midst of them. How these Banners and Ensigns were distinguished one from another, we have no certain knowledge. The later Jews say, (particularly *Aben Ezra* upon this place) that *Jadab* carried in his Standard the figure of a Lion; and *Reuben* the figure of a Man; *Ephraim* of an Ox; and *Dan* of an Eagle: for which I can see no ground. For tho' *Judab* be compared to a Lion, yet the Reasons he gives for the other are very absurd; with which I shall not trouble the Reader, but only observe that there is not one word of any such thing in their ancient Writers; no not in the whole body of the *Talmud*, as the famous *Bochartus* assures us. And it is not likely that they who so lately smarted for making the golden Calf, would adventure to make any other Images, and expose them to the eyes of all the people. Nor is it impertinent to observe, that when *Vitellius* in after-ages was to march against the *Arabians* thro' *Judea*, the great Men of the Nation met him, and beseeched him to march another way: the Law of their Country not allowing Images (such as were in the *Roman* Ensigns) to be brought into it. So *Josephus* relates, *lib. xviii. Antiq. cap. 7.* for which one can see no reason, if their Ancestors in the Wilderness had by the Command or Allowance of Moses carried an Eagle in any of their Standards: see *Bochart* in his *Hieroz. P. i. l. iii. c. v.* It is more probable, if there be room for conjecture in this matter, that the name of *Judab* might be embroidered in great Letters, in his Standard, and of *Reuben* in his; and so of the rest: or they were distinguished by their Colours only, as now our Regiments are.

Far off about the Tabernacle of the Congregation shall they pitch.] At such a distance as might show their Reverence to the Tabernacle; and that their might be another Camp of the Levites within them; who made a nearer Inclosure about it, in the same Form with the Camp of Israel, which was quadrangular. This Distance of the Camp of Israel from the Tabernacle, is reasonably

reasonably judged (by *Josh. iii. 4.*) to have been Two thousand Cubits: That is, a Mile.

Ver. 3. *And on the East-side toward the rising of the Sun.*] These are two Expressions (after the manner of the *Hebrews*) for the same thing. Or *Kedma*, which we here translate *on the East*, may be translated *on the fore-part*, viz. of the Tabernacle: Which was towards the Sun's Rising.

Shall they of the standard of the camp of Judah pitch.] These had the most honourable Post (as we now speak) of all others; pitching before the most holy Place; where *Moses* and *Aaron* had their Station in the Camp of the *Levites*, *ch. iii. 38.* And therefore the *LXX* translate the first Words of this Verse thus, *οι παρεμύλλοντες πρώτοι*, &c. *they that encamp first towards the East, shall be*, &c.

Throughout their Armies.] They being, as we read before, (and as the next *Verse* tells us again) Threescore and fourteen thousand, and six hundred Men, were divided into several bodies (such as we now call *Companies*, and *Regiments*, and *Brigades*) under their several Officers: for which the *Hebrews* have no name but that of *Army*, or *Host*.

And Nahshon the Son of Aminadab.] He who was imployed as the principal Person in that Tribe, to help to take the number of them, *ch. i. 7.*

Shall be the Captain of the Children of Judah.] Their Commander in Chief, or General; as we now speak.

Ver. 4. *And his Host, and those that were numbered of them were threescore and fourteen thousand, &c.*] Hitherto *Moses* had set down the Words that *God* spake to him: But these are his own Words, which he intermixes all along with those of *God's*.

Ver. 5. *And those that do pitch next unto him.*] These now are the words of *God*; ordering what Tribes should pitch under the Standard of *Judah*.

Shall be the Tribe of Issachar.] He and *Zebulun* were two of the Sons of *Leah*, as well as *Judah*: And therefore their Tribes are fitly placed under the Standard of the Tribe of *Judah*; as likely to agree well together.

And Nathaneel the Son of Zur shall be Captain of the Children of Issachar.] It may be noted, once for all, that the Commanders in Chief of the several Tribes, were those very Persons who were chosen to take the number of them: which shows they were Men of Eminence among them; as I observed, *ch. i. 4.*

Ver. 6. *And his Host, and those that were numbered thereof, were, &c.*] These are the Words of *Moses*, which to the end of the Chapter (as I noted before) are interspersed with the Orders that *God* gave for the forming of their Camp.

Ver. 9. *And all that were numbered in the camp of Judah were an hundred thousand, &c.*] This was the greatest Body of all other; which had the Honour to be placed just before the Oracle, as the strongest Guard to it: The Tribe of *Judah* lying in the midst, and the Tribes of *Issachar* and *Zebulun* on each side of his Standard; unto which all their Ensigns were in some sort of Subjection.

Throughout their Armies.] This great Body was divided into several smaller Companies; for which they had no other name, (as I observed before) but that of *Armies*.

These shall first set forth.] When they removed from one Station to another, this Camp marched first. For they commonly went Eastward; in which Quarter this Camp was pitched, *ver. 3.*

Ver. 10. *And on the South side shall be the Standard of the Camp of Reuben, according to their Armies, &c.*] There is nothing to be observed concerning this Camp; but that the Tribe of *Reuben* had the honour to pitch in the midst of it; and the Tribes of *Simeon* and *Gad* lay on either side of him under his Standard or Banner: just as *Issachar* and *Zebulun* did on either side of *Judah*. And there was an evident congruity in it; *Simeon* being his next Brother, and *Gad* the eldest Son of *Zilpah*, the Hand-maid of their Mother *Leah*, *Gen. xxx. 10, 11.*

Ver. 14. *Eliasaph the Son of Reuel.*] See Note upon *ch. i. 14.*

Ver. 16. *And they shall set forth in the second rank.*] That is, when they removed, the three Tribes that were pitched on the East marched first, under the Banner of *Judah*, (as was said before, *ver. 9.*) and then followed these three that lay on the South, under the Banner of *Reuben*.

Ver. 17. *Then the Tabernacle of the Congregation shall set forward with the Camp of the Levites.*] After the forenamed Camps, the Tabernacle was to follow, between those two that went before, and the Camp of *Ephraim* and the Camp of *Dan*, that came after. So they did not march, as they lay pitch'd; for then there was a Camp on each side of the Tabernacle: Whereas when they marched there was none on the sides, but two Camps went before it, and two followed it.

In the midst of the Camp.] Not intirely in the midst: for it appears by the *tenth* Chapter of this Book, *ver. 17.* that after the first Camp under the Standard of *Judah* was gone forward, the Tabernacle was taken down and carried by the Sons of *Gershon* and *Merari* between the Camp of *Judah* and that of *Reuben*, which next followed: and then the Sanctuary set forward, born by the *Kobathites*, (*ver. 21.*) who marched exactly in the midst, between the Standards of *Judah* and *Reuben*, and the Standards of *Ephraim* and *Dan*.

As they encamp so shall they set forward.] This may refer either to the *Levites*, the Sons of *Kobath*; that as they lay encamped on the same side of the Tabernacle, that the Standard of *Reuben* did, so they should immediately march after them. Compare *ver. 10.* of this Chapter with *ch. iii. 29.* Or to the two Camps forenamed; that they should march in the same order wherein they lay encamped; *Judah*, for instance, in the midst of *Issachar* and *Zebulun*, before and behind him, or on each side of him.

Every Man in his place by their Standards.] Every Man keeping his place which was assigned him, under the Standard to which he belonged; that there might be no disorder among them.

Ver. 18. *And on the West-side shall be the Standard of the Camp of Ephraim, &c.*] There is little to be noted here, but that *Ephraim* is plainly

plainly preferred before his Brother, as he was in *Jacob's Blessing*, (*Gen. xlviii. 19; 20.*) and that the two Tribes which encamped under his Standard, *viz. Manasseh, ver. 20.* and *Benjamin, ver. 22.* are fitly joined with him; they being all descended from *Rachel*.

Ver. 24. All that were number'd of the Camp of Ephraim were an hundred and eight thousand, &c.] This was the smallest Body of all the Four.

And they shall go forward in the third rank.] And therefore, though they lay on the West-side, in their Encampment, yet when they marched, they did not go in the Rear of all, but immediately behind the Tabernacle.

Ver. 25. The Standard of the Camp of Dan shall be on the North-side, &c.] This Tribe, we may reasonably think, was advanced to this Dignity, of bearing one of the four Standards, though they descended from an Hand-maid; because *Dan* was the eldest of *Jacob's* Sons of that sort, *Gen. xxx. 6.* and this Tribe was the most numerous of all others, except *Judah*; as the foregoing Chapter shows, *ver. 39.* with whom the Tribes of *Asher* and *Naphtali* are fitly joined, being descended from Hand-maids also.

Ver. 31. All that were numbered in the Camp of Dan were an hundred and fifty seven thousand, &c.] This was the greatest Body of Men, except that under the Standard of *Judah*, who marched in the Front; and is the reason, perhaps, why these are ordered here, in the next words, to bring up the Rear.

They shall go hindmost with their Standards.] Here the Standard comprehends *Ensigns*; for there was but one Standard for this Camp, as there were no more for the other three: Therefore the meaning is, they shall march hindermost under their several Colours, as we now speak; which was ordered for the greater Security of the Sanctuary, by the two strongest Bodies marching before and behind, where there was the greatest danger.

Ver. 32. These are those which were numbered of the Children of Israel by the House of their Fathers, &c.] That is, Thus were all these Persons disposed under their several Standards; whose Number was taken by *Moses* and *Aaron*, with their Associates, *chap. i. 44, 45.*

Ver. 33. But the Levites were not numbered among the Children of Israel, as the LORD commanded Moses.] And consequently did not belong to any of these Standards, being to make another Camp by themselves, *chap. i. 47, &c.*

Ver. 34. And the Children of Israel did according to all that the LORD commanded Moses.] As they gave in their Names when they were to be numbered, *chap. i. 54.* so they now joined together under such Standards as *God* appointed.

So they pitched by their Standards, and so they set forward, &c.] Each Tribe encamped under the Standard that was assigned to them; and they also marched, when they set forward, in such Order as is here directed. Some Order, no doubt, had been observed before, both when they rested, and when they marched, (*see Exod. xii. 18.*) but it was not so exact and regular as this form, into which they were now cast by *God* himself; nor can we think it was so strictly observed.

VOL. I.

The Jews say that this Camp made a Square of Twelve Miles in compass about the Tabernacle; as *Dr. Lightfoot* hath observed, in his *Cent. Chorogr. cxlvi.* and *J. Wagenseil* more lately, in his Annotations upon the *Gemara* of *Sota, cap. i. sect. 51.* where several of them say, that the Camp was three *Parasots* in compass: and a *Parasot* was four Miles.

C H A P. III.

Ver. 1. THESE are the Generations of Aaron and Moses.] Being now to give an account of the *Levites*, who had not been numbered with the rest of the Children of *Israel*, he sets down the Descendants of the principal Persons among them, *viz. Aaron* (whom he puts in the first place, because he was the eldest Brother, and his Posterity were advanced to the Dignity of Priests) and *Moses*; whose Posterity were only Ministers to the Priests, as all the common *Levites* were. It may seem, indeed, at first sight, as if he gave an account only of *Aaron's* Posterity, *ver. 2.* But if we look further to *ver. 27, 28.* we shall find the Posterity of both here number'd, in the Family of the *Amramites*; of which both *Aaron* and *Moses* were: *Amram* being their Father; from whom the Genealogy of the Children of *Moses* is derived, (*1 Chron. xxiii. 13, 14, &c.*) thro' their Generations; as here those of *Aaron*.

Concerning the word *Generations*, see *Dr. Hammond* on the first of *St. Matthew*, Note a. *In the day that the LORD spake unto Moses in Mount Sinai.]* This Circumstance seems to be particularly specified, because at that time *Nadab* and *Abihu* (who are mentioned in the next Verse) were both alive, and very eminent Persons, (*Exod. xxiv. 1, 9, 10.*) though they were now dead, at this numbering of the *Levites*.

Ver. 2. These are the Names of the Sons of Aaron, Nadab the first-born, &c.] There seems no necessity of setting down the Names of *Aaron's* Sons, they not being here to be numbered. But it was of great Concernment to have the Distinction preserved between the Priests and the *Levites*, their Offices being very different; and therefore *Moses* here sets down who belonged to the one, and who to the other.

Ver. 3. These are the Names of the Sons of Aaron, the Priests which were anointed.] See *Levit. viii. 30.*

Which he consecrated.] In the Hebrew, *whose Hand he filled.* See *Exod. xxviii. 41. & xxix. 9.*

To minister in the Priests Office.] He would have it noted, that *Aaron's* Posterity were solemnly consecrated to an higher Office than the rest of the Tribe of *Levi*, who were to be their Servants: The very Name of *Cohen* carries Dignity in it; signifying sometimes a *Prince*, as well as a *Priest*. Accordingly, the Priests had very little servile Work imposed upon them; but their chief Business was to draw near to *God*, to present him with the Blood, and the Fat, and some part of the Sacrifices, which might be killed by other Persons. This shews that they were *God's* Familiars; inasmuch that some Sacrifices were divided between him and them:

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and

and it was the same thing, whether they were consumed on the Altar, or eaten by the Priests: And those things are said to be given to GOD, which were put into their hands, though they never came to the Altar: Which is an Evidence of the near relation they had to the Divine Majesty, which the *Levites* had not; for they could not come nigh to offer any thing to him, no more than the rest of the *Israelites*; but were employed in inferior Service about the Tabernacle, that the Priests might wholly attend to the Service of GOD at the Altar.

Ver. 4. *And Nadab and Abihu died before the LORD, &c.*] A little after their Consecration, *Lev. x. 1, &c.*

And they had no Children.] Which is here recorded, that all Posterity might know there were none to be admitted to the Office of Priesthood, but such as could derive their Genealogy from *Eleazar* or *Ithamar*. If the other had left any Sons, they would have inherited their Father's Office before *Eleazar*; as *Maimonides* observes out of *Sipbre*: see *Schickard* his *Jus Regium*, cap. vi. *Theorem. xx.*

And Eleazar and Ithamar ministered in the Priests Office, in the sight of their Father.] The *LXX* rightly translate it, *together with their Father*; who was the High Priest, and they Lower Priests under him: And so were all their Sons; which it is likely they had in good number: For they are appointed, *ver. 38.* for the Guard of the Tabernacle towards the East. And thus the *Gemara Hierosol.* in the Title concerning *Fasting*, saith, That *Moses* appointed eight Classes of Priests; four of the Family of *Eleazar*, and as many of *Ithamar*; which continued till the time of *Samuel* the Prophet, and *David*, who admitted many more: see *Selden de Success. in Pontif. cap. i.*

Ver. 5. *And the LORD spake unto Moses, saying.*] Now he gives order about the rest of the Tribe of *Levi*, who had been omitted in the late Muster.

Ver. 6. *Bring the Tribe of Levi near, and present them.*] They had consecrated themselves to GOD, by a noble Act mentioned *Exod. xxxii. 29.* which procured them this Blessing to be presented to GOD, and consecrated to him in a solemn manner, for such Services as he should assign them. So this word, *bring near*, signifies to offer them unto GOD: As they were, *chap. viii. 10, 11.*

Before Aaron the Priest.] In his presence.

That they may minister unto him.] Unto *Aaron* and the rest of the Priests, who were the immediate Ministers of GOD; and the *Levites* were given to minister unto them: Which they did many ways; especially while they remain'd in the Wilderness, where they had a peculiar Charge, (which otherwise would have been incumbent on the Priests) not only to guard the Tabernacle, and keep a Watch Night and Day about it; but also to take it down, and to carry it, when they removed; and to set it up again when they rested; as we read in the following Part of this Chapter, and in the next. When they came into the Land of *Canaan*, and were settled there, they had less to do of this kind: But as the Charge

of the Tabernacle still lay upon them, as it had done before, so did other Works in the Courts of the LORD's House, and in the Chambers, where they waited on the Priests; which are particularly mentioned in *1 Chron. xxiii. 28, 29, &c.* And in *David's* time their Work was still more increased; for he appointed them to be *Singers* in the House of the LORD, and to play upon several sorts of Instruments, *1 Chron. xxv.* which they did Morning and Evening, *1 Chron. xxiii. 30.* *Porters* perhaps there were before, who stood at the several Gates of the Tabernacle, as afterward of the Temple; and are said therein to minister in the House of the LORD, *1 Chron. xxvi. 12.* as also *Guards* of the Treasury of GOD's House, and of things dedicated to him, *ver. 20.* But as he increased the Number of them, so he settled them in their Courses, that there might be a constant Attendance with greater Ease. As for those of them that were made *Judges* and *Officers*, not only in Matters concerning the LORD, but in the Service of the King, (as we read there, *1 Chron. xxvi. 29, 30.*) it no more belongs to what is said of them here, than what follows there, *ver. 31.* that *there were found among them mighty Men of Valour.* See upon *ver. 10.*

Ver. 7. *And they shall keep his charge, and the charge of the whole Congregation.*] It highly concerned *Aaron* in particular, and the whole Congregation in general, that the Tabernacle should be well guarded: And this was the *Levites* great Business at present; who took this Charge from off their Hands, by attending that Service, which all of them were bound to perform.

Before the Tabernacle of the Congregation.] This exactly expresses in what their Ministry consisted; which was not performed in the Tabernacle, (where the Priests only officiated in the Holy Place, as the High Priest in the most Holy) but before it, in the External Part of it, where they assisted the Priests in their Service.

To do the Service of the Tabernacle.] Such Service as I have mentioned before, *ver. 6.*

Ver. 8. *And they shall keep.*] By guarding them, and keeping a continual Watch about them.

All the Instruments of the Tabernacle of the Congregation.] Every thing belonging to it.

And the charge of the Children of Israel, to do the Service of the Tabernacle.] By which Service at the Tabernacle they took upon them the Charge; which otherwise was incumbent on the whole Congregation, who were to take care that the holy Things were kept both safe and secure, and also separate to the Sacred Uses to which they were appointed.

These words, which are often repeated, [*to do the Service of the Tabernacle*], are to be carefully noted; because the *Levites* did not serve in the Tabernacle, (which belonged only to the Priests) but served the Tabernacle, by guarding it, and taking it down, and carrying it, &c. as was said before.

Ver. 9. *And thou shalt give the Levites unto Aaron and to his Sons.*] They were first presented

sented unto GOD, *ver. 6.* and GOD bestowed them as a Gift upon the Priests. See *chap. viii. 19.*

They are wholly given unto him out of the Children of Israel.] To attend upon the Priests, and to obey their Orders; for which they paid them nothing, but they were to do it freely, being given to them to be their Servants, by GOD, who paid them their Wages.

Ver. 10. And thou shalt appoint Aaron and his Sons, and they shall wait on their Priest's Office.] Or, thou shalt appoint them to wait on their Priesthood: Which he had shown before was very different from the Levitical Office; but, to make them more mindful of their Dignity, he repeats it again; that Aaron and his Sons alone should officiate as Priests, *viz.* in offering Sacrifice; in setting the Bread upon the Holy Table; looking after the Lights, and burning Incense; which they were to perform in their own Persons, and not appoint any others, as their Deputies, to do them: for none of these things could be performed by the Levites, whose business it was to look after the fine Flour of which the Bread was made; to prepare it, and the Frankincense which was to be burnt, and abundance of such-like things; which are particularly mentioned, *1 Chron. ix. 27, 28, 29, 31, 32.* But they could not make the Anointing Oil, or the sweet Perfume mentioned *Exod. xxx. 23, 34.* for they were *most holy*; and therefore the Priests only could compound them.

And the Stranger that cometh nigh.] By Stranger is meant any one (though a Levite) that was not of the Sons of Aaron; who alone had the privilege to approach unto GOD.

Shall be put to death.] GOD himself sent out a Fire to consume Korah and his Company, who presumed to offer Incense; being but bare Levites, and not Priests, *chap. xvi.*

Ver. 11. And the LORD spake unto Moses, saying.] To make the Matter more clear, he further tells Moses the reason why he took the Levites from among the Children of Israel, to be his after a peculiar manner.

Ver. 12. And I, behold I have taken the Levites from among the Children of Israel.] Take notice of the Reason why I have taken the Levites from among the rest of the Israelites, (*ver. 9.*) for it is by my Order and Appointment.

Instead of all the first-born that openeth the Matrix, &c.] To make an exchange with them for all their First-born, which I have heretofore challenged as my own; and now take the Levites in their stead.

Therefore the Levites shall be mine.] As all the First-born were; which now shall be theirs, and the Levites be mine.

Ver. 13. Because all the first-born are mine.] By a special Right, which is mentioned in the next words.

For on the day that I smote all the first-born in the land of Egypt.] The Title whereby he laid a Claim to all the First-born, was that great Miracle (as *R. Levi of Barcelona* calls it) which he wrought, when he destroyed all the First-born of their Neighbours in Egypt, and touched

not one of theirs. By which sparing Mercy he acquired a just Right to them; and by that solemn Dedication which he then commanded to be made of them, unto his uses, *Exod. xiii. 2, 12, 13.*

I hallowed unto me all the first-born in Israel, &c.] He separated them unto himself, by sparing them, when he killed all other First-born, but only theirs.

Mine they shall be.] Both by that Act of his own, and by the Act of the Children of Israel, whom he commanded to sanctify them to him, (*Exod. xiii. 2. & xxii. 29.*) they became GOD's. By which it appears, that he had not a peculiar Right in the First-born, more than in any other of their Children, till their coming out of Egypt. And therefore the taking of the Levites to be his, instead of the First-born, is no Argument that the First-born had hitherto been the Priests who ministered unto GOD, till this Exchange of them for the Levites. So our learned Dr. *Lightfoot* seems to infer, in his Notes upon this Passage; *The First-born, saith he, had been Priests till the Consecration of the Levites; but now that Function must be confined to that Tribe.* In which words (with due respect be it spoken to that excellent Man's Labours) there are several Mistakes. For, as the Priesthood was not now confined to this Tribe, but to one Family in this Tribe, (that of Aaron) so it was not confined to it, upon this occasion; but he and his Sons were consecrated before this Exchange of the Levites for the First-born, who were now given to minister unto them, but had nothing to do with the Priesthood; no more than the First-born had, for whom they were exchanged; that peculiar Right which GOD had in the First-born, being since their coming out of Egypt. Upon all which Considerations, we may look upon this Exchange, as an Argument rather that the First-born were not Priests in former times, than that they were; as the Jews fancy, and as many have suggested from this very taking of the Levites to be GOD's Portion in their stead. For so *Menochius* himself, *lib. ii. de Repub. Jud. cap. 1.* asserts from this very place, *Jus Sacerdotum in Levitas translatum, & eos loco primogenitorum acceptos, quibus hoc jus debebatur,* that the Right of Priests was transferred to the Levites, and they were accepted instead of the First-born, to whom that Right belonged. In which there is not a word of truth, but only that the Levites were accepted instead of the First-born; who had the same Right to the Priesthood, that the Levites had; that is, none at all.

I am the LORD.] Who may take whom I please to be employ'd in my Service; and think it reasonable that those whom I spared, when I slew the Egyptian First-born, should be mine.

Ver. 14. And the LORD spake unto Moses.] There was some reason, no doubt, why Moses alone is commanded to take the Number of the Levites upon this occasion, (as he alone did, *ver. 16.*) when Aaron is joined with him in numbering the Israelites, *chap. i. 3.* and in numbering the Levites themselves who were fit for

for Service, *chap. iv. 2, 41, 45.* (nay, the chief of the *Israelites* assisted therein, *ver. 46.*) And it is most probable he alone was employed to take this Account, because *Aaron* was a Party in it; the Money that was to be paid for so many of the First-born, as exceeded the Number of the *Levites*, being given to him, and to his Sons, *ver. 48.*

In the Wilderness of Sinai.] This Command immediately followed the other, in the two preceding Chapters, before they departed from the Wilderness of *Sinai*; where they had been ever since *GOD* delivered the Law to them from that Mountain.

Ver. 15. Number the Children of Levi after the House of their Fathers, by their Families.] Just as they had numbered the rest of the Children of *Israel*. See *chap. i. 2.* Only those they numbered from Twenty Years old and upward; but the *Levites* from a Month old and upward.

Every Male from a month old and upward, shalt thou number them.] The reason of this Difference was, that this was the Age at which they were to redeem their First-born, (*chap. xviii. 16.*) in whose stead the *Levites* were to be given unto *GOD*. See *ver. 40.* of this Chapter.

Ver. 16. And Moses numbered them according to the word of the LORD, &c.] This Charge was committed to him alone, *ver. 10.* and he alone (as I there observed) performed it.

Ver. 17. And these were the Sons of Levi, by their Names, Gershon, and Kohath, and Merari.] The same Account we had before, *Gen. xlii. 11. Exod. vi. 16.*

Ver. 18. And these are the Names of the Sons of Gershon, by their Families, Libni and Shimei.] The same is said *Exod. vi. 17.*

Ver. 19. And the Names of the Sons of Kohath, &c.] They are mentioned in the same order, in *Exod. vi. 18, 19.*

Ver. 20. These are the Families of the Levites, according to the House of their Fathers.] These were the principal Families in this Tribe; from whence the several Households, and the Persons in them, were derived.

Ver. 21, 22. Of Gershon was the Family, &c.] From his two Sons sprung two Families; who had in them seven thousand and five hundred Male Children, from a Month old and upward.

Ver. 23. And the Families of the Gershonites shall pitch behind the Tabernacle westward.] Where the most Holy Place was; and where they under the Standard of *Ephraim* lay, in the great Camp of *Israel*, (*chap. ii. 18.*) between whom and the Tabernacle this Part of the Camp of *Levi* pitched.

Ver. 24. And the Chief of the House of the Father of the Gershonites, &c.] The Commander in chief, as we may stile him, or the principal Officer in this part of the Camp of the *Levites*, was *Eliafaph* the Son of *Lael*; but of what Family he was, whether of the *Libnites*, or *Shimites*, is not related.

Ver. 25. And the Charge of the sons of Gershon.] That which was committed peculiarly to their Care.

In the Tabernacle of the Congregation.] In the things belonging to the Tabernacle; for none went into it but the Priests alone.

Shall be the Tabernacle.] Not the Boards and Pillars, and Bases of it, (for they belonged to the care of the sons of *Merari*, *ver. 36.*) but the ten Curtains, which were the inward Hangings of it; and are called the *Mischan* or Tabernacle, *Exod. xxvi. 1.* and see the next Chapter of this Book, *ver. 25.*

And the Tent.] The outward Curtains of Goats Hair, which are called *Obel*, the Tent, *Exod. xxvi. 7, 12.*

The Covering thereof.] The *Mischse*, as the Hebrews call it, or the Covering of the Tent, were the Rams Skins, and Badgers Skins, which lay outmost of all, upon the Curtains of Goats Hair, *Exod. xxvi. 14.*

And the hanging for the Door of the Tabernacle of the Congregation.] The outward Vail, mentioned *Exod. xxvi. 36.* for the inward Vail, which hung before the most Holy Place, was the Charge of the *Kohathites*.

Ver. 26. And the Hangings of the Court.] See *Exod. xxvii. 9.*

And the Curtain for the Door of the Court.] *Exod. xxvi. 16.*

Which is by the Tabernacle, and by the Altar round about.] Or, as the Hebrew Particle *al* may be translated, is *over*, or *upon* the Tabernacle, &c. that is, this Curtain at the Door, and the Hangings of the Court, compassed the Tabernacle, and the Altar of Burnt-offerings (which stood at the Door of it, *Exod. xl. 19.*) round about; so that they were not exposed to common sight: For these *Gershonites* had nothing to do with the Altar it self; which was the Charge of the *Kohathites*, *ver. 31.*

And the Cords of it.] This seems to refer not merely to the Curtain for the Door of the Court, but to all that went before, *viz.* the Cords whereby those Hangings were stretched out, and fasten'd by Pins to the Wood-work of the Tabernacle: For the Cords of that belonged to the Custody of the Sons of *Merari*, *ver. 37.* and we find Pins and Cords as well for the Tabernacle, (that is, the Hangings) as for the Court, *i. e.* the Boards, &c. *Exod. xxxv. 18.*

For all the Service thereof.] Of this part of the House of *GOD*, as appears from *ver. 31,* and *36.* where this is repeated with respect to the other Parts of it.

Ver. 27. And of Kohath was the Family of the Amramites, &c.] He was the second Son of *Levi*, and had as many more Families sprung from him as from the Eldest; among which was the Family of the *Amramites*; of which were *Moses* and *Aaron*.

Ver. 28. In the number of all the Males, &c.] Though there were four Families of the *Kohathites*, and but two of the *Gershonites*; yet the latter were as numerous as they, within eleven hundred.

Keeping the Charge of the Sanctuary.] Of what belonged to the Holy Place, which was committed to their Charge, as it follows afterward; and they were instructed in it betimes.

Ver. 29. *The Families of the Sons of Kohath shall pitch on the side of the Tabernacle fouthward.]* Between the Tabernacle, and the Standard of Reuben, *ch. ii. 10.*

Ver. 30. *And the Chief of the House of the Father of the Families of the Kohathites, shall be Elizaphan the Son of Uzziel.]* There was a Commander in Chief appointed over this Body of the Levites; who was chosen out of the youngest Family of the Kohathites. But it is observable there were no Standards belonging to any of these Bodies; they being designed for other Service, and not for War.

Ver. 31. *And their Charge shall be the Ark, and the Table, and the Candlestick.]* The Sanctuary, as was said before, *ver. 28.* being committed to their Custody, the Particulars are here mentioned, which were the most precious of all the holy Things; with which the Kohathites had the honour to be intrusted, tho' a younger Family than those descended from Gershon; because Moses and Aaron were of it, being of the Family of the Amramites: which is the reason why the Kohathites are reckoned first in the next Chapter, *ver. 2.* and that of the 48 Cities given to the Levites by Joshua, almost half of them fell to their Families, *Josh. xxi. 4, 5.*

The Altars.] Both the Altar of Burnt-offerings, and the Altar of Incense.

And the Vessels of the Sanctuary wherewith they (i. e. the Priests) minister.] See *Exod. xxv. 29. xxxvii. 16.*

And the hanging.] That is, the Vail before the most Holy Place, (for all other Hangings were under the care of the Gershonites, *ver. 25, 26.*) wherein the Ark was wrapt, when they carried it, *ch. iv. 5.*

And all the Service thereof.] Whatsoever belonged to this part of God's House: see *ver. 26.* and the Particulars are mentioned in the next Chapter, *ver. 7, 9, 14.*

Ver. 32. *And Eleazar the Son of Aaron shall be chief over the chief of the Levites.]* There was one Officer in chief set over each of these great Families, of the Gershonites, *ver. 24.* of the Kohathites, *ver. 30.* and the Merarites, *ver. 35.* And over all these chiefs, there is now appointed a supreme Chief, (who was to govern them, as they governed those under them) and that was Eleazar, who was more than a Levite; being the eldest Son of Aaron the High Priest.

And have the over-sight of them that keep the charge of the Sanctuary.] But more particularly Eleazar was to supervise those that had the Sanctuary under their care: That is, all the Kohathites and Elizaphan their chief, *ver. 20.*

Ver. 33, 34. *Of Merari was the Family of the Mahlites, and the Family of the Musbites, &c.]* Nothing is observable of these, but that they were the fewest in number; being thirteen hundred less than the Children of Gershon, *ver. 22.*

Ver. 35. *These shall pitch on the side of the Tabernacle northward.]* Opposite to the Kohathites; between the Standard of Dan, and the Sanctuary, *ch. ii. 25.*

Ver. 36. *And under the Custody and Charge of the Sons of Merari, shall be the Boards of the Tabernacle, &c.]* Concerning all the things mentioned in this, and in the next Verse, see *Exod. xxvi. 15, 16, &c. ch. xxvii. 10, 11, 12, &c.* and the next Chapter of this Book, *ver. 31, 32.*

Ver. 37. *And their Cords.]* These are different from those before-mentioned, *ver. 27.* as I noted there.

Ver. 38. *But those that encamp before the Tabernacle towards the East.]* Where the Entrance into it was.

Even before the Tabernacle of the Congregation Eastward.] He would have this Station observed, as much excelling the rest.

Shall be Moses and Aaron, and his Sons.] There were but three bodies of the Levites, descended from the three Sons of Levi, *ver. 1.* and therefore none left to guard this side of the Tabernacle, but Moses and Aaron, and their Families; who lay between the Standard of Judah, and the Tabernacle, (see *Chap. ii. ver. 3.*) which was the most honourable Post, as I there noted: Where the Priests were with great reason placed, together with the chief Governor of all, Moses; because they were to guard the Holy Place, that none might go into it, but themselves.

Keeping the charge of the Sanctuary.] Of the Entrance into it.

For the charge of the Children of Israel.] Which it concerned every one of the Children of Israel, should be kept sacred: see *ver. 7.*

And the Stranger that cometh nigh shall be put to Death.] No Man that was not of the House of Aaron (tho' a Levite) was, upon the peril of his life, to enter into the Sanctuary: Of which they had the charge: see *ver. 10.*

Ver. 39. *All that were numbered of the Levites, which Moses and Aaron numbered, at the commandment of the Lord.]* This looks like a Contradiction to the Observation, I made, *ver. 14, 16.* But Aaron's numbering here, in all Probability, is only his agreeing that this was a true Account which Moses took of the Tribe of Levi. For Moses still continues to be alone concerned, in numbering the First-born of the Children of Israel, for whom they were to be exchanged, *ver. 40. 42.*

Were twenty and two thousand.] If the particular Sums before-mentioned, (*ver. 22, 28, 34.*) be put together, they amount to three hundred more than twenty two thousand. Therefore it is a reasonable Conjecture that the three hundred are omitted in this account, because they were the First-born of the Levites themselves; and upon that score belonging to God already, (by the Law in *Exod. xiii. 2. ch. xxxiv. 20.*) could not be exchanged for the First-born of other Tribes, and substituted in their stead, as other Levites were. It is very observable here also, that the Levites were the fewest in number of any Tribe; being but Two and twenty thousand, three hundred, from a Month old and upward: when some Tribes were twice, nay thrice as many, (see *ch. i. 27.*) not reckoning Children, but only Men from twenty years old and upward. In which the Divine Providence was very conspicuous, which so ordered

ordered it, that this whole Tribe might be dedicated to him ; whereas, if it had grown proportionably to the rest, there would have been more *Levites* by far than the First-born of all the Tribes.

Ver. 40. *And the LORD said unto Moses.]* To whom alone this Command is directed, as I observed above.

Number all the first-born of the Males of the Children of Israel from a month old and upward.] The First-born Males were to be a Month old, before their Parents were bound to redeem them : If they died before, they were not to pay any thing for them. Which depends upon another Law, *Lev. xii. 4, 6.* Where if a Woman brought forth a Male ; besides the *seven days* of her Separation, she was to stay *three and thirty days* more before she went unto the Sanctuary : at which time the Child being to be presented to GOD, it appears that he acknowledged them for his when they were a Month old. Yet they distinguish between the time when the Redemption-Money was due, and when it was offered. This latter was deferred till the Mother was abroad again : but it was due, and the Father obliged to pay it, as soon as the Child was a Month old. So *Const. l'Empereur* observes out of *Maimonides*, upon *Bava kama, cap. vii. sect. 6.*

And take the number of their Names.] That their Number, and that of the *Levites*, might be compared one with the other ; for the reason which here follows.

Ver. 41. *And thou shalt take the Levites for me, (I am the LORD) instead of all the First-born among the Children of Israel.]* GOD had taken them before, as we read, *ver. 12.* by declaring his will to *Moses* about it. And now he commands *Moses* to declare his Will to the People, and actually to make this exchange ; after he had taken the Number, both of the First-born, and of the *Levites*. For he had Authority to take which he pleased, being their LORD.

And the Cattle of the Levites, instead of all the Firstlings among the Cattle of the Children of Israel.] Not that they should be sacrificed, or taken from the *Levites* ; but that they should be accounted GOD's Cattle ; they being the Cattle of the *Levites*, who were his entirely : and therefore were presented unto him, as the *Levites* were ; but still continued in their possession by his allowance, for their Encouragement in his Service : see *ver. 45.*

Ver. 42. *And Moses numbered, as the LORD commanded him, all the First-born of the Children of Israel.]* But we do not find that he numbered the Firstlings of their Cattle, or the Cattle of the *Levites* ; because the Exchange of them was not made in particular, by substituting one for one ; but generally, by substituting all the Cattle of the *Levites*, instead of all the Firstlings of the *Israelites* Cattle.

Ver. 43. *And all the First-born Males, by the number of Names, &c. and were twenty and two thousand two hundred, and threescore and thirteen.]* It may appear something strange, that from above six hundred thousand Men, (reckoning from twenty years old and upward, *ch. i. 46.*) there should not be more than this num-

ber of First-born Sons ; till it be considered that thus many were born since the Slaughter of the *Egyptian* First-born (which was not much above a year ago) after which time all the First-born of *Israel* became GOD's ; but not those that were born before : for so the Law is, *Exod. xiii. 2. Whatsoever openeth the Womb, (i. e. hereafter) both of Man and Beast, shall be mine.*

Ver. 44. *And the LORD spake unto Moses, saying.]* Still he is the Person solely employed in this business.

Ver. 45. *Take the Levites instead of all the First-born among the Children of Israel, and the Cattle of the Levites instead of their Cattle.]* Having numbered both the *Levites* and the First-born, now he bids him to take those two and twenty thousand *Levites* instead of so many First-born. As for the Cattle, they were not numbered, as I observed before, but exchanged in the lump, as we speak.

And the Levites shall be mine.] I think it is remarkable, that he doth not add, *and their Cattle shall be mine also.* For he did not take their Cattle from them, when they became his ; but left them the use of them, who still enjoyed them in his Right.

I am the LORD.] This Exchange is made by my Authority ; who am the LORD both of them, and all they have.

Ver. 46. *And for those that are to be redeemed of the two hundred and threescore and thirteen, &c.]* There being two hundred threescore and thirteen First-born, more than there were *Levites*, they are directed, in the next Verse, what to do about them. For there could be no exchange of *Levites* for them ; because there was not a sufficient number to be taken in their stead.

Ver. 47. *Thou shalt even take five Shekels a piece by the poll.]* This was the price of Redemption ever after, as appears from *ch. xviii. 16.* For it had been lately constituted the value of a Man-child, from a Month to five years old, in *Levit. xxvii. 6.*

After the Shekel of the Sanctuary, &c.] See *Exod. xxx. 13, &c.* The only difficulty in this matter, was to determine which of the First-born should be redeemed, by paying this Money ; and which should be exchanged for the *Levites*. For every one of the *Israelites*, no doubt, was desirous rather to have his First-born redeemed by a *Levite*, than by paying five Shekels ; and yet some of them must be put to this expence, there not being *Levites* enough to answer for them all. The Jews think (particularly *R. Solomon*) that there was no way to satisfy this doubt like that, by drawing of lots, which was done in this manner. *Moses*, saith the fore-named *Doctor*, took two and twenty thousand Scrolls of Parchment, and wrote in them these words, *a Son of Levi* ; and two hundred and seventy and three more, wherein he wrote, *five Shekels* : and then putting them all together in an Urn, and shaking it to mingle them, he commanded every one of the First-born to come, and put in his Hand, and draw out a Schedule : And to him that drew out one of the former sort, he said, *a Levite hath redeemed thee* ; but to him that drew out one of the latter, he said, *pay thy Price.*

And

And thus they tell the Story also in the *Gemara Babylon. Tit. Sanhedrin.* which is probable enough; unless we suppose the Congregation to have redeemed the two hundred seventy three First-born, out of a common Stock; which was a shorter way, but not so Divine as the other.

Ver. 48. *And thou shalt give the Money wherewith the odd number of them is to be redeemed, unto Aaron, and to his Sons.*] Which was but reasonable; because the Levites being given to them by God, ver. 6, 7. the Money that was paid to make up what was wanting in their proportion to the First-born, belonged to them likewise.

Ver. 49. *And Moses took the Redemption-Money of them that were over and above.*] To whom the Lot fell, having five Shekels written upon it.

Them that were redeemed by the Levites.] The First-born were redeemed by the Levites as far as their number would reach; the rest, who were more than the Levites, were redeemed by Money.

Ver. 50. *Of the First-born of the Children of Israel took he the Money, a thousand three hundred and threescore and five Shekels.*] Five times two hundred seventy and three makes just this number.

Ver. 51. *And Moses gave the Money of them that were redeemed unto Aaron, and to his Sons.*] Which was a Rule observed in future Generations, chap. xviii. 15, &c.

According to the Word of the LORD, as the LORD commanded Moses.] This is so oft repeated, to show how faithful a Servant Moses was; who did nothing but by the Divine Order, and omitted nothing that was commanded him.

C H A P. IV.

Ver. 1. **A**ND the LORD spake unto Moses, and unto Aaron, saying.] They being both of them concerned to see this carefully executed, he speaks to both; and they took others to their Assistance, ver. 34, 46.

Ver. 2. *Take the sum of the Sons of Kohath, &c.*] They are first mentioned, being employed in the most honourable Work; as I observed before, chap. iii. 31.

Ver. 3. *From thirty years old and upward.*] In this Work, to which they are appointed, they were not employed till they came to thirty Years of Age; but they were admitted to attend at the Tabernacle, and do other Service, at the Age of five and twenty; as we read, chap. viii. 25. Which Place the Jews (in the *Gemara Babylonica* upon the Title *Cholin*) reconcile with this, after this manner: They were admitted to learn their Duty at five and twenty, and to minister at thirty. And so *Aben-Ezra* upon Numb. viii. *They were probationers, and might do some service at five and twenty years old, but not do all:* For they might wait upon the Tabernacle, but not bear the Ark. And that is the exact Truth; they were admitted to minister to the Priests at five and

twenty, but were not put upon this laborious work here mentioned, till they had sufficient Strength for it; which was at thirty Years of Age, when they were able to carry Burdens; for by that word their work is described, ver. 15, 19, 24, 31, 47. For though some things, which they were charged withal, might be put into Waggon; yet the Ark, and the most holy Things, were to be carried upon their Shoulders, though they marched never so far, ver. 15. & vii. 9. When the Ark, indeed, was settled in the Temple, which was a fixed Place, and therefore was no longer to be carried up and down, then (as *D. Kimchi* observes upon 1 Chron. xxiii.) King David appointed them to enter upon their Office, at twenty Years old; there being also other great Work to be performed at his time, for which they were fit at that Age. And so it continued even after their return from the Captivity of Babylon, Ezra iii. 8. See *Selden de Success. in Pontificat. Lib. ii. cap. 4.* and *Lightfoot* in his *Temple Service, chap. vi. Sect. 1.*

Even until fifty years old.] Beyond which Age they were not bound to do any Service, but only to minister with their Brethren at the Tabernacle, chap. viii. 25, 26.

All that enter into the Host. Or, into the Warfare.] For their watching continually, as a Guard, about the Tabernacle, (chap. iii. 7, &c.) made them a sort of Militia, who were encamped, as appears by the foregoing Chapter, about the Tabernacle, for its Security. Besides which, there was other Work, which might make their Service as laborious as a Soldier's Life is, and give it the name of entering into the Host; which manner of speaking St. Paul uses unto Timothy, 1 Tim. i. 18. where he exhorts him to war a good warfare.

To do the work of the Tabernacle of the Congregation.] They did not perform any Work in it, but about it, (such as here follows) unless we understand by the Tabernacle, the outward Court, into which they went to minister unto the Priests.

Ver. 4. *This shall be the Service of the Sons of Kohath, in the Tabernacle of the Congregation, about the most holy things.*] The next Verses explain what this Service was: Or, if the word about (in the latter end of this Verse) were quite left out, the sense would be more clear; *This shall be the Service of the Sons of Kohath, &c. the most holy Things;* that is, the Ark, as *Aben-Ezra* expounds it. And his Interpretation may be justified from ver. 19, 20. in the latter of which it is called the holy, and in the former, the holy of holies; as it is here in the Hebrew: For it was the most holy of all other holy things in the Tabernacle; and gave the Name to the Place where it stood, of holy of holies, or the most holy place. And this made the Service of the Kohathites the most honourable of all other, and is the reason they are mentioned first.

Ver. 5. *When the Camp setteth forward.*] Which it did not do, till the Cloud was taken up, and removed from off the Tabernacle, Exod. xl. 36, 37. Numb. x. 11.

Aaron shall come, and his Sons.] While the Cloud rested upon the Tabernacle, and the Glory

of the LORD filled the House, none but Aaron might come into the most Holy Place, where the Ark was, and that but one Day in the Year; and then, after he had filled it with Incense, which made a Cloud before the Mercy-Seat, (which was the Covering of the Ark) over which the SCHECHINAH was. But that being removed in the Cloud, when it was taken up from the Tabernacle; not only Aaron, but his Sons also might come into the most Holy Place, without any Irreverence; that which made it so holy (*viz. the Glory of the LORD*) being gone out of it, for the present; so that there was no Danger in approaching to the Ark, where it was wont to rest.

And they shall take down the covering Veil.] Whereby the Holy Place was parted from the most Holy; which is always meant by the word *Parocheth*, (as I shewed upon *Exod. xxvi. 31.*) which is here used: And tho' the word *Masach* be added to it, which constantly signifies the outward Veil at the Entrance of the Sanctuary; yet it is plain that the inward Veil, which was at the Entrance of the most Holy Place, is here intended: for the other was committed to the care of the Gershonites, *ver. 25.*

And cover the Ark of the Testimony with it.] By this it is evident they went into the Holy Place, unto the very Ark, over which they threw this Covering.

Ver. 6. And shall put thereon the covering of Badgers Skins.] Not any of those wherewith the Tabernacle was covered, (*Exod. xxvi. 14.*) but a Covering made on purpose for this use; to defend the Ark from the Injury of the Weather, when they carried it on their Shoulders.

And shall spread over it a Cloth wholly of blue.] Or, of perfect blue. This was the third Covering of the Ark; which, till it was laid upon it, the Levites might not approach it. And since the Tabernacle was the Image of Things in the Heavens, (as not only the Apostle, but the Jews themselves say) the Ark in particular being a Figure of the Celestial Throne of GOD; it is not an unreasonable Conceit of R. Bechai, that this blue coloured Cloth was spread over it, as an Emblem of the Skies, which are spread like a Curtain between us and the Majesty on High.

And shall put in the Staves thereof.] It is not said they shall put them in the Rings; for they were never to be taken out of them, *Exod. xxv. 15.* Nor do the Hebrew words signify that they should put them in; but it should be translated, put the Staves thereof; that is, upon their Shoulders. So *Aben-Ezra* interprets it; which seems to me the most simple Exposition: Or, fit and dispose them, under the Covering, that they might be laid on their Shoulders: Or, order them so in the Rings, (which is *Chaskuin's* Explication) that they might fall into the two Notches, which were in the Staves, to keep the Ark from sliding up and down.

Ver. 7. And upon the Table of Shew-bread, they shall spread a Cloth of blue.] It is not said, wholly of blue, as it is of the former; which shews it was of something a different Colour.

And put thereon the Dishes.] Upon which the Bread was set.

And the spoons and bowls, &c.] See *Exod. xxv. 29.*

And the continual bread.] i. e. The Bread which stood continually in the Presence of GOD.

Shall be thereon.] Even when the Table was carried from Place to Place; which shews that they provided this Bread, (according to the Order, *Exod. xxv. 30.*) all the time they were in the Wilderness. And it was not hard to procure so much Corn from their Neighbours, bordering upon the Wilderness, as would be sufficient for this purpose, and for others, which I shall note in their proper Places; particularly from the Land of Midian, where Moses his Father-in-law lived; which was not far from Sinai, (as appears from *Exod. iii. 1.*) where they were at present.

Ver. 8. And they shall spread upon them a Cloth of Scarlet, and cover the same with a covering of Badgers skins.] These had a triple covering, as well as the Ark; being holy Things, and having a holy Thing (that is, the Bread of the Presence, as it is called in the Hebrew, because it stood before GOD continually) in the Dishes upon the Table.

And shall put in the Staves thereof.] That it might be ready to be carried, *Exod. xxv. 27, 28.*

Ver. 9. And they shall take a Cloth of blue.] Like that which covered the Table, *ver. 7.*

And cover the Candlestick of the Light.] See *Exod. xxv. 31. & xxxvii. 17, &c.*

And his Lamps, and his Tongs, &c.] *Exod. xxv. 37, 38. & xxxvii. 23.*

And all the Oil Vessels thereof.] For GOD commanded them to bring pure Oil to feed the Lamps continually, (*Exod. xxvii. 20.*) which was put, no doubt, in Vessels, to preserve it for daily use.

With which they minister unto it.] With which Oil they keep the Lamps continually burning.

Ver. 10. And they shall put it, and all the Vessels thereof within a Covering of Badgers skins.] There were but two Coverings for the Candlestick and its Vessels, it being of lesser Value than the Table of Shew-bread, and what belonged to it.

And shall put it upon a bar.] Rather upon a bier; for the word we hear translate *bar*, is different from that used before, *ver. 6, 8.* which we translate *staves*, and signifies any Instrument, whereby things are removed from one Place to another. We translate it indeed a *Staff*, *chap. xiii. 23.* whereon two of them that went to spy out the Land, carried the Cluster of Grapes they had cut down: Which was laid, no doubt, upon something that was broad; as this Bar was whereon they carried the Candlestick: Which had no Rings belonging to it, and therefore, I take it, was carried upon something resembling a Bier, on which Corps are carried to their Grave in this Country: see *ver. 12.* and so the LXX *ἐπὶ ἀναφορέῳ.*

Ver. 11. And upon the golden Altar.] So called, because it was overlaid with pure Gold, *Exod. xxx. 3.*

They shall spread a Cloth of blue, &c.] As they did upon the Candlestick, *ver. 9.*

And shall put to the Staves thereof.] Into the Rings; which were made on purpose, that it might

might be carried upon the Staves, *Exod.* xxx. 4, 5.

Ver. 12. And they shall take all the Instruments of the Ministry, wherewith they minister in the Sanctuary.] I do not see what can be meant by these, but the holy Garments which Aaron and his Sons put on in the time of their Ministration. For all other Things have been already mentioned; and these are called the *Clothes of Service*, *Exod.* xxxi. 10. where they are immediately mentioned after all the fore-named Furniture of the Tabernacle.

And shall put them in a Cloth of blue, and cover them with a covering of Badgers skins.] As they did the Candlestick, and the Altar of Incense, *ver.* 9, 11.

And put them on a bar.] By this it appears, that the Hebrew word *Mot*, which we translate a *Bar*, signifies a broad Instrument for Carriage; such as I have described, *ver.* 10.

Ver. 13. And they shall take away the Ashes from the Altar.] Of Burnt-offering; which was often cleansed from its Ashes, (*Lev.* vi. 10, 11.) but then especially when it was to be removed. What they did with the Fire, which was always to burn upon it, (*Lev.* vi. 12, 13.) is not here related: but we may suppose that it was carried upon the Grate, which had Rings on purpose, that it might be carried separate from the Altar. See *Exod.* xxvii. 4.

And spread a purple Cloth thereon.] As being an *holy thing*, though not of such Sanctity as those before-named.

Ver. 14. And they shall put upon it all the Vessels thereof, &c.] That they might be carried with it.

The Censers, the Flesh-hooks, and the Shovels, and the Basons.] Here the *Censers* are put first, which are mentioned last, in *Exod.* xxvii. 3. where this word is translated *Fire-pans*. Others understand by it, *Tongs*.

All the Vessels of the Altar.] Immediately after these words, we find there follows, in two places, *the laver and his foot*, *Exod.* xxxv. 16. & xxxix. 39. Where, in the very same *Verses*, the *Laver* is mentioned with the *Altar* and its *Vessels*; and immediately follows them, in two other, *Exod.* xxxviii. 7, 8. & xl. 30. The reason why it is not mentioned here, is perhaps, because he names only those things upon which the Sons of Aaron were to put a Covering; and this, it is likely, was carried without one.

And put to the staves of it.] *Exod.* xxvii. 6, 7. & xxxviii. 6, 7.

Ver. 15. And when Aaron and his Sons have made an end of covering the Sanctuary and all the Vessels, &c.] This Work was to be performed by them alone; and the *Levites* were not to meddle with any of these things, till they had done.

After that the Sons of Kohath shall come to bear it.] For all the fore-mentioned things, belonging to the Sanctuary, were to be carried by them, even the Ark it self: Which they carried so, that all the People might see it went along with them. For the Rings being fasten'd to the bottom of the Ark, (see *Exod.* xxv. 12.) when the Staves were on their Shoulders, it appeared on high: To represent, saith *R. Bechai*,

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him that is most highly exalted over all. The Priests, indeed, might carry the Ark, being more than *Levites*; (*Deut.* xxxi. 9.) and accordingly we find, that, upon extraordinary Occasions, they did; as when they went over *Jordan*, *Josh.* iii. 14. and when *Jericho* was besieged, *chap.* vi. 6. some think also, when *David*, as he fled from *Absalom*, sent the Ark back, *2 Sam.* xv. 29. But it appears, from *ver.* 24. that there is no certainty of that; especially since, when he brought it from the House of *Obed-Edom*, he not only employed the *Levites* in it, but declared none else ought to bear it, *1 Chron.* xv. 2, 15, 27. He bid the *Priests* indeed, as well as the *Levites*, sanctify themselves for this Work: For ye (saith he to the Priests, *ver.* 12.) are the chief of the Fathers of the *Levites*: But they seem to have been present, only to see the *Levites* perform their Charge; and to accompany the Ark, as *David* himself did.

But they shall not touch any holy thing, lest they die.] Some imagine they were not to touch these things, till they were covered by the Priests: But it is more likely that even then they were not to touch them, but only the Staves, or the Bar, whereon they were carried; especially the Ark, which is here principally meant by the *holy thing*, (the word *any* not being in the Hebrew) whole Staves only they touched, and lifted it up by putting them upon their Shoulders.

These things are the burden of the Sons of Kohath, in the Tabernacle of the Congregation.] When it was removed; for at other times they had nothing to do with these things: Which are here called their *Burden*, as *ver.* 4. they are called their *Service*, to shew the nature of their Service, which required the Strength of grown Men, *ver.* 3.

Ver. 16. And to the Office of Eleazar the Son of Aaron the Priest, pertaineth the Oil for the Light, &c.] It is commonly thought that he is required to carry this, and the other things that follow in this Verse, himself: But, if all things be considered, it will appear more reasonable to think, that he, who was the Chief of all the Chiefs over the *Levites*, *chap.* iii. 32. is peculiarly required to see the *Kohathites* did their Duty: For though they had a Chief over them, whose work it was to inspect them, *chap.* iii. 30. yet God thought good to appoint *Eleazar*, to supervise both him, and all under him, in these weighty Concerns: And so the Words may be interpreted out of the Hebrew.

The oversight of Eleazar the Son of Aaron the Priest, shall be the Oil, &c. the oversight of all the Tabernacle, and of all that is therein, &c.] And there is the greater reason thus to understand it, because the *Oil-Vessels* are before committed to the *Kohathites*, *ver.* 9. and consequently the *Oil* it self; which could not be carried, but in the *Vessels*.

The sweet Incense.] Mentioned *Exod.* xxx. 34.

And the daily Meat-offering.] See *Exod.* xxix. 40, 41.

And the anointing Oil.] *Exod.* xxx. 23, &c. These were not named before; but it is here laid upon *Eleazar*, to see that they were as

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carefully carried by the *Kobathites*, as any other things belonging to the Sanctuary.

Ver. 17. *And the LORD spake unto Moses, and unto Aaron, saying.*] The things before-mentioned, especially the Ark, were so sacred, that he repeats the Admonition he had given, about the danger of Irreverence to it: Which he here represents in a frightful manner.

Ver. 18. *Cut ye not off.*] Do not by your Negligence occasion the Destruction of a great many Persons.

The Tribe of the Family of the Kobathites, from among the Levites.] A considerable part of the Tribe of Levi, viz. the Family of the *Kobathites*, who were near a third part of it.

Ver. 19. *But do thus for them, that they may live and not die.*] Proceed in this manner, to prevent so great a Mischiefe, as their Destruction.

When they approach unto the most holy things.] Come to take up the Ark: Which is meant by the *Holy of Holies*: see ver. 4.

Aaron and his Sons shall go in.] And cover the Ark, and the rest of the things within the Sanctuary; as is before directed.

And appoint them every one to his Service, and to his Burden.] And then allot to every one his share in this work; that is, to carry such particular things, as they think most proper for them.

Ver. 20. *But they shall not go in to see.*] They might go in to the most Holy Place, when not only the Glory of the LORD was removed; but the Ark and Mercy-Seat upon its Removal, were covered by the Priests, (for then the Place where they lay covered, was no longer holy) but they might not come in to see the Priests cover them; which was to be done before they approached.

When the holy things are covered.] In the Hebrew it is in the singular Number, *when the holy, or holy thing* is covered, i. e. the Ark, as the Jews generally understand it; and that with great reason, as any one may be satisfied, who will take the pains to compare 1 Kings viii. 8. with 2 Chron. v. 9. Where that which in the former place is called the *Holy*, in the latter is called the *Ark*.

Lest they die.] They might not, under pain of Death, either see it when it was covered, or touch it afterward, ver. 15. but only carry it in the manner there described.

Ver. 21. *And the LORD spake unto Moses, saying.*] He was principally concerned in this, but Aaron was also joined with him, to see the Execution of what is here required, ver. i. 19, 34.

Ver. 22. *Take also the Sum of the Sons of Gershon, &c.*] The eldest Son of Levi, chap. iii. 17. who, though they were employed in lower Services, were to account it an Honour to serve about the Tabernacle.

Ver. 23. *All that enter in to perform the Service.*] I do not understand why this should not be translated as ver. 2. *into the Host*. For it is the very same Phrase in the Hebrew, both here and there; only here more emphatical by doubling the word for *Host*: And therefore may, very properly, be translated in this Place, *that*

enter in to war the Warfare. For the Service of the *Gershonites* was more burdensome than the former, though they were fewer in number, ver. 36, 40.

Ver. 24. *This is the Service of the Families of the Gershonites.*] Which were only two, chap. iii. 18, 21.

To serve, and for Burdens.] To serve, when the Tabernacle rested; and to carry Burdens, when it removed: see ver. 47.

Ver. 25. *And they shall bear the Curtains of the Tabernacle.*] The ten fine Curtains, which were the inward Hangings of the Tabernacle, Exod. xxvi. 1, 2, &c. Which, I suppose, were taken down as well as carried by the *Gershonites*: because nothing is said here of Aaron or his Sons being employed, to make them ready for carriage.

And the Tabernacle of the Congregation, his Covering.] Not the Boards of the Tabernacle, which were the Charge of the Children of Merari, (ver. 31.) but the eleven Curtains of Goats Hair, which covered the Boards, Exod. xxvi. 7, 8, &c.

And the Covering of Badgers Skins, which is upon it.] The outward Covering of all, which was of Rams Skins died Red, and Badgers Skins, (as we translate it) Exod. xxvi. 14.

And the Hanging for the Door of the Tabernacle.] Which is described, in the Conclusion of the same Chapter, Exod. xxvi. 36.

Ver. 26. *And the Hangings for the Court.*] Exod. xxvii. 9, &c.

And the Hanging for the Gate of the Door of the Court.] See Exod. xxvii. 16.

Which is by the Tabernacle, and the Altar round about.] The Sense would have been more plain, if the Particle *al*, which we translate *by*, had been translated *upon*, or *over*; for the Court encompassed both the Tabernacle and the Altar, Exod. xl. 6, 7, 8.

And their Cords.] Which were employed in fastening these Hangings.

And all the Instruments for their service.] The brazen Pins, I suppose, mentioned Exod. xxvii. 19.

And all that is made for them.] And whatsoever else belonged to them: see chap. iii. 26.

So shall they serve.] Or, in that shall they serve.

Ver. 27. *At the appointment of Aaron and his Sons, shall be all the Service of the Sons of the Gershonites, &c.*] In the Hebrew it is, *at the Mouth of Aaron, &c.* i. e. according to their Order, every one of the *Gershonites* were to apply themselves to such Services, as they directed: For God had given the *Levites* to them to be their Ministers, and keep their Charge, chap. iii. 6, 7.

And ye shall appoint unto them in charge, all their Burdens.] The word here for *appoint* seems to import, that the Priests gave them a Particular, as we speak, of what they were to do; that they might neither forget, nor mistake: For it is the same word that is used in the beginning of this Book chap. i. 3.) for numbering the People; and so it is used here, ver. 34, 47, 48. Therefore the *Vulgar* translates these words: *Et sciant singuli cui debeant operi mancipari*; and

every Man may know, what is the proper Business of his own Calling; not to meddle with other Mens, nor to think himself fit to undertake every thing. *Ἐν ᾧ ὁφ' ἐνὸς ἔργον ἄριστα ἀποτελεῖται*, as Aristotle speaks in his *Politicks*, Lib. iii. *One Work is best performed by one Person.*

Ver. 28. *And their charge shall be under the hand of Ithamar, the Son of Aaron the Priest.*] That is, under the Direction and Conduct of Ithamar: For though the Gershonites had a Chief of their own, chap. iii. 24. yet Ithamar was to inspect both him and them, and see they did not neglect their Duty. Thus Eleazar was set over the Kohathites, ver. 16.

Ver. 29. *As for the Sons of Merari, thou shalt number them after their Families, &c.*] Which were but two, (chap. iii. 33.) as those of Gershon were.

Ver. 30. *Every one that entreteth into the Service,*] The words in the Hebrew are the very same with those, ver. 3. which we translate *enter into the Host*. See there.

Ver. 31. *This is the charge of their Burden, &c.*] The most cumbersome things fell to their charge; which here follow.

The Boards of the Tabernacle.] See Exod. xxvi. 15, &c.

And the Bars thereof.] See there, ver. 26, &c.

And the Pillars thereof.] See in the same place, ver. 32. and xxxvi. 36.

And Sockets thereof.] These belonged both to the Boards of the Tabernacle, Exod. xxvi. 19, 21, 25. and to the Pillars, Exod. xxvi. 32. & xxxviii. 27.

Ver. 32. *And the Pillars of the Court round about.*] Exod. xxvii. 10, 11, 12.

And their Sockets.] See there.

And their Pins.] Ver. 19. and chap. xxxviii. 20.

And their Cords.] Exod. xxxv. 18. & xxxix. 40.

By name ye shall reckon the Instruments of the charge of their Burden.] The Priests (particularly Ithamar) were to give them an Inventory of these things; expressing, by name, every Pin, for instance, and to what use, and in what place it served; because otherwise such small things might have been lost, if they had not taken a special care of them; and they might not have been able to set up the Tabernacle again, when they rested, for want of them.

Ver. 33. *This is the Service of the Families of the Sons of Merari, according to all their Service in the Tabernacle of the Congregation.*] In taking down, and carrying the Tabernacle.

Under the hand of Ithamar, &c.] Who had the oversight both of the Gershonites, and the Merarites; as Eleazar had of the Kohathites, ver. 16, 28.

Ver. 34. *And Moses and Aaron, and the Chief of the Congregation.*] They took to their Assistance the very same Men, I suppose, who were employed in numbering all the Children of Israel, chap. i. 4, 16, 17.

Numbered the Sons of the Kohathites, &c.] Having assigned to them their particular Charge,

they now proceed to number them; as God commanded, ver. 2, 3.

Ver. 35. *Every one that entreteth into the Service.*] Or, as we translate it, ver. 3. *entreteth into the Host*.

Ver. 36. *And those that were numbered of them by their Families, were two thousand seven hundred and fifty.*] Of the whole number of Males descended from Kohath (compare this with chap. iii. 28.) there was a fourth part, and better, that were fit for Service.

Ver. 37. *These were they that were numbered of the Families of the Kohathites, all that might do Service in the Tabernacle.*] Such Service as is particularly mentioned from ver. 4. to ver. 16.

Ver. 38. *And these are they that were numbered of the Sons of Gershon, &c.*] He proceeds in the same Order to number them, which he observed in giving them their Charge; beginning with the Children of the second Son of Levi, and then going back to the eldest.

Ver. 39. *From thirty years old and upward, &c.*] This Verse is the very same with ver. 35.

Ver. 40. *Two thousand and six hundred and thirty.*] A third part and little more of their Males were fit for Service. Compare this with chap. iii. 22.

Ver. 41. *These are they that were numbered of the Families of the Sons of Gershon, of all that might do Service in the Tabernacle, &c.*] Such Service as is described from ver. 24. to ver. 29.

Ver. 42, 43. These two Verses are the same with ver. 38, 39.

Ver. 44. *Even those that were numbered of them after their Families, were three thousand and two hundred.*] It is very remarkable, the Descendants from the youngest Son of Levi, (chap. iii. 17.) which had the fewest Males in it of a Month old and upward, had the most robust Men fit for Service: For here are above half (compare this with chap. iii. 34.) of the whole Number of Males grown up to thirty Years of Age: Which was a singular Providence, the heaviest Burden lying upon them, who were to carry the Boards, &c. of the Tabernacle; not indeed upon their Shoulders, but in Waggons; which they were to load, after they had taken them down, and unload, when they were to set them up again; and for that reason had more Waggons allowed them than their Brethren the Gershonites, chap. vii. 7, 8.

Ver. 45. *These are those, &c. whom Moses and Aaron numbered.*] Who were principally employed in this Business.

According to the word of the LORD by the hand of Moses.] To whom the Command is expressly directed, ver. 21.

Ver. 46. *All those that were numbered of the Levites, whom Moses and Aaron, and the Chief of Israel numbered.*] For they took in others to their Assistance, ver. 34. which is here repeated, to show that there was no Fraud in the Business; there being Witnesses of every Tribe, that they proceeded impartially, and did not favour the Levites, who were their Brethren.

Ver. 47. *Everyone that came to do the Service of the Ministry, and the Service of the Burden in the Tabernacle, &c.*] The first of these [the Service of the Ministry] one would think related to their

their serving the Priest when the Tabernacle was standing; and the latter [*the Service of the Burden*] to their carrying the Tabernacle when it was taken down and removed; and so I expounded those Words, *ver. 24.* But he mentioning here only those that were numbered from *thirty* Years old, I think, upon further Consideration, that there is no regard in these Expressions to the Service they did to the Priests in the Tabernacle, unto which they were admitted at *twenty five* Years old, (see *ver. 3.*) but only to the Service mentioned here in this Chapter, which relates altogether to the taking down and carrying the Tabernacle. And therefore these must be look'd upon as two Phrases for the same thing: the former of which is not exactly translated; for there is nothing of *Ministry* in the Hebrew; but the words are, *Every one that cometh to serve the Service of the Service, and the Service of the Burden, or Carriage.* For it is the same word, which being joined with *work*, we translate *servile*, *Lev. xxiii. 7.* and other Places.

Ver. 48. Eight thousand and five hundred and fourscore.] If the three Sums, mentioned *ver. 36, 40, 44.* be put together, they amount exactly to this Sum in the whole.

Ver. 49. According to the Commandment of the LORD, they were numbered by the hand of Moses.] By the Assistance of *Aaron* and others, *ver. 1, 34, 36.*

Every one according to his Service, and according to his Burden.] I observed before, *ver. 47.* that *Service* and *Burden* are two Expressions of the same thing. For though the Sons of *Kobath* had the noblest Part of the Work, yet their Employment is called both a *Service* and a *Burden*, *ver. 19.* as that of the *Gershonites* is, *ver. 24.* For which Service all the Tithes of the Country of *Canaan* were given to them, and continued to be theirs when this kind of Service ceased; as it did when the Temple was built: For then there were no *Burdens* to be carried on their shoulders, (as *Josiah* speaks, *2 Chron. xxxv. 3.*) but their Duty was changed, even by *David*, before the Building of the Temple; who made them Singers, and Keepers of the Treasury, as well as Porters at the Gates of *God's* House; and likewise Judges and other Officers in the Country; as we read in *1 Chron. xxvi.* But the Alteration in their Service made no Alteration in the Wages allotted to them; for they still enjoyed all the Tithes.

Thus were they numbered of him, as the LORD commanded Moses.] This is so often repeated, (*ver. 37, 41, 45.*) that all Posterity might reverence these Ordinances, as Divine Institutions, and not merely human Appointments. And so we are to look upon all these Laws, as wise Orders made by the Sovereign of the World, for the better Government of that People, whom he had taken for his own peculiar. And it argues a very profane Spirit in those (as *Conr. Pellicanus* here observes) who can admire and praise *Ovid de Fastis*, and such-like Books, and have no regard at all (if they do not ridicule them) to these sacred Writings, which are of such venerable Antiquity.

C H A P. V.

Ver. 1. AND the LORD spake unto Moses, saying.] It is not said when this was spoken which here follows; but it is likely immediately after the foregoing Commandments, upon which it hath some Dependence.

Ver. 2. Command the Children of Israel, that they put out of the Camp every Leper, and every one that hath an Issue, and whosoever is defiled by the dead.] There were three Camps (as *Maimonides*, and a great many other, mentioned by *Mr. Selden*, observes, *lib. ii. de Synedr. cap. 1. n. 5.*) the Camp of the *SCHACHINAH*, or of the *LORD*, viz the Sanctuary, with its Courts, which are called the *Tents of the LORD*, *1 Chron. xxxi. 2.* And next the Camp of the *Levites*, who, with *Aaron* and his Sons, made a Camp about the Tabernacle, (*chap. iii. of this Book*) and then the Camp of *Israel*, *chap. ii.* which encompassed them all. Answerable to these, when the Temple was built, they reckoned the Temple it self from the East-Gate, to be the *Camp of the LORD*; and the *Camp of the Levites*, to be from the Entrance of the Mount of the House of the *LORD*, to that East-Gate of the Temple. And the *Camp of Israel* they thought extended from the Entrance of *Jerusalem*, to the Mount of the House of the *LORD*. Now Lepers were so unclean, that they were not admitted into any of these three Camps, but shut out of them all: see *Lev. xiii. 46.* But he that had an *Issue*, (*Lev. xv. 2.*) was only shut out of the two first Camps, the Camp of the *LORD*, and the Camp of the *Levites*; but he might be in the Camp of *Israel*. And he that was defiled by the dead, (*Lev. xxi. 1.*) was only excluded from the first, the Sanctuary, but not from the other two: see *Drusus* also upon *chap. iv. 25.*

Ver. 3. Both Male and Female shall ye put out.] For Women had Issues (for instance) as well as Men, *Lev. xv. 2;* and *19, &c.*

That they defile not their Camps.] The Camp of *Israel* consisted of four Camps, (and therefore he speaks in the plural Number) that of *Judah*, that of *Reuben*, that of *Ephraim*, and that of *Dan*, *Numb. ii. 3, 10, 18, 25.* Which would have been so defiled, if they had suffered these unclean Persons to stay among them, that none would have been fit to go to the Sanctuary.

In the midst of which I dwell.] By his special Presence in the Sanctuary, which was encompassed by these Camps; out of reverence to which, such unclean Persons were to be kept at a greater Distance than other Men and Women.

Ver. 4. And the Children of Israel did so, and put them without the Camp, &c.] There was an Order for this before; particularly for putting out the Lepers, (*Lev. xiii. 46.*) which could not be put in Execution, till the Camp was formed, as now it was.

Ver. 5. And the LORD spake unto Moses, saying.] It is uncertain when this was spoken; but I see no reason why we should not think it was

at the same time with the other things here mentioned.

Ver. 6. *When a Man or Woman shall commit any sin that Men commit.*] In the Hebrew the words are plainly these, *shall commit any sin of Man*; that is, against his Neighbour: as in *Joel* iii. 19. *Violence of the Children of Judah*, is truly translated *Violence against the Children of Judah*. For it is apparent from the next Verses 7, 8. that *Moses* here speaks of Offences against their Neighbours.

To do a Trespass against the LORD.] Such Offences against their Neighbours, as were also great Offences against GOD. For the *Chaldee* understands these words of Frauds and Cheats put upon Men, by a false Oath. And there is a good warrant for this Interpretation from *Lev.* vi. 2, 3. where *Moses* gives the same command: which seems here to be repeated, only because he had something to add unto it, *ver.* 8.

And that person be guilty.] Or rather, *be sensible of his guilt*: see *Lev.* vi. 4.

Ver. 7. *Then they shall confess the sin that they have done.*] Or rather, *If they shall confess*, &c. For so the Particle *Vau* sometimes signifies: particularly *ch.* xii. 14. where we (as well as the *LXX*) translate it, *If her Father had spit in her face*: see what I have noted upon *Lev.* vi. 4.

And he shall recompense, &c.] Rather, *Then he shall recompense* the Injury he did to his Neighbour, in the manner here directed: which hath been explained, *Lev.* vi. 5. see there.

Ver. 8. *But if a Man have no Kinsman to recompense the Trespass unto.*] By this it is apparent, that if a Man, to whom an Injury had been done, was dead, he that committed it was bound to make Satisfaction to his Heir, who-soever he was, by restoring the Principal, and adding a fifth part to it. Now the *Israelites* never wanting some of their Kindred to succeed to their Inheritances, the Hebrew Doctors expound this of the *Profelytes of Righteousness*; who might possibly die without any heir; because they had no Kindred, but such as were born after their Regeneration. In which Case the Goods that had been illegally taken from such a Profelyte by a Jew, did not become his own, unless he paid the Price of them, with such an addition as is here required, &c. See *Selden*, lib. vi. de *Jure Nat. & Gent.* cap. 4. p. 684, 685. Edit. Lond.

Let the Trespass be recompensed unto the LORD.] By bringing to him the Principal, and the fifth part.

Even unto the Priest.] Whom GOD deputed to receive it, as his Minister. And it was (as the *Jews* rightly expound it) equally distributed among all the Priests, who were then waiting in their Course. Which is a new addition to the Law in *Levit.* vi. and the reason, it is likely, why that Law is here repeated.

Besides the Ram of the Atonement, &c.] Mentioned *Levit.* vi. 6, 7. where see what I have noted.

Ver. 9. *And every offering of all the holy things of the Children of Israel.*] Upon the occasion of the foregoing Laws, concerning a Recompense to be made to the Priest, where a man that had

been wrong'd was dead, and no Heir to him could be found; he explains some other Laws wherein the Priests were concerned: who were to have all the *Heave-offerings*, as the word *Trumoth* (here used) signifies, *ch.* xviii. 8.

Which they bring unto the Priest.] To be offered unto GOD.

Shall be his.] Who offers it. For there being many Priests who waited in their Courses, at the Tabernacle; all of which could not officiate at the same time, but some at one time, some at another; this Law determines, that the particular Priest, who performed the Office of sacrificing, should have to himself that part of the holy Things which fell to the Priest's Share; and it should not be divided among them all. Thus *L'Empereur* (upon *Bava kama*, cap. 9. sect. 12.) expounds these words better than any I have met withal.

Ver. 10. *And every mans hallowed thing shall be his.*] As the former Verse speaks of the holy Things of the Children of *Israel* in general, so this, of what any particular Person offered: which still with greater reason was to belong to the Priest that offered it. For *the Labourer is worthy of his hire*: and therefore he that did the work of Sacrificing, had the Reward of it. *R. Solomon* applying this to Tithes, hath a Gloss upon these words, which, tho' not pertinent, is very remarkable: *He that doth not duly pay his Tithe, in the end his Land shall yield him but a Tithe of what it was wont to yield.* And so *R. Bechai* upon *Deut.* xiv. expounds these words, when a Man divideth not as he ought, *he shall have nothing but the holy things*; that is, *the Tithe* of what he used to have, according to *Isa.* v. 10.

Whatsoever any Man giveth the Priest, it shall be his.] These words are only a fuller Explication of this Law, (as the same *L'Empereur* observes) that the rest of the Priests might not take away those Holy things from him, that offered them, under Pretence that they belonged to the whole Sacerdotal Order. For tho' they were delivered unto him, yet it was, they might say, that they should be divided among the whole *Classes* then in attendance. So some things were, *ver.* 2. and therefore this Law is added to prevent their extending what was done in some Cases unto all.

Ver. 11. *And the LORD spake unto Moses, saying.*] There is so little Connection between this and the foregoing Laws, that it is not easy to give a reason why it is here placed. All that I can say is, that *Moses* having spoken concerning Frauds, from the Suspicion of which Men were to purge themselves, by an Oath, (*ver.* 6.) he here takes occasion to mention the greatest Case that could happen of this nature: Which was, when a Woman was suspected of Adultery; concerning which GOD gave him the following Order.

Ver. 12. *Speak unto the Children of Israel, and say unto them, If any Man's Wife go aside.*] Being private, for some time, with another Man; whose Company her Husband had charged her not to keep alone; and therefore is suspected by him to be an Adulteress.

For

For it is certain, that by a Wife that goeth aside, (whom the Hebrews from hence call *Sota*) is not meant one that hath certainly committed Adultery; but is, with some reason, suspected of that Crime. And therefore it is a Rule among the Jews, *the bitter Waters never are used, but in a dubious Case.*

And commit a Trespass against him.] And thereby hath very much offended him.

Ver. 13. *And a Man lie with her carnally.]* As her Husband hath a cause to suspect; he having (as I said before) admonished her not to be with such a Man in private: That is, to give him no cause of Jealousy. So *Abarbinel* rightly expounds a Man's lying with her carnally, of her Husband's Opinion and Suspicion: And the next Verse justifies this Exposition.

And if it be hid from the Eyes of her Husband.] There being no clear Evidence, but only Conjectures, that she is actually defiled.

And be kept close.] The matter having been carried very secretly: Or, as it may be interpreted, *but she was shut up close with him.*

And she be defiled.] In her Husband's Opinion.

And there be no witness against her.] For if there had, she must have been put to Death, *Levit. xx. 10.*

Neither she be taken with the manner.] She not being apprehended in the very Act.

Ver. 14. *And the Spirit of Jealousy come upon him.]* He be possessed with a strong Conceit, of which he cannot rid himself, that she hath been unfaithful to him. For so a Spirit of slumber (and the like) is used in Scripture; for such a sluggish Temper, as a Man cannot shake off.

And he be jealous of his Wife, and she be defiled.] Whether it be really so.

And he be jealous, and she be not defiled.] Or whether it be only his Suspicion.

Ver. 15. *Then shall the Man bring his Wife unto the Priest.]* To the Magistrates of the place where they lived (saith the *Mischna*, *Cap. i. Sect. 3.* of *Sota*) together with his Witnesses both of the Præmonition he had given her, and of the Privacy she had had with another Man after the Præmonition, so long that there might be time enough for him to defile her: Otherwise this Action did not lie against her, as *Mr. Selden* observes, *L. iii. Uxor. Hebr. Cap. xiii.* But having these Witnesses ready, he was to speak to the Priest when he brought his Wife before him, after this manner; *Having a Jealousy of this my Wife, I admonished her not to keep company with such an one; with whom she afterward was in secret; and these are the Witnesses of it. She saith she is innocent, but I desire the Water may be given her, that the Truth may be tried.* See *Selden*, in the place before-named, *Cap. xv.* and *Wagenseil* upon *Sota*, *Cap. i. Sect. 3. Not. 2.*

And he shall bring her Oblation for her.] That is, the Husband shall bring her Oblation, (not the Priest, as some understand the words of the *Mischna* about this matter:) Which *Chaskuin* fancies was offered, as his Oblation, not

the Woman's; to expiate his Fault in not re-proving her sufficiently, when he first observed her immodest Behaviour: for it could not be a Sacrifice for her Expiation, (saith he) because *the Sacrifice of the Wicked is an Abomination.* But this is against the very words of *Moses* in this Place; which say, he shall bring her Oblation for her. And so *Abarbinel* expounds it, the Scripture intimates that this Sacrifice was brought by the Husband for the sake of his Wife; for he had done nothing that needed a Sacrifice. Nor is *Chaskuin* his reason of any moment; for there is nothing said to make us look upon this as an expiatory Sacrifice; but the true Intention of it was (as *Wagenseil* well observes, *Annot. in Mischna Sota, cap. ii. p. 349.*) to supplicate the Divine Majesty, that he would be pleased to clear the Woman's Innocence if she were causelessly suspected; or otherwise discover, and punish her Guilt.

By this it appears, that if the Process was began in some Court below, (as the Jews affirm) the Cause was removed to *Jerusalem*, (where only they could sacrifice, when the Ark of God's Presence was settled there) and brought before the great *Sanhedrin*: Who putting her Husband out of the Court, (as they say in the next Section of the fore-named *Mischna*) and having the Woman alone by herself, endeavoured first by striking a Terror into her, and then by giving her good words, to persuade her to tell the Truth: Saying, *Dear Daughter, perhaps thou wast over-taken by drinking too much Wine, or wast in a frolick Humour, or carried away by the Heat of Youth, or by the Example of evil Neighbours: Come, confess the Truth, for the sake of his great Name, which is described in the most sacred Ceremony; and do not let it be blotted out, (ver. 23.) with the bitter Water.* If after this, she confessed the Fact, saying, *I am defiled*; then she was to tear the Instrument of her Dowry in pieces, and go whither she pleased. For such an Adulteress was not put to Death, but only lost her Dowry, without any other Punishment. If she said, *I am pure*; then she was brought to the Door of the Tabernacle, and they did as follows. So the *Mischna*, *Cap. i. Sect. 5.* and see *Wagenseil's* Annotations on *Sota*. And now that they have not this way of Trial among them, if a Man's Wife give him suspicion, by keeping a Man's Company in secret, which he forbade her; he may not use her any more as his Wife, and she loses her Dowry; as *Buxtorfius* observes in his Book *De Sponsal. & Divort. Pars i. Sect. 92.*

The tenth part of an Ephah of Barley-meal.] The common Offering of this sort, was of fine Wheat-flour; only this, and the Sheaf, or handful mentioned *Lev. xxiii. 10.* were of Barley. But that was of fine Flour sifted from the Bran; this of coarse Flour, that had nothing taken out of it; as the *Mischna* saith in *Sota, cap. ii.* Where the reason given for this Barley-offering is, because she was supposed to have committed this Act of a Beast, (which is not confined to one) therefore she was to sacrifice the Food of a Beast; for so Barley was in *Judea*. Many such pretty, rather than solid Reasons,

are collected out of their Authors by *Simeon de Muis* in his *Varia Sacra* upon this place. The simplest Reason seems to be, that a viler sort of Sacrifice was most suitable to her vile Condition; for which reason also there was no Oil nor Frankincense permitted to be offered with it; as it here follows.

He shall pour no oil upon it, nor put Frankincense thereon.] This Sacrifice was different from all other of this kind, (See *Lev. ii. 15.*) For tho' that mentioned *Lev. v. 11.* was to have no Oil nor Frankincense with it; yet it was of fine Flour, and not Barley. And tho' the Sheaf mentioned *Lev. xxiii. 10.* was of Barley, yet it was sifted, and besides, Oil and Frankincense were used with it; which are here forbidden. The reasons of which are given by the *Jews*, according to their various Fancies: and some of them are ingenious enough; as, that a good Name being compared to Oil, (*Eccles. vii. 1.*) it is here omitted, because the Woman had lost her Reputation. *Maimonides* is a little more judicious; for looking upon Oil and Frankincense as added unto Sacrifices for the Honour and Dignity of them, he thinks *God* would have this Splendor (as his word is) to be wanting to such a Woman's Sacrifice, because of the Baseness of her Behaviour, which was the occasion of it; as if she had been told (to stir her up to repentance) *because of the filthiness of thy actions, thy Oblation is more imperfect than others*, *More Nevoch. P. iii. cap. 46.* But none, I think, hath given a better account of this, than *St. Chrysostom*, *Orat. v. adv. Judæos*; because the Woman was loaded with Sorrow, and heavy Accusations, and evil Suspicions, *ἐμπίπτο τὴν συμφορὰν τῆς αἰτίας θυίας τὸ ἄγνωστον*, *the form of the Sacrifice imitated the Domestic Calamity*: for every one knows that Oil and Frankincense were signs of Joy and Gladness; and therefore not used upon so sad an Occasion as this was.

For it is an offering of Jealousy.] These, and the following words, give the reason why Oil and Frankincense were to be omitted; because it was an Offering for one suspected of Adultery. And in such Cases, *God* had before ordained, there should be no Oil nor Frankincense used, *Lev. v. 11.* Delicacies being improper in Offerings for Sin.

An Offering of Memorial, bringing Iniquity to remembrance.] For she appeared before *God* as a Sinner; and if she were not guilty, yet she was loaded with an Accusation, and a just Suspicion of Guilt; to which if she had given any occasion, this Sacrifice reminded her of it, and awakened her Conscience to reflect upon it.

Ver. 16. And the Priest.] It is the Opinion of *P. Cunaus* (*Lib. i. de Rep. Hebr. cap. 12.*) that the Priest here mentioned was to be a Member of the great *Sanhedrin*; to whom the Judgment of the matter belonged. But another very learned Person thinks with more reason, the Priest, whose Lot it was to attend at that time in his Course, is here meant. See *Mischna, cap. 1. Sotæ, sect. 5. Annot. 8. Wagenfeil.*

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Shall bring her near.] Rather *bring it* (that is, her Offering) near to the Altar at the Door of the Tabernacle.

And set her.] Rather *set the Offering*; for she is ordered to be set before the *LORD* afterwards, *ver. 18.*

Before the LORD.] At the Altar, which was at the Door of the Tabernacle. See *Lev. i. 3.* At the East-gate of the Temple, saith the *Mischna*, which was called the *Gate of Nicanor*; for there Women also after Child-bed were purified, and the Lepers cleansed.

Ver. 17. And the Priest shall take holy Water.] From the Laver: For no Water was holy, but that which was made so by the Laver; as the *Jews* say in *Talkut*. Therefore *Onkelos* instead of *holy Water*, hath *Water from the Laver*.

In an Earthen Vessel.] Which had never been employed to any other use, (as the *Mischna* saith) and contained about a Pint of our Measure. This I take to have been appointed, as a further Expression of the Vileness of her Condition; for the reasons which the Jewish Doctors give of it are not to be regarded. The best that I have observed is, to declare that he should be broken in pieces, like that Earthen Vessel, if she was guilty of that which she denied.

And of the dust.] Another Token of her Vileness; this being the Serpent's Food.

That is in the Floor of the Tabernacle, &c.] To make her afraid of the Judgment of *God*. For if there were no Dust in the Tabernacle, they were to fetch it from some other place, (as *Maimonides* relates to their practice, *Hilcoth Sotæ, cap. 4.*) and lay it upon the Floor of the Tabernacle; and then take it and put it into the Water.

And put it into the Water.] Sprinkle a little of it upon the Water, (that it might be more easily drunk) but so much, that it might be plainly seen. For there were three things, the *Jews* say, of which a less quantity was not admitted than might be seen, *viz.* this Dust; and the Ashes of the red Heifer, *ch. xix. 17.* and the Spittle in the Face of him that would not marry his Brother's Wife, *Deut. xxv. 9.* But if the Priest put the Dust into the Vessel first, and then poured the Water upon it, he did not do amiss; as the *Jews* say in the ancient Book *Siphri*. See *Wagenfeil* upon *Mischna Sotæ, cap. 2. sect. 2. Annot. 11. 12.*

It hath been observed by some, that such ways of Trial were in use among the *Gentiles*; which if they could be proved to have been as ancient as *Moses* his Days, it would make it probable, that this was ordered by *God*, to divert the *Jews* from following the Superstitions of other Nations to make this Discovery, and bring them to appear before him at his Tabernacle, and there use such Rites as were of his appointment: See our Learned *Dr. Spencer, L. iii. Dessert. i. cap. 2. p. 539, &c.*

Ver. 18. And the Priest shall set the Woman before the LORD.] At the Door of the Tabernacle of the Congregation; where a great many Women, who were called together on purpose, stood about her; *that they might be taught*.

taught not to do after her Lewdness, (as the Prophet Ezekiel speaks, ch. xxiii. 48.) As many others also, as would, might be present; except only her Maids and domestick Servants; who were put out, lest they should disturb her Mind too much; as Mr. Selden interprets the words of the Mishna, about this Matter (lib. iii. Uxor. Hebr. cap. 15.) Which another very learned Man (J. Wagenfeil) interprets the quite contrary way, lest her mind should place any hope in them, cap. 1. sect. 6. Annot. 8. on Sota.

And uncover the Woman's head.] He was to strip her of all her Head-attire (as the manner was, if we may believe Philo, in all judicial Proceedings) to loose her Hair, and tear her Garments down to her Breast; which he bound about her (as the Jews say) with an Egyptian Cord. And if she had any Gold or Jewels, or other Ornaments about her, they were all taken from her; and she was cloathed with a black Garment. All which were plain Tokens of her lamentable Condition.

And put the Offering of Memorial in her hands.] After he had put it into a Frying-pan, under which he held his own hand, (Lev. ii. 7.) and at the same time held in his other hand the bitter Water; which he shewed her.

Which is the Jealousy-Offering.] Offered purely upon the account of her Husband's Jealousy; as he told her.

And the Priest shall have in his hand the bitter Water.] So called, because they put Wormwood, or some such thing into it, to give it a bitter Taste; as Maimonides and the ancient Rabbins fancy. But the later Doctors say, Nothing was mixt with this Water, but Dust; and yet it became bitter in the mouth. So Nachman and others. But the most probable account of all others is, that this Water was called bitter, from its direful effects upon the Body of the Woman, if she was guilty. To which Exposition Jacob Abendana inclines: see Wagenfeil upon the Mishna Sota, cap. 3. sect. 5. Annot. 1.

Which causeth the Curse.] Or rather, *Which was given her with Curses*, and dreadful Imprecations: blotted out with the bitter Water, (ver. 21, 23.) as R. Bechai expounds it.

Ver. 19. *And the Priest shall charge her by an Oath.]* Adjure her to tell Truth, in the manner following.

And say unto the Woman, if no Man hath lien with thee, &c.] If thou art innocent of that whereof thou art suspected.

Be thou free from the bitter Water, &c.] It shall have no ill effect upon thee.

Ver. 20. *But if thou hast gone aside, &c.]* Art guilty of Adultery.

Ver. 21. *Then the Priest shall charge the Woman with an Oath of Cursing.]* This is no new Adjuration; but only another part of that which began ver. 19. and is continued in this and the foregoing. So that these three Verses contain the intire form of Adjuration; which the Priest was to pronounce in a Language which the Woman understood, as the Jewish Doctors observe; otherwise, how could the Woman answer Amen, as R. Ismael saith in Siphre? exactly according to the Apostle's Doctrine, 1 Corinth.

xiv. 16. And the Priest was to signify to her, that this Proceeding was merely to satisfy her Husband's Jealousy, by discovering the Truth. Thus this whole Matter is related, by the Author of Ez. Hechajim, (an incomparable MS. as Wagenfeil calls it, who hath it in his possession) *The Priest pronounces this Curse in a Language which she understands; and signifies to her in the vulgar Tongue, that these things are done purely because her Husband is jealous of her, she having been secretly with one whose Company he forbade her to keep; and then saith in a Tongue familiar to her, IF NO OTHER MAN HAVE LAYN WITH THEE BUT THY HUSBAND, &c. BE THOU FREE FROM THESE BITTER WATERS, &c. BUT IF THOU HAST BEEN FALSE TO HIM, &c. THE LORD MAKE THEE A CURSE, &c.* Unto which the Woman was to answer AMEN, AMEN. By which words she not only consented to what the Priest said, but made the same Imprecation upon her self.

The LORD make thee a Curse.] So that when Men would imprecate any evil to another, they should say, *Let that befall thee which befall such a Woman:* as Rasi expounds it.

And an Oath among thy People.] A form of Execration, as the aforesaid MS. expounds it: or, as Rasi will have it, when Men called GOD to Witness, they should say, *If I swear falsely, let GOD punish me as he did such a Woman.* These Execrations were tacitly supposed in the Oaths among the Pagans, as our great Selden shews at large, lib. ii. de Synedr. cap. 11. pag. 461, &c. where he observes out of Porphyry, that the ancient Indians had their Λιμνὴν διακρίσεως, Lake of Probation, or Tryal: And in his Marmora Arundeliana, p. 28. there is this form of Imprecation in the League between the City of Smyrna and Magnesia, Εὐδοκῆς μοι εὖ εἴη. Ἐπιδοκῆς δὲ, ἐξώλῃα καὶ αὐτῶ καὶ γενεῇ τῶ ἐξ ἐμοῦ. *Let it be well with me, if I swear truly; but if falsely, let destruction be both to my self and to my Posterity.* And at this day there is a Custom in the Kingdom of Siam, to determine dubious Cases, by giving a Lump of Rice impregnated (as my Author speaks) with Curses, to a Man to eat. Which if he can swallow without vomiting, he carries the Cause; and his Friends carry him home in great Triumph, &c. So Jodocus Schoutenius (who was Director of the East-India Company there, 1636.)

When the LORD doth make thy Thigh to rot, and thy belly to swell.] When they see the dreadful effect of this Water, in the rotting of thy Thigh, after thy Belly is swelled. For the swelling of the Belly, it appears by the next Verse, preceded the rotting of the Thigh.

Such Imprecations were in use in Homer's time, it appears by Agamemnon's Prayer; wherein he calls Jupiter, and all the rest of the Gods, to bear Witness of his Sincerity; wishing them to send a Multitude of Pains and Griets upon him, if he forswore himself: Iliad. xix. ver. 264, 265.

— ἱμοὶ θεοὶ ἄλγιστα δοῖτε
Πολλὰ μάλ', ὅσα ἐφ' ὅσιν ἔτις σφ' ἀλίστηται ὀμώσας.

Ver. 22. *And this Water that causeth the Curse*] Or, *For this Water*, &c.

Shall go into thy Bowels, &c.] If thou art guilty, it shall produce the following Effects.

To make thy Belly to swell,] By the *Belly* the *Jews* understand the Womb, and the Bowels, which swelled till they burst.

And thy Thigh to rot.] By her *Thigh* is meant the secret Parts of her Body, as *Chaskuin* observes on this Place. And both *Bochartus* and *Heinsius* have given many Instances of the use of the word in this Sense; the former in his *Hierozyic. P. ii. Lib. v. cap. 15.* and the latter in *Aristarch. Sac. cap. 1.* And thus we read, in the Passion of *SS. Perpetuana & Felicitas*. that when *Perpetuana* was thrown to the Beasts, and lay on the Ground, she drew back her Coat, which was torn from her side, *ad velamentum femoris*, to cover her Thigh from being seen; *pudoris magis memor quam doloris*, having a greater sense of Modesty than of Pain, *Pag. 32. Edit. Oxon.*

The *Mischna* here observes, not impertinently, *with what measure Men mete, it shall be measured to them again*; for in the very Part that offended, she suffered for her Crime. I noted before, *ver. 17.* that there were such ways of Trial anciently among the Gentiles; but I am apt to think they were all later than the times of *Moses*, who did not ordain these Rites to keep the *Jews* from following their Customs, but they rather imitated what was practised among the *Jews*. Particularly *Bochartus* observes out of *Philostratus*, there were Waters in *Cappadocia*, sacred to *Jupiter*; which were very sweet and pleasant to those who were innocent, and swore truly; but quite contrary to those who were perjured: Whose Eyes, Hands, and Feet were presently seized, and infected with Blotches and filthy Ulcers, *ὀδοντες καὶ φθόγαις*, which is the very Disease here mentioned, if we believe *Josephus*, who saith the Woman's Belly swelled by the Dropsy, till at last it burst. And *Philostratus* adds, that the whole Body of such People grew consumptive; nor could they stir from those Waters, but there they lay deploring their Misery. See *Bochart. Lib. i. Canaan, cap. 28. p. 589, 590.* Which agrees so perfectly with what the *Jews* say of this bitter Water, that it is most likely this Story of the *Cappadocian Water* was derived from thence. For they say, not only the Belly of the Woman swelled, and her Thigh rotted, but every Member of her Body felt the Effects of this deadly Poison, which spread to the very Hairs of her Head; as they tell us in *Rabboth*, quoted by *Wagenseil* upon the *Mischna*, which saith the same, *cap. 1. Sotæ, sect. 7.* And therefore *Huetius* justly thinks the Fable of the *Stygian Lake*, and several other Rites of finding out the Truth of secret Crimes, were invented by the *Greeks* from this Example, *Demonst. Evan. Propos. iv. cap. 11. n. 2.* Many Authors have collected several sorts of Trials of this kind; and lately *Guil. Saldenus*, in his *Otia Theologica, Exercit. v. n. 24, 25.* But, above all, see *Huetius* his *Questiones Alnetunæ, Lib. ii. cap. 12. n. 22.* where he gives a large Account how far this Rite, of trying Womens Chastity by drinking this Wa-

ter, was spread amongst the most barbarous Nations.

And the Woman shall say, Amen, Amen.] The word *Amen* is doubled, to express her full Consent, and her earnest Desire, that *GOD* would deal with her according to her deserving. The *Mischna* will have the first *Amen* refer to those words, *The LORD make thee a Curse*; and the second to the next words, *And an Oath among thy People*: So that she prayed *GOD* both might come upon her, if she were guilty. We may as well say, that one of these *Amens* relate to the first Part of the Adjuration, *ver. 19.* and the other to the second Part, *ver. 21.* Or, as *Abarbinel* doth, that there being a double Curse, one that her Belly should swell, and another that her Thigh should rot, she said a double *Amen*; praying both might befall her, if she were guilty. And, as the *Talmudists* understand it, they were an imprecation upon her self. For so they say in *Schevnot*: Whosoever saith *Amen* to an Oath (or Curse) seems to pronounce the Oath, or Curse, with his own Mouth. See *Wagenseil* upon *Mischna Sotæ, cap. 2. sect. 5. Annot. 3.* where he produces a great deal more out of the Scripture it self, in Confutation of the Opinion of our learned *Fuller*, who, in his *Miscellanies*, affirms, That *Amen* is only an Asseveration, but never a Form of Swearing.

Ver. 23. *And the Priest shall write these Curses*] Several Opinions are related in the *Mischna*, concerning the words that were to be written; which some would have to begin at *ver. 19.* *If no Man have lien with thee*, &c. and to continue to this Verse. But others think they began at those words, *ver. 21.* *The LORD make thee a Curse and an Oath*, &c. and that the last words were omitted, *The Woman shall say, Amen, Amen.* Which of these Opinions is the true, neither the *Gemara*, nor *Maimonides* have determined.

In a Book;] Every Scroll of Parchment, wherein any thing was written, the *Jews* call *Sepher*, a Book: In which, it hath been commonly said, the Name of the Woman was written, together with the Curse; but there is nothing, either in the Scripture, or in Antiquity, to countenance this.

And he shall blot them out with the bitter Water.] Or rather, *Into the bitter Water*; that is, he was to scrape out the words he had written into the Water, and so make the Woman drink it: Or, as the *Jews* explain it, wash the words he had written with the bitter Water, till they were quite blotted out: see *Wagenseil* in *Mischna Sotæ, cap. 3. sect. 3.* Who observes a great many Curiosities which the *Jews* have about the Parchment and the Ink, upon, and with which these Curses were written; and that they were not valid, if they were written by a Layman; or by a Priest that was not of Age; or if they were written before she was adjured; or if he blotted out one word before the rest were written, &c. See there *cap. 2. sect. 4.* *Hottinger* forgot himself when he said, The Scroll it self was thrown into the Water, (*Thezaur. Philolog. Lib. ii. cap. 2.*) for no such thing appears.

Ver. 24. *And he shall cause the Woman to drink, &c.] viz.* After he had offered the Jealousy-Offering upon the Altar, ver. 26. And if she refused to drink the Water, into which the Curses were scraped, they forced her to it, with this preceding Admonition; *My Daughter, if thou art confident of thine Innocence, do not fear to drink this Water; which will do thee no more hurt, than dry Poison laid upon the Flesh of a living Creature, &c.* If hereupon she confessed that she had been polluted, the Water was straightway poured out; *because there was no holiness in it*, as Maimonides saith. For it is called *holy*, ver. 17. not because it was sanctified to this use, but only because it was taken out of the *Laver*, which was an holy Vessel: see *Selden, Lib. iii. Uxor. Heb. cap. 15.* who observes also, in the foregoing Chapter, that if after a Man had brought his Wife to this Trial, he chanced to die before this Adjuration; she was freed from taking the Portion, but lost her Dowry.

And the Water that causeth the Curse.] Or, that is loaded with Curses, which have been scraped into it.

Shall enter into her, and become bitter.] Produce those direful Effects before-mentioned, if she be guilty.

Ver. 25. *Then the Priest shall take the Jealousy-Offering out of the Woman's hand.]* Into which he had put it, before he adjured her, ver. 18.

And shall wave the Offering before the LORD.] How this waving was performed, hath been shewn before, upon *Leviticus*. *Rasi* here expresses it in four words, he moved the Oblation *to and fro, up and down*. Something like to which *Pythagoras* seems to intimate in that Symbol of his, *Περὶ τῆς περιστροφῆς, Worship, turning round*. Which *Plutarch* ascribes to *Numa*; in whose Life, he says a great many observable things, concerning *turning round* in their sacred Offices: Which was a Rite in use among the Gentiles; who when they saluted their Gods, standing with their Heads uncovered, *turned about their Bodies to the Right Hand*; as *Christoph. Arnoldus* observes out of *Suetonius* and others, in his Appendix to *Wagenseil's* Annotations upon *Sota*, p. 1186.

And offer it upon the Altar.] At the South Corner of it.

Ver. 26. *And the Priest shall take an handful of the Offering, even the Memorial thereof,]* See upon the second Chapter of *Leviticus*, ver. 2.

And burn it upon the Altar.] The rest of it the Priests were to eat, unless her Husband himself was a Priest; in which case, it was all thrown among the Ashes. See *Selden* in the Place above-named: Where he also observes, that if she confessed the Fact, or her Husband would not have her drink, or either of them died before she drank, or a Witness of the Adultery appear'd (which made the Waters useless) the whole Sacrifice was burnt, and not only a Memorial thereof. All which is in the *Mischna*, sect. iii. & iv.

And afterward shall cause the Woman to drink of the Water.] The Sacrifice therefore was first offered; though the *Mischna* say, that if the

Priest gave her the Water to drink first, and then presented the Offering, he did not do amiss.

Ver. 27. *And when he hath made her to drink the Water.]* By this it appears he might force her to drink, if she will not do it by Persuasion.

Then it shall come to pass, that if she be defiled, and have done Trespas against her Husband, that the Water that causeth the Curse shall enter into her, and become bitter, &c.] These Effects here mentioned presently followed: For she grew pale, and her Eyes were ready to start out of her Head, &c. so that they cried out, *Carry her forth, Carry her forth, lest she defile the Court of the Temple*, by dying there; as the *Mischna* saith, cap. 3. sect. 4. The Adulterer also, if we may believe the Jews, died the same Day, and Hour: Nay, his Belly swelled, as hers did; and his secret Parts rotted, as the Author of *Ez. Hechajim* saith, in *Wagenseil* upon *Sota*, cap. v. sect. 1. Where he adds, that all this came to pass, in case her Husband had never offended in the same kind: For if he had at any time defiled the Marriage-Bed, then this Water had not these Effects upon his Wife, tho' she had been faulty. Which the *Gemara* also affirms.

Ver. 28. *And if the Woman be not defiled, but be clean, then she shall be free,]* Receive no Harm at all by drinking the Water.

And shall conceive Seed.] If she was barren before, she became fruitful after this Trial; and also bare a Man-child, (if we may believe the Jews) and had easy Labour. Her Beauty also increased; her Health was confirmed; and if she had any Disease it was cured. They observe also, that if, after she was thus cleared, she kept Company again with the same Man whom her Husband suspected, and by his renewed Admonition had required her not to be in private with him; this Potion was not repeated, but she was dismissed from being his Wife, without any Dowry: But if she kept Company with any other Person privately, after Admonition to the contrary, this Potion might be repeated, as often as she offended with new Lovers. Thus that MS. *Ez. Hechajim*, so highly commended by *Wagenseil*; who also adds, that in case her Husband put her away after her Acquittal, and she married another Man, who had the same Ground of Jealousy that her former Husband had, because of her Familiarity with the same Person whom he had forbidden her to keep Company withal; her new Husband might bring her to a new Trial by this Water: And so might as many Husbands as she should marry one after another, if she gave the like Occasion of Jealousy.

Ver. 29. *This is the Law of Jealousies.]* Whereby God declared himself to be privy to the most secret Sins, and to be both the Preserver of Conjugal Faith and Chastity, and the Protector of Innocence: And provided that Man and Wife should live happily together; by keeping Men from cruel and furious Proceedings against their Wives, when they entertained a Jealousy of them (willing them to commend the Case to God) and by continuing Wives in their Duty out of Dread of this

Punish-

Punishment; which was so terrible (as *Maimonides* well observes) even to innocent Women, that they would have given all they had to avoid it; nay, wish'd rather to die than undergo such a publick Infamy, of having their Head uncovered; their Hair cut off, (as he represents it) their Garment torn to their Breasts; and so to stand in the Sanctuary, before a great multitude of Men and Women, and the whole *Sanhedrim*. *More Nevochim*, P. iii. cap. 49.

When a Wife goes aside] If the Man went aside from her, she had not the same Action against him; because the Family was not so much injured by his going aside, as by hers; which brought a spurious Brood to inherit his Estate.

To another instead of her Husband,] Hence the *Talmudists* conclude, such an Action did not lie against a Woman who was only espoused; or that waited for her former Husband's Brother to take her to Wife; if they gave Suspicion of being defiled. So the *Mischna*, cap. iv. sect. 1.

And is defiled.] By that other Man with whom she went aside.

Ver. 30. *Or when the Spirit of Jealousy cometh upon him, and he be jealous over his Wife*.] It appears by the first words of this Law, ver. 13, 14. that whether she was really defiled, or there was only a vehement Suspicion of it, which bred a Jealousy in him; the Husband had liberty to bring her to this trial, for his own Satisfaction: which Law was rather permissive than preceptive.

And shall set the Woman before the LORD.] That he might shew, whether there was cause for her Husband's Jealousy, or not: see ver. 18.

And the Priest shall execute upon her all this Law.] Tho' the Man was not bound to bring her to this Trial, but rather the contrary; if he could otherwise get rid of his Jealousy; yet the Priest was bound to proceed against her, according to the foregoing Rules; when she was set before the LORD to be tried. And he might set her before him on any day, that was not a Festival, and in any hour of the day: but not in the night; nor might he give the Drink to two suspected Women at one and the same time.

Ver. 31. *Then shall the Man be guiltless from iniquity, and the Woman shall bear her iniquity*.] By *Iniquity* here, is to be understood the Punishment due to Iniquity. For the Wife, or her Parents, if she appeared to be innocent, could have no Action against the Husband, upon the Account of this Accusation: And if she was guilty, she was justly punished for her Crime; and her Husband had no reason to say, (as the *Jews* speak in *Pesikta*) *Wo is me, that I have killed a Daughter of Israel*, &c. for he is here pronounced innocent in that matter, by the eternal GOD; who doth not exercise a Tyranny (as they there go on) over his Creatures, nor gives them Precepts, that he may make them weary of their Lives, or destroy them. No, his Precepts are right; the whole Law is Divine: and GOD doth not bring any Man into Judgment, but for the Violation of that which was ex-

pressly commanded, and which he might have been able to fulfil.

But the Particle *Vau* in the beginning of this *Verse*, signifies sometimes as much as *if*, as I observed upon ver. 7. And so the *Jews* here commonly understand it, *If the Man be guiltless from iniquity*. For thus the Rule is expressed in the *Gemara* upon the fifth Chapter of *Sota*: *When the Husband is free from Iniquity, (i. e. from Adultery) then the Water tries his Wife: but if he be not free, (i. e. be himself also guilty of Adultery) then the Water hath no power to try her*: that is, produces none of the Effects before-mentioned. And so the Author of *Ez. Hachajim* in *Wagenseil* upon *Sota*, p. 595. concludes from these very words, That the bitter Water then only had Power, when the Man was free from the Sin of which he suspected his Wife: and gives this as the reason, why in the latter end of the second Temple, this way of Trial ceased, and was quite taken away by the *Sanhedrim*; because the Number of Adulterers was then so great, that the Water had no effect; according to those words of the Prophet *Hosea*, ch. iv. 14. *I will not punish your Daughters when they commit Whoredom, nor your spouses when they commit Adultery*, &c. For that is another Rule of theirs, *When Adulterers were multiplied, the bitter Waters ceased*; i. e. there was no Trial by them: see *Selden*, lib. iii. *Uxor. Heb.* cap. 15. p. 408. Yet the *Jews* seem to have continued in after-ages, since their Temple was destroyed, some form of dreadful Imprecations, in their Synagogues, for the discovery of Truth in doubtful Cases. For *St. Chrysostom* saith, he himself saw a very modest, good Christian Woman, brought by a senseless Fellow (who also had the Name of a Christian) into a Jewish Assembly; whom he would have compelled to take their Oath, *καὶ τὸ ἀμφοτέρωθεν μὲν αὐτῇ περὶ μύστων*, concerning some Things wherein he desired Satisfaction: from which the Woman being rescued, by *St. Chrysostom's* Assistance, when he examined the Man about it, how he came to forsake the Church, and resort to their *Sanhedrim*; his Answer was, That he had been told by many, *πολλοὶ γὰρ τὰς ἐκείναις νομίζουσιν ὅτι καὶ αὐταί*, that there were more horrible Adjurations among them, than among Christians, *Homil. i. adv. Judæos*. Which, no doubt, arose from the direful Effects of this Adjuration here prescribed, if the Woman was guilty of what she was suspected.

C H A P. VI.

Ver. 1. **A**ND the LORD spake unto Moses, saying,] This Law very properly follows the foregoing (about Women suspected of Adultery,) as a Remedy against all such Sins; by abstaining from Wine, and all other Incitements to Lust; and by devoting themselves, for some time, in a peculiar way to the Service of GOD. And there seems to be a plain opposition between a Woman professing her self a *Nazarite*, and forbearing Wine, and the Care of her Hair; and a Woman that loved Company, and was intangled in the Love of other Men besides her Husband.

Ver. 2.

Ver. 2. *Speak unto the Children of Israel,*] Who were all concerned in this Law.

When either Man or Woman] For Women as well as Men might make this Vow; if they were at their own disposal, and not under the power of their Parents, or Husbands, by whose Authority this Vow might be disannulled, *ch. xxx. 4, 5, &c.*

Shall separate themselves,] The Hebrew word *japhli* signifies the doing something extraordinary, beyond the common rate of other Men: And therefore *Forsterus* hath well translated it, when a Man or Woman *shall vow a singular vow.*

To vow a vow of a Nazarite,] The Hebrew word *Nazar*, which signifies in general to separate, in the Conjugation *Niphal* (as they call it) signifies to separate from others, by a Profession of some special Act of Religion. Whence *Nazir* signifies one that, beyond the common prescription of the Law, dedicates not his Goods, but himself to GOD in a peculiar kind of Sanctimony. So *Philo*, who calls this *μεγάλη εὐχή, the great Vow*; because he that makes it, devotes not his Corn, or Beasts, &c. but his own self unto GOD; *ἐκαστὸν γὰρ τὸ μέγιστον αὐτὸς τις ἔστιν αὐτοῦ, for every Man is to himself the greatest possession he hath.*

To separate themselves unto the LORD.] To separate themselves for some time, to a higher Measure of Purity than other Men practised; that they might attend to the Service of GOD. From whence this Vow was called, *Separation unto the LORD.* For they who observed it were holy, saith *Maimonides*; yea, were placed, for the present, in the Dignity of the High Priest, as to Sanctity: being forbidden to pollute themselves, for their Father or Mother, as it follows afterward, *More Nev. P. iii. cap. 48.* The Jewish Doctors are wont to be so curious in marking every word, and scrupulously adhering to it, that it is something strange they should allow a Father the liberty to separate his Child to be a *Nazarite*, without its consent; when the Text expressly speaks of those who *separate themselves.* But so the *Mischna* determines, in *Sota, cap. 3. sect. 8.* and it allows this liberty to the Father, tho' not to the Mother; tho' we find *Hannab* vowing *Samuel* to be a *Nazarite* before he was born, 1 *Sam. i. 10, 11.* see *Wagenfeil* on that place, *Annot. 2, 3.*

Ver. 3. *He shall separate himself from Wine*] In this consisted one part of the special Sanctity of *Nazarites*; that by abstinence from Wine, or any thing that was intoxicating, they might the better attend to the study of the Law, or other Exercises of Religion.

And strong Drink.] As Wine was made of Grapes, so *Shecar* was a Liquor made of other Fruit, as Dates, &c. See *Lev. x. 9.* To which add, that other Authors call the Juice of Dates, as well as Grapes, by the Name of *Wine.* Nay, *Pliny* saith that *precipua vina*, the choicest Wines, were made of those Dates called *Cariotæ*, which grew about *Jericho*; tho' they were *iniqua Capiti*, hurtful to the Head, from whence they had their Name, *L. xiii. Nat. Histor. cap. 4.* With great reason therefore such intoxicating Liquors were forbidden to those who set themselves

apart to attend upon GOD, during the time of their Separation. Which justifies, in part, what *Maimonides* saith, that *Nazarites* were advanced to the Dignity of Priests, who might not drink any Wine, or strong Drink, in the time of their Ministration to GOD in the Sanctuary.

And shall drink no Vinegar of Wine, &c.] For that had the same effect with Wine and strong Drink, of which it was made.

Neither shall he drink any Liquor of Grapes.] i. e. Secondary Wine; which was made by maceration of Grapes in Water, after the Juice had been pressed out to make Wine. *Pliny* speaks of various kinds of it, *L. xiv. Nat. Hist. cap. 10.*

Nor eat moist Grapes, or dried.] Which might have stirred up their Appetite after Wine, or heated their Blood; and indisposed them for the Service of GOD, to which they had devoted themselves.

Ver. 4. *All the days of his Separation.*] Or, *Nazariteship*, as it is in the Margin. Which sort of Vow, either was for all their life, or only for a time. *Sampson* and *John Baptist* were made perpetual *Nazarites*, by the direction of GOD, from their Mothers Womb. But here *Moses* speaks of such as were made *Nazarites* by themselves, for a time only. Which the Jews say was at least thirty days: But it appears by *St. Paul* it might be for a Week only: unto which he limited the time of his *ἀγνισμὸς*, as it is called in *Acts xxii. 26, 27.* For every one might vow, for what time he pleased.

Shall he eat nothing that is made of the Vine-tree.] No Paste, nor Sauce, that had any of the Juice, or Infusion of the Grapes in it.

From the Kernel even to the Husk.] Which might give the smallest Tincture to any thing into which they were put.

All this caution seems to be intended to instruct those, who give themselves wholly unto GOD's Service, to be very sober and abstemious in the use of Wine, and strong Drink; the excess of which is the bane of true Piety. For *Amat Spiritus Sanctus sicca corda*, as *Grotius* admirably observes upon *Luke i. 15.* The Holy Ghost delights in dry Souls.

Ver. 5. *There shall no Razor come upon his Head.*] Nor was his Hair to be cut with Scissers, or any other Instrument; but he was to let the Locks of his Hair grow, as it is in the Conclusion of this Verse. This made such Persons look *Majestically* and venerably; without any expence. For as *Agessilaus* speaks in *Stobæus*, *τὸ κερὰν τῆ κομμῆς τὸ ἀειπαράτατον, to let one's hair grow long, is the cheapest Ornament.* Besides, neglect of the Hair was proper to those who renounced, for the present, all manner of Pleasure (as the *Nazarites* did) and betook themselves to a severer sort of Life. Such Persons not only let their Beards, and their Hair grow, but wore an hairy Garment, which the *Hebrews* called *Addath*. Such an one *John Baptist* wore, as *Elijah* did before him; whose Mantle is called by this Name, 1 *Kings xix. 19.* and who is said himself to have been an hairy Man, 2 *Kings i. 8.* from whence *Grotius* concludes that either he was a *Nazarite*, or the Habit of a Prophet and a *Nazarite* was the same. See him on *Matth. iii. 4.*

But

But *Moses* himself seems, in the next words, to give the plainest reason of this matter.

Until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy.] It was a Token he had kept himself pure from all legal Defilements: for if he had not, he must have shaven his Head, *ver. 9.* as they did who were cleansed from their Leprosy, *Levit. xiv. 8, 9.*

And shall let the Locks of the Hair of his Head grow.] This Law, in which consists the second Part of their *Nazariteship*, some fancy to have been translated from the *Egyptians*, into the Religion of the *Hebrews*. Which was the Opinion of *S. Cyril of Alexandria, Lib. xvi. de Adorat.* Where he saith, that *Moses* knowing how hard it would be to bring the *Israelites* from the ill Customs they had learnt in *Egypt*, most wisely instituted the like Rites to those that were in use there; to the intent they might not perform such Worship any longer to *Dæmons*, but to the LORD of all. *Procopius Gazæus*, upon this place, hath the same Notion, *Græcorum liberi, si in Nymphas vel montanas vel aquatiles incidissent, comas nutriebant. Lex itaque mala dæmonum consuetudine dempta, ad Deum hoc ipsum transfert.* The sense of which is, that the *Greeks* let their Hair grow, in honour of the *Nymphs*; and therefore the Law, to abolish that wicked Custom, transferred that to GOD, which was done to *Dæmons*. To which I should readily subscribe, if there were any Proof that this Rite of consecrating their Hair to *Dæmons* was so old among the *Egyptians* and *Greeks*, as the times of *Moses*. It is far more probable, that the Original of this Custom among the *Gentiles*, was from this Law of the *Nazarites*. So *Hen. Lindenbrogius* very well observes upon those words of *Censorinus, (de Die Natali, cap. i.) Crinem Deo sacrum pascebant*, that they let their Hair grow in honour of their Gods; particularly of *Apollo*, who thence was called *Κροτοφόρος*, of *Bacchus*, *Minerva*, and others; yea, this Superstition grew so much, that they consecrated it to *Rivers*; in which they thought there was some Divinity. But *hujus moris origo* (saith that learned *Annotator* upon him) *videtur fluxisse à Naziræis Judæorum.* The Original of this Custom seems to have flowed from the Jewish *Nazarites*. See more upon *ver. 18.*

Ver. 6. All the days that he separateth himself unto the LORD, he shall come at no dead body.] This was a third Part of this Religion, not to touch a dead Body; nor be in the House where a dead body was; nor accompany it to the Grave, (see *ch. xix. 11, 12, 13.*) For such Defilements by the dead made Men unclean seven Days; so that they might not approach to the House of God: and therefore that the *Nazarites* might always be fit to attend upon his Service, he would have them avoid this Defilement.

Ver. 7. He shall not make himself unclean for his Father, or for his Mother, &c.] In this he was superiour to the ordinary Priests, who might be defiled for such near kindred, (*Levit. xxi. 2, &c.*) and was equalled to the

High Priest, (as I observed before, *ver. 2.* out of *Maimonides*) who might not, *Levit. xxi. 11.*

Because the Consecration of his GOD is upon his Head.] His Hair upon his Head, which was unshorn, showed him to be separated (as the word is in the Hebrew) unto GOD. Which Hair also was consecrated to him, when the Days of his Separation were fulfilled. For in this unshorn Hair seems to have consisted the principal part of *Nazariteship*.

Ver. 8. All the days of his separation, he is holy to the LORD.] By a peculiar Vow, and therefore was not to come near a dead Body.

Ver. 9. And if any Man die very suddenly by him.] Either by Violence, or an Apoplexy, or any other way. And the case was the same, if he chanced to light upon a dead Body unawares.

And he hath defiled the Head of his Consecration.] The Consecration of his Head; that is, his Hair. For tho' he could not help his being so suddenly surprized, yet he was defiled by being where a dead Body was: And consequently the Hair of his Head, which had been consecrated to GOD, was defiled also; and therefore could not be offered to him, and burnt in his Honour.

Then he shall shave his Head in the day of his cleansing.] His *Nazariteship* was interrupted by this Defilement, so that it could not proceed further; but, after the usual Purification, was to be begun anew; by shaving off this polluted Hair, and letting new Hair grow instead of it. By this it appears that *Moses* here speaks only of such as made this Vow for a limited time: For perpetual *Nazarites*, who were consecrated to GOD for all their Life, were never shaven, whatsoever Defilement they contracted.

On the seventh day shall he shave it.] For so many Days Uncleanness by the dead lasted, *ch. xix. 11.* and the seventh Day was the Day of Cleansing from that Uncleanness, *ver. 12.* All other legal Uncleannesses polluted a *Nazarite* so, as to make him stand in need of such Purifications as other Men used in those cases: but this alone polluted him so as utterly to put him out of that state; which, as it here follows, was to be begun again.

Ver. 10. And on the eighth day he shall bring two Turtles, or two young Pigeons to the Priest, &c.] The very same Sacrifice which was offered for one that had been defiled by a running-Issue, *Levit. xv. 14.*

Ver. 11. And the Priest shall offer the one for a Sin-offering, and the other for a Burnt-offering.] As in the fore-named case, *Levit. xv. 15.*

To make an Atonement for him.] Which was to be done, before the Burnt-offering would be accepted.

For that he sinned by the dead.] He had not properly sinned; but contracted a legal Uncleanness, by touching a dead Body, or being where it was. Which, though it was against his Will, yet was a Defilement in the account of the Law; and a kind of Sin, because it was a breach of a Ceremonial Law, and therefore thus to be purged. The reason of which, and such

such like Precepts, *Abarbinel* observes (in his Preface to the Book of *Leviticus*, cap. iv.) was only this; to make Men very cautious how they contracted any Defilement; as the *Nazarite* might do in the time of his Separation, and put himself to much trouble. Which is the foundation of a famous Saying among their wise Men: *Diligence begets Caution; and Caution Purity; and Purity, Holiness and Sanctity.*

And shall hallow his Head the same day.] Consecrate his Hair afresh to the LORD, after his Head had been shaved.

Ver. 12. *And he shall consecrate unto the LORD the days of his Separation.]* This is a further Explication of what was said just before, in the end of the foregoing Verse: That from the eighth day he shall begin to compute the time of his *Nazariteship*, for so many days as he at first vowed unto the LORD.

And shall bring a Lamb of the first year, for a Trespass-offering.] Which was to be offered even for ignorant Offences, by the Law made before, *Levit. v. 15.*

But the days that were before.] His Defilement by the Dead.

Shall be lost.] Shall not be reckoned, as the LXX hath it, but go for nothing (as we speak) tho' they were so many that he had almost fulfilled his Vow. If, for instance, he had vowed to be a *Nazarite* for a whole Year; and in the *twelfth* Month happened upon a dead Carcase; all the foregoing *eleven* Months were lost; and he was to begin his Year's Vow again: and this as often as such an Accident happened, if it were before the time that his Vow was compleated. Which may seem very hard, if we do not seriously consider the Intention of it: which was to oblige them to the strictest care to preserve themselves holy and pure in all things; as they were plainly taught to be, by the watchful Diligence they were bound to use, to avoid this legal Defilement here mentioned. For none could absolve them from this Vow, till it was fulfilled in the exactness that is here required. For as they tell the Story in the *Talmud*, Queen *Helen* having taken a Vow upon her for seven Years, by coming into the Holy Land was engaged for seven Years more; and being defiled toward the latter End of them, was obliged for another seven Years; which was twenty and one Years in all. See Dr. *Lightfoot* of the *Temple*, Chap. xviii.

Because his Separation was defiled.] His first Separation was defiled by a dead Body; which made it necessary he should begin a new one. It might happen also that he might die, before he had fulfilled the time he vowed to be a *Nazarite*. In which case, *Maimonides* saith, any of his Sons might go on where he left, and at the end of the days which his Father had vowed, offer the Sacrifices here appointed, and be shaved in his stead. So the *Mischna Sotæ*, cap. iii. Sect. viii. But *Maimonides* acknowledges, there is no foundation for this in Scripture; but it relies wholly upon Tradition. See *Wagenfeil* on that place, *Annot. 4.*

Ver. 13. *And this is the Law of the Nazarite.]* Of putting an end to his *Nazariteship*.

When the days of his Separation are fulfilled.] At the end of the time he vowed to continue in this state.

He shall be brought.] By the Priest.

Unto the door of the Tabernacle of the Congregation.] That the Sacrifices here prescribed might be offered for him.

Ver. 14. *And he shall offer his Offerings unto the LORD.] i. e.* The *Nazarite* was to present these following Offerings unto the LORD: For the Priests offering them is not mentioned till ver. 16.

One He-Lamb of the first Year without Blemish for a Burnt-offering, and one Ewe-Lamb, &c.] Here are all sorts of Offerings, which he was obliged to make in the conclusion of his *Nazariteship*. A *Burnt-offering*, as an Acknowledgment of GOD's Sovereign Dominion. A *Sin-offering*, imploring Pardon for any Omissions, of which he might have been guilty during this Vow: and a *Peace-offering*, in Thankfulness to GOD, who had given him Grace both to make, and to keep, and to fulfil this Vow.

Ver. 15. *And a basket of unleavened Bread, Cakes of fine Flour mingled with Oil, and Wafers of unleavened Bread anointed with Oil.]* Besides the fore-mentioned Sacrifices, here are three Oblations more prescribed, to compleat his Thankfulness: Of which see *Exod. xxix. 2.*

And their Meat-offerings, and their Drink-offerings.] This seems to relate to the *Burnt-offering*, and *Peace-offering*, before-mentioned, (ver. 14.) which were to have their proper *Meat-offering* and *Drink-offering*; besides the Basket of *unleavened Bread*, with the *Cakes*, and the *Wafers*: see *Lev. vii. 12. Numb. xv. 2, 3, &c.* Where these accessory Offerings are ordered to accompany the *Burnt-offerings*, and *Peace-offerings*; tho' *Sin-offerings* had none.

Ver. 16. *And the Priest shall bring them before the LORD.]* Unto the Altar of *Burnt-offerings*; as the *Nazarite* had already brought them to the Door of the Tabernacle, ver. 14.

And shall offer his Sin-offering, and his Burnt-offering.] Tho' the *Burnt-offering* be first named, (ver. 14.) as the principal Sacrifice of all other; yet the *Sin-offering* was first offered; by which his Peace being made with GOD, the two other Offerings which followed were acceptable to him.

Ver. 17. *And he shall offer the Ram for a Sacrifice of Peace-offerings unto the LORD, with the basket of unleavened Bread.]* And the *Cakes* and *Wafers*, which accompanied the *Peace-offering*, that nothing might be wanting to compleat the Feast which was to be made upon them.

The Priest shall offer also his Meat-offering, and his Drink-offering.] By this it appears, that these were distinct from the Basket of *Unleavened Bread*, &c. as I observed, ver. 15.

Ver. 18. *And the Nazarite shall shave the Head of his Separation.] i. e.* The Hair of his Head, which was consecrated to GOD, shall be shaved off; that it may be presented unto him. For having now fulfilled his Vow, this Hair was holy: it not having been defiled as that Hair was, which he shaved off before, ver. 9.

At the Door of the Tabernacle of the Congregation,] That it might be publickly known he had ended his Vow.

And shall take the Hair of the Head of his Separation,] His Hair, which was consecrated to the LORD.

And put it in the Fire,] Where it was burnt.

Which is under the Sacrifice of the Peace-offerings.] In the Court of the Women, (as they tell us in *Middoth*, cap. ii. sect. 5.) where there were four Rooms; and that in the North-east Corner, was the Room of the Nazarites; in which they boiled their Peace-offerings, and, having polled their Hair, put it under the Pot where the Sacrifice was boiling: which, as *L'Empereur* there observes out of *Abarbinel*, was offered out of Joy, that their Vow was fulfilled; and therefore they put their Hair to be there burnt, as a Testimony that their Nazariteship was at an End, and that they had no further Obligation to let their Hair grow, in Observance of this Law. And, according to this account, that Question is resolved which many have made: Whether the Nazarites Hair was to be burnt with holy Fire, (*viz.* that on the Altar) or with common: For it was burnt with that which was under the Pot, or Cauldron, in which the Peace-offerings were boiled, which was common Fire. And, indeed, it had been unseemly to burn Hair upon the Altar, it being GOD's Table, where his Meat was set before him; for it would not have been grateful at one of our Feasts. Yet the Fire under the Peace-offerings may, in some sort, be called holy, as it was employ'd to boil holy Meat; and, in that regard, more sacred than other vulgar Fire.

There are those who think no account can be given of such Ordinances as these, but only this; that it was so general a Custom, and so very ancient among Mankind, to let their Hair grow on purpose, and to plait it in Locks, that they might, at a certain time, cut it off, and devote it to some of their Gods; that, in all likelihood, the *Israelites* would have followed their Superstition, if GOD, to prevent it, had not instituted a way of doing what the rest of the World did, without their Idolatry. For the Directions which GOD here gives about it, are manifestly opposite to the way of the Gentiles. For the *Nazarites* are here directed to cut their Hair (when the Time of their Separation was compleated) at the Door of the Tabernacle, where it was also to be burnt; whereas the *Gentiles* hung their Hair, when they had cut it, upon Trees; or consecrated it to Rivers, (as I observed, *ver.* 5.) or laid it up in their Temples, there to be preserved. The Hebrew *Nazarites* also are required to offer various sorts of Sacrifices, when they cut their Hair; of which we rarely read any thing among the *Gentiles*: And all the time of their Separation were to drink no Wine, nor eat Grapes, &c. which was not known among the Heathen. From whence it is, one may think, that they are so often put in mind of the LORD, in this Law of the *Nazarites*; who are said to be separated unto the LORD, *ver.* 1, 5, 6. and the Consecration of his GOD is said to be upon his

Head, *ver.* 7. and all the days of his Separation he was holy to the LORD, *ver.* 8. unto whom he consecrated the days of his Separation, *ver.* 12. to put them in mind, that tho' they used this Rite, which was common to other Nations, yet it was in honour of the LORD only, whom they acknowledged to be the Author of Health and Strength, and Growth: For the Devil also had his *Nazarites*, as appears from *Hosea* ix. 10. All this is said, and much more, with a specious shew of Truth, by a most ingenious and learned Friend of mine, now with GOD, in his excellent Book, *De Legibus Hebræorum Ritualibus*, &c. Lib. iii. Differt. 1. cap. 6.

But there are two Things wanting to make this Opinion probable. First, none can tell how the World came by such a Custom of letting their Hair grow for sacred Uses, unless they had it from *Moses*; who tells us whence he derived it, *viz.* from GOD; who appointed this Rite for such Reasons, as then were plain, but now, perhaps, do not appear to us. Besides, Secondly, there is not the least Evidence that this Custom was so old as *Moses* his time; which to me seems not likely, but rather that it was derived, among the *Gentiles*, from an imperfect Knowledge of what is here ordain'd by *Moses*. For the chief Part of this Nazariteship consisting in letting their Hair grow, and consecrating it unto GOD, the *Gentiles* took it to be a Piece of great Devotion, *Μὴ ἀποκρίσειν τῶν παίδων τὰς κορυφὰς*, &c. as *Theodoret* speaks, *Quæst.* xxviii. in *Levit.* not to cut off their Childrens Hair, but let it grow, and, after a certain Time, dedicate it to their Dæmons. Many Authors have written much of this Custom; for which there was a certain Day appointed at *Athens*, *viz.* the third Day of the Feast called *Ἀπαλῆψια*, which Day was called *Κυρῆωτια*, because then the Hair of their grown Children was shorn off, and sacrificed to *Diana*. See *Petr. Castellanus*, in his *Syntagma de Festis Græcorum*; where he quotes a Passage out of *Hesychius*, (p. 28.) who says, That before they cut off their Hair, they brought a Measure of Wine, which they offer'd to *Hercules*, and then all that were present drunk of it: Which is some Imitation of the Drink-offering here mentioned by *Moses*, which was offer'd at the Completion of their Nazariteship. And *Grotius* and *Huetius* have made it so plain, that the *Attick* Laws were derived from *Moses*, that I cannot doubt but this Custom also flowed from the same Fountain.

And, if we must give an account of the reason of this Institution among the *Hebrews*, I think that of *Maimonides* is better than this, against which I have excepted, *viz.* that this Law about their Hair, was made in opposition to the Opinion of the ancient Idolaters, called *Zabii*, who held all things which were separated from the Body to be impure; as the Hair, the Nails, and the Blood. From whence, all Barbers among them were accounted impure Persons, because they cut Mens Hair, and let Blood: And whosoever suffer'd a Razor to pass upon his Flesh, was required to wash himself in pure Fountain-water; as he shews, *More Nevochim*, P. iii. cap. 47.

Ver. 19. *And the Priest shall take the sodden shoulder of the Ram,]* The left Shoulder, which he was to take out of the Pot, as it was boiling; for the right Shoulder (which is called the *Heave-shoulder* in the next Verse) was the Priest's Portion, by a Law made before this, *Lev. vii. 32, 33.*

And one unleavened Cake out of the Basket, and one unleavened Wafer,] The Basket of unleavened Bread was ordered to be offered before, *ver. 17.* and now he orders one of the Cakes, and one of the *Wafers*, (mentioned with the Bread, *ver. 15.*) to be put into the Hands of the *Nazarite*; the rest being burnt, I suppose, upon the Altar.

And shall put them into the hands of the Nazarite,] That he might give them to the Priest, in token of his Thankfulness to him for his Pains.

After the Hair of his Separation is shaved.] And his Vow, in a manner, compleated; as it was immediately after these things were presented unto GOD.

Ver. 20. *And the Priest shall wave them]* Both the sodden Shoulder, and the Cake and Wafer.

For a Wave-offering before the LORD.] See *Lev. vii. 30, 31.*

This is holy for the Priest, with the Wave-breast, and Heave-shoulder.] These two were the Priest's Portion out of all Peace-offerings, as I observ'd before, from *Lev. vii. 34.* but in this Peace-offering he had, moreover, the other Shoulder, as a special Token of the *Nazarite's* Gratitude for his Cleansing.

And after that the Nazarite may drink Wine.] He was restored to his former Freedom, to live as other Men did.

Ver. 21. *This is the Law of the Nazarite, who hath vowed, and of his offering to the LORD for his Separation,]* All these things he was bound to perform, before he could be freed from his Vow, tho' he was never so poor.

Besides that that his hand shall get,] Besides which he might add, if he pleased, according to his Ability.

According to the Vow which he vowed, so must he do after the Law of his Separation.] There was a Necessity that he should perform what his Vow obliged him unto, according to the Law of *Nazariteship*; tho' he might voluntarily offer what he thought good, over and above his Oblation, now that he was executing his Vow. His Friends also might join with him, in the Expence he was at for so many Sacrifices as he was enjoined to offer; or in providing voluntary Offerings, beyond his Oblation. Thus we read, in *Acts xxi. 23, 24.* that St. Paul, by the Advice of St. James, and the Elders at Jerusalem, was at Charges with certain Men that had this Vow upon them, and purified himself with them: Which was agreeable to the Custom among the Jews, as *Petitus* and others have observed out of *Maimonides*; who says, others might help the *Nazarites* to fulfil their Vow, and partake with them in it, by abstaining from Wine, &c. for some time, as they did.

Ver. 22. *And the LORD spake unto Moses, saying,]* The Tabernacle having been lately erected, to which the People were all to resort,

they are invited to it by the Directions here given, how they should be dismissed, when they came to worship: Which was in such a manner, that they might not doubt (as *R. Menachem* glosses) but the Divine Benediction would come down upon them from his Celestial Habitation, when they devoutly frequented his House here on Earth.

Ver. 23. *Speak unto Aaron, and unto his Sons, saying,]* Whose proper Office it was to bless the People; as it was to offer their Sacrifices, and burn Incense, *Deut. xxi. 5.*

On this wise ye shall bless the Children of Israel, saying unto them,] Standing so that they might be seen, with their Hands lifted up and spread; speaking with a loud Voice, with their Faces towards the People; see *Lev. ix. 22.*

Ver. 24. *The LORD bless thee, and keep thee.]* Give thee all good Things, and preserve thee from all Evil.

Ver. 25. *The LORD make his face to shine upon thee, and be gracious unto thee.]* Be favourable unto thee, and pardon all thy Sins.

Ver. 26. *The LORD lift up his Countenance upon thee, and give thee Peace.]* Be always with thee to protect and defend thee, and give thee perfect Happiness.

When this Benediction was said in the Sanctuary, (if we may believe the Jews) it was but one, and pronounced without any Pause; the People keeping a profound Silence: but out of the Sanctuary (in their Synagogues) they made three of it, the Priest pausing at the end of every Verse, and the People saying *Amen* to each of them. In the Sanctuary also they pronounced the Name *JEHOVAH*, which is here thrice repeated; but in their Synagogues they used some other Name instead of it. So the *Mishna Sotæ, cap. vii. sect. 6.*

The Repetition of this Name three times, in these three Verses, and that with a different Accent in each of them, (as *R. Menachem* observes) hath made the Jews themselves think there is some Mystery in it: Which we understand, tho' they do not. For it may well be look'd upon by us, as having respect to the three Persons in the Blessed Trinity; who are one GOD, from whom all Blessings flow unto us, *2 Cor. xiii. 14.* This Mystery, as *Luther* wisely expresses it, (upon *Psal. v.*) is here *occulte insinuatum*, secretly insinuated, tho' not plainly revealed. And it is not hard to shew, if this were a Place for it, how properly GOD the Father may be said to *bless and keep us*; and GOD the Son, to *be gracious unto us*; and GOD the Holy Ghost to *give us Peace*.

Ver. 27. *And they shall put my Name upon the Children of Israel,]* To put GOD's Name upon them, was to commend them to his Almighty Goodness; or, to bless them, by calling upon the LORD, and beseeching him to bestow all that they desired upon them.

And I will bless them.] The Jews from hence observe, that GOD's Blessing, in some sort, depends upon the Blessing of the Priest: Which they thought so necessary, that such Priests as were admitted to no other Service, might perform this; for fear the People should at any time want it. So *Chaskuin* upon *Deut. xxi. 5.*

and Falkut, (as *Wagenfeil* observes upon the *Gemara Sotæ*, cap. vii. sect. 26.) whose words are these, *The Blessing pronounced by a Priest, who hath some blemish in his Body, ought to be accounted legitimate.*

Jonathan here paraphrases these words in this manner, *I will bless them in my Word, or by my Word:* Which is the Apostolical Doctrine, that *God the Father* hath blessed us with all *Spiritual Blessings*, in, or by *Christ*, *Ephes. i. 3.* who with the Holy Ghost, is most high in the Glory of *God the Father*. And it is observable, that the Jews think it utterly unlawful to add a fourth Benediction to these three; tho' they find one in *Deut. i. 2.* *The Lord God of your Fathers, make you a thousand times so many more as you are; and bless you as he hath promised you.*

C H A P. VII.

Ver. 1. **A**ND it came to pass on the day that *Moses* had fully set up the *Tabernacle*,] Which he did upon the first Day of the first Month of the second Year, after they came out of *Egypt*, *Exod. xl. 17, 18.*

And had anointed it, and sanctified it, &c.] See *Lev. viii. 10, 11.* where it is said he anointed also (as it here likewise follows) all belonging to it: which being seven Days in doing, as appears from *ver. 35.* of that Chapter, it is evident that the word *Day* doth not here precisely denote the very Day on which the *Tabernacle* was erected; but more largely, at or about that time, (as it must necessarily signify, *ver. 84.* of this Chapter) after he had set up the *Tabernacle*; and not only sanctified and anointed it, but received Orders about Sacrifices, and anointed the Priests, (with the rest mentioned in the Book of *Leviticus*) and also had numbered the People; ordered their Encampment, and the Encampment of the *Levites*; and given them their Charge about the *Tabernacle*. In short, when *Moses* had done all the things mentioned hitherto in this Book, then followed the Dedication of the Altar. And whosoever will compare this Chapter with the second, may easily be convinced, that this Offering of the Princes was not made till the Camp was formed, and the Tribes ranged under their several Standards: for the Princes Offer held in the same Order and Method, that they are disposed there.

Ver. 2. *That the Princes of Israel, heads of the House of their Fathers,*] Mentioned *chap. i. 5, 16.*

And were over them that were numbered,] This evidently shows, that this offering of the Princes was after the numbering of the people.

Offered.] In the Order that is set down in this Chapter.

Ver. 3. *And they brought their Offering]* The LXX translate the Hebrew word *Korbanam*, τὸ δῶρον αὐτῶν, their Gift, or their Present, which they made to *God*; which consisted of several things, for divers uses.

Before the Lord.] i. e. At the Door of the *Tabernacle*; as it is explained in the end of the Verse.

Six covered Waggon, and twelve Oxen.] In the first Place they made a Present for the Service of the *Tabernacle* it self; that such parts of it as were most cumbersome might be more conveniently carried; and that they might be free from Dust, Rain, or Hail. The Waggon were covered; being not ordinary Carriages, but such as were used by great Persons. So the LXX understood it, who translate the Hebrew word *Tzabbim*, by λαμπήν in *Isa. lxvi. 20.* and here ἀμάξας λαμπηνίκας. Now as *Pollux* reckons λαμπήν among the Waggon and Chariots then used; so *Hesychius* tells us, (as learned Men have observed) it signifies such Waggon as illustrious Men and Women used; and that they were covered above.

A Waggon for two of the Princes,] This shows plainly enough, that they were sumptuous, and had, perhaps, rich Coverings; in that two of the great Men joined in the Present of one Waggon.

And for each one an Ox.] That there might be a pair of Oxen to draw each Waggon. And it is probable, those Oxen were yoked together, which were offered by those two Princes, who joined in offering one Waggon.

And they brought them before the Tabernacle.] Set them before the Entrance of it.

Ver. 4. *And the Lord spake unto Moses, saying,*] It seems *Moses* did not accept these Presents, till he had Orders from the *Lord*, in the next Words.

Ver. 5. *Take it of them,*] Receive their Present, as acceptable to me.

That they may be to do the service of the Tabernacle of the Congregation.] He directs their use; which was to carry the *Tabernacle*, when they removed from one place to another.

And thou shalt give them to the Levites,] In order to which, he directs him to bestow them upon the *Levites*, who had the Charge of that Carriage.

To every Man according to his Service.] In such Proportions, as the things they had to carry required.

Ver. 6. *And Moses took the Waggon and Oxen, and gave them to the Levites.]* In such Proportions as follow in the next two Verses.

Ver. 7. *Two Waggon and four Oxen to the Sons of Gershon, according to their service.]* As they were fewest in number that could do Service, to they had less burdensome things to carry than the Sons of *Merari*, *ch. iv. 25, 40.* and therefore had fewer Carriages allowed them.

Ver. 8. *And four Waggon and eight Oxen he gave unto the Sons of Merari, according to their Service,*] They were the most numerous, but had the greatest burden; and therefore had allowance of more Carriages and Oxen, *ch. iv. 31, 32, 48.*

Under the Hand of Ithamar the Son of Aaron the Priest.] Who had the Inspection and Care both of the *Gershonites* and *Merarites*, *ch. iv. 28, 33.*

Ver. 9. *But unto the Sons of Kohath he gave none,*] For the reason that follows.

Because the Service of the Sanctuary belonging unto them, was that they should bear upon their Shoulders.] The LXX translate it more exactly, *because they had the Service of the holy thing, τὰ ἁγία,*

as the Ark is called, *ch. iv. 4.*) they shall carry it on their Shoulders: which was for the greater Honour and Dignity of the Ark, and of the Law contained in it; as *Maimonides, R. Levi ben Gersom*, and others observe: and that the Form and Structure of the Ark might not be discomposed, (as *Maimonides* adds, *More Nevochim, P. iii. cap. xlv.*) nor the Ephod, and the Breast-plate ruffled; as they might have been, by the shaking of a Waggon. Yet they all observe this was not so peculiar to the Sons of *Kobath*, but that the Priests the Sons of *Aaron*, upon some special occasion, carried the Ark; particularly when they went over *Jordan*, *Josh. iii. 3.* and at the Siege of *Jericho*; at both which times a great Miracle was to be wrought; and when *Zadok* and *Abiathar* carried it back to *Jerusalem*, *2 Sam. xy. 29.* (tho' that, I observed before, may be otherwise interpreted, and there seems no reason why they should carry it back, when the *Levites* brought it, *ver. 24.*) and when *Solomon's* Temple was built, *1 Kings viii. 6.* For the *Levites* might not go into the Holy Place, and therefore it was then carried by the Priests.

Ver. 10. And the Princes offered] They brought the Offerings, which they desired might be presented unto *GOD*.

For the dedicating of the Altar,] The Hebrew word *Chanac*, which in one place of the *Pentateuch* signifies simply to begin to use, or enjoy an House, *Deut. xx. 6.* here, and in several other places signifies the first Application and Addition of any thing to sacred Uses, or to the Divine Service; to which it had been designed and consecrated. And this was done with some certain solemn Words and Actions; as *Mr. Selden* observes, *lib. iii. de Synedr. cap. xiii. n. 1.* and *cap. xv. n. 3.* And so among the *Latins* the word *inchoare*, when applied to sacred things, signifies, to perfect or consummate; as *Servius* observes upon *Aeneid. vi.* And both civil and sacred Initiations were accompanied with great Joy and Gladness. But this is not to be understood, as if the *Dedication* of the Altar was the setting of it apart, and sanctifying it for the Service of *GOD* (which had been done before, and seven days spent therein, *Exod. xxix. 27. Levit. viii. 11.*) but, as the word properly signifies, the beginning to use it, after it had been so sanctified.

In the day that it was anointed.] At the time that it was set apart; and all other things ordered for the Safe-guard of the Tabernacle. See *ver. 1.*

Even the Princes offered their Offering] Presented their Gifts, (as the *LXX* translate it) which they desired *GOD* would accept upon this great occasion.

Before the Altar.] At the Door of the Tabernacle, near unto which the Altar stood, *Exod. xl. 6.* for he speaks of the Altar of Burnt-offerings.

Ver. 11. And the LORD said unto Moses, they shall offer their Offering,] Here again *Rashi* observes, that *Moses* would not receive their Offering, till he knew the Mind of *GOD*; who directed in what manner and order their Gifts should be offered to him.

Each Prince on his day for the Dedication of the Altar.] This made the *Dedication* a very long Solemnity; which continued twelve days. When these twelve Days began, it is not easy to determine; but it seems to me a very reasonable Computation, which *Fortunatus Scacchus* hath made of this whole Business, *Myrothec. Sacr. Eleocharism. lib. 2. cap. lxxiv.* Where he supposes that the Tabernacle being erected the first day of the first Month of the second Year, after they came out of *Egypt*, seven Days were spent in the Consecration of it, and of the Altar, &c. And on the eighth day *Moses* began to consecrate *Aaron*, and his Sons; which lasted seven days longer. Then the fifteenth day of that Month was the first day of Unleavened Bread; which *GOD* commanded (as we read here *chap. ix.*) to be observed in the first Month; and lasted till the *Two and twentieth.* The rest of the Month we may well suppose was spent in giving, receiving, and delivering the Laws mentioned in the Book of *Leviticus*. After which, on the first day of the second Month, he began to number the People, according to the Command in the beginning of this Book: which may be supposed to have lasted three days. And then on the fourth the *Levites* were numbered: on the next day we may suppose they were offered to *GOD*, and given unto the Priest; on the sixth Day they were expiated and consecrated (as we read in the next Chapter.) And on the seventh Day their several Charges were parted among them, (of which we read *Chapter iv.*) After which the Princes, he supposes, began to offer upon the eighth Day of the second Month, for the Dedication of the Altar; which lasted till the nineteenth Day inclusively: and on the twentieth Day of this Month they removed (as we read *ch. x. 11, 12.*) from *Sinai* to the Wilderness of *Paran*.

Ver. 12. And he that offered his Offering the first day) By *GOD's* Order, no doubt.

Was Nahshon the Son of Amminadab, of the Tribe of Judah.] He held the principal place among the *Israelites*, being the *NASI*, the Prince or Captain (as we translate it, *Numb. ii. 3.*) of the Children of *Judah*; who had the first Standard. And yet he alone of all the Twelve great Men here mentioned, is not called *NASI*, Prince of *Judah*, as all the rest are called Princes of their Tribe, *ver. 18, 24, 30, &c.* but simply *Nahshon of the Tribe of Judah*. The *Jews* give several reasons of it: but perhaps it was, because he offered first; which was honour enough; and there needed no more to be said of him.

Ver. 13. And his Offering was one silver Charger, the weight thereof was an hundred and thirty Shekels, and one silver Bowl, &c.] It appears by the Metal that this Charger and Bowl were of, that they were for the use of the Altar of Burnt-offerings, in the outward Court; for all the Vessels of the Sanctuary were of Gold. And I take this Charger (or broad Dish, or Platter) to have been offered, for receiving the Flesh which was offered at the Altar, or the fine Flour for the Meat-offerings. And the Bowl received the Blood; or was used for pouring out Wine.

Both of them were full of fine flour mingled with Oil, for a Meat-offering.] Which was to attend upon the *Burnt-offering* and the *Peace-offering* mentioned *ver. 15, 17.* See *ch. iv. 7.* where I observed, it was not difficult to procure this fine Flour in the Wilderness.

Ver. 14. One Spoon of ten Shekels of Gold, full of Incense.] Both the Metal of which it was made, and that which was in it, shows this *Spoon* was for the use of the Golden Altar, in the Sanctuary: which may incline one to think, that both Altars were now dedicated: that is, first began to be used, for the Service of the whole Congregation. See *ver. 88.*

Ver. 15. One young Bullock, one Ram, one Lamb of the first Year,] There are so many Sacrifices mentioned here, and in the two following Verses, (no less than *xxi.* in all) that, together with the silver and gold Plate, they look like too great a Present to be made out of one Man's private estate: and therefore some have thought, that the rest of the great Men of the Tribe of *Judah* joined with *Nabshon* in their Contributions towards it; and that it was offered in his own, and their Names.

For a Burnt-offering.] This is first mentioned, as being the most ancient sort of Sacrifice, long before we read of any other; and being an Acknowledgment of God's Sovereign Dominion over all.

Ver. 16. One Kid of the Goats for a Sin-offering.] This in all likelihood was first offered, tho' the other be first mentioned. For in the next *Chapter* we find the *Burnt-offering* enjoined in the first place; but the *Sin-offering* offered before it, *ch. viii. 8, 12.* The like I observed before, *ch. vi. 16.* See there.

Ver. 17. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the first year.] These Sacrifices were more numerous, than the *Burnt-offering* or the *Sin-offering*; because the Priests, and the Princes, and as many of the People as they invited, had their share of them; and feasted before the LORD upon them, with great rejoicing: which Custom, as Mr. *Selden* observes, flowed from hence to the *Gentiles*, who dedicated their Altars, and Temples, and Statues, &c. with much ceremony; and the ancient *Greeks*, πολυτελεσέροις ἱερείοις, with more sumptuous Sacrifices. See *L. iii. de Synedriis, cap. 14. num. 3.* Where he also shows how they were dedicated among the *Romans* with Plays, and Feasting, and Publick Largeesses: and at last, their Feasts became Anniversaty, as the *Feast of Dedication* among the *Jews* was, after the times of *Antiochus*, *num. 6, 7.* In which Feast there was *Δυχνοαία*, Illuminations, (as we now speak) by setting up of Candles, or Lamps, in token of Joy, *cap. 13. num. 9.*

This was the Offering of Nabshon, the Son of Amminadab.] And was the pattern, which all the rest followed.

Ver. 18. On the second Day] Their Offerings were thus distributed, to be offered on several Days; that Confusion might be avoided; and that every Tribe might distinctly express their Devotion to God, and be graciously accepted by him; and the Solemnity be made

the more remarkable, by continuing it so long as twelve Days. For which reason the *Feast of Dedication*, after *Mattathias* had purged the Temple and the Altar, after the prophanation of them by *Antiochus*, was kept eight days, by the *Jews* in following times; and this *Parascha* (as they call it) of the Law, from *ch. vi. 22.* to *ch. viii. 4.* of this Book, was wont to be read at that Feast; as the same Mr. *Selden* observes, *cap. 13. n. 7.* As among the *Romans* he observes (*cap. 14. n. 7.*) there was a Feast of like nature kept six Days.

Nathaniel the Son of Zuar, Prince of Issachar, did offer.] This Tribe, and *Zebulun*, being under the Standard of *Judah*, are the next that offer. And so they proceed in the same order, *Reuben*, and those under his Standard offering next; because they incamped next to them, *ver. 30, 36, 42, &c.*

Ver. 19. He offered for his Offering, one silver Charger, the weight whereof was an hundred and thirty Shekels, &c.] It may be observed, once for all, that there is no difference in the Offerings of these Princes; but all offered Plate of equal weight, and an equal number of Sacrifices, without the least variation: either by common Agreement, or by the Divine Appointment; that the Vanity of vying one with another might be prevented; and none might brag of their out-doing their Brethren; and all might be confident, that they were equally interested in the Altar, and accepted by the Divine Majesty.

Ver. 24. On the third day Eliab the Son of Helon, &c.] Here it may be observed, that *Moses* thought fit to set down distinctly, and at length, the Offerings of the Princes of every Tribe, (as he doth here, and in the following part of this *Chapter*) tho' they were the very same, without any difference; that an honourable mention being made of every one apart, none might think themselves in the least neglected.

Ver. 30. On the fourth day Elizur, &c.] There is nothing new to be noted of him, or any of the rest; because the same thing is repeated, for the reason fore-mentioned.

Ver. 48. On the seventh day Elishama, &c. offered.] This Solemnity was not interrupted by the Sabbath; but the Offerings continued then, as upon other days.

Ver. 84. This was the Dedication of the Altar,] By these Oblations and Sacrifices; which were simple and plain, tho' costly and magnificent. With which the *Gentiles* were not content, but used sometimes barbarous Rites in their Dedications; as appears by their *TAUROBOLIA* and *CRIOBOLIA* in honour of the Mother of the Gods, &c. See *Selden* in the fore-named Book, *cap. 14. n. 8, 9.*

In the day when it was anointed.] The Dedication lasting twelve Days, it is apparent the word *day* in this place, necessarily signifies the Time, (were it more or less) wherein a Thing was done; as I observed *ver. 1.* and see *ver. 88.*

By the Princes of Israel.] From whose Examples Princes and great Men should learn (as *Conradus Pellicanus* well applies all this) 'to
'be

‘ be devoutly Religious; and to possess the
 ‘ Fear and Reverence of the LORD GOD in
 ‘ their Breasts: to be strong in Faith: far from
 ‘ Covetousness; unanimous in their endeavours
 ‘ to do Honour to GOD; to give a good Ex-
 ‘ ample of Faith and Good Works to others;
 ‘ to seek the Profit of their Subjects; assist the
 ‘ Servants of GOD; lend their helping Hand
 ‘ to the Proficiency of true Piety; provide the
 ‘ Ministers of the Church with all things ne-
 ‘ cessary, that Religion be not neglected and
 ‘ contemned by their Poverty: for the sake of
 ‘ GOD whom they serve, to do them honour
 ‘ by word and deed; and follow their godly
 ‘ Admonitions, &c. This is a profitable Alle-
 ‘ gory, saith he, of this History: and we need
 ‘ not seek for one more ingenious. As for
 ‘ those who highly value the allegorical Sense
 ‘ of all these things, *Habent alios qui gustui suo*
 ‘ *consulent & curiositati*; they may find other
 ‘ Commentators to please their Taste, and
 ‘ satisfy their Curiosity.

Twelve Chargers of Silver, twelve silver Bowls,
 &c.] In these, and the following words, the
 whole Sum of the Oblations and Sacrifices is
 set down by *Moses*; that every Reader, in all
 future Times, might see (without the trouble
 of casting up the account) how devout, and
 generous their Ancestors were.

Ver. 87. *All the Oxen for the Burnt-offering*
were twelve Bullocks, &c.] Whether there were
 any Prayers made for a gracious acceptance of
 the Sacrifices, which should be hereafter made
 on this Altar, we are not told. But the Sa-
 crifices themselves were in the nature of Sup-
 plications; and it's likely they that offered them,
 made their humble Petitions with them. And
 so the *Gentiles* always did at the Dedication of
 their Temples or Altars: an instance of which
 is observed out of *Gruter* by *Fort. Scacchus* and
 by *Seiden*, in these words; HANC TIBI
 ARAM JUPITER OPT. MAX.
 DICO DEDICOQUE UTI SIS VO-
 LENS PROPITIUS MIHI COL-
 LEGISQUE MEIS, &c. Which is a
 Dedication of an Altar to *Jupiter*, with a Prayer
 that he would be gracious to him that dedi-
 cated it, and to his Friends and Neighbours.
 The like Dedication there is of a Temple to
 PRIAPUS near *Padua*, with this Prayer,
 that he would constantly guard their Fields, &c.
Myroth. Sacr. Eleocharis. 2. c. 28. L. iii. de Synedr.
c. 14. p. 290, 309.

With their Meat-offering.] Which was brought
 in the *twelve* Chargers and Bowls, as a necessary
 Appendix to the *Burnt-offerings* and the *Peace-*
offerings; as is fully explained *ch. xv. 8, 9.*

Ver. 88. *This was the Dedication of the Altar,]*
 Which is repeated here again, to show why it
 was called the *Dedication*; because this was the
 first solemn Sacrifice which was offered for the
 Tribes, or particular Persons among them;
 and therefore was the more sumptuous.

After that it was anointed.] Here the word
Day is omitted, (which is used *ver. 1. and ver.*
84.) *Moses* intending only to let Posterity know
 that this Dedication followed not long after the
 anointing of the Tabernacle and the Altar;
 whereby it was sanctified to GOD's Service.

Ver. 89. *And when Moses was gone into the*
Tabernacle of the Congregation, to speak with him,]
 that is, with GOD. This seems to be here
 mentioned, because he had lately had a special
 occasion to go and enquire particularly of GOD,
 about a matter of great Concernment, as will
 appear from *ch. ix. 8, 9.* And it is likely he had
 gone in twice upon this occasion, to consult
 him about the offering of the Princes, *ver. 4,*
5, 10, 11. and now, it is possible, went in
 again, to know if the LORD would give him
 any further Directions.

Then he heard the Voice of one speaking unto
him, from off the Mercy-seat, &c.] There GOD
 promised to meet him, and to commune with
 him, &c. *Exod. xxv. 22.* which supposes he
 would be always present there. And so he was;
 for the Cloud of Glory filled the House after
 it was set up, *Exod. xl. 33, 34.* from whence
 GOD spake to him, *Lev. i. 1.* and told him he
 would appear (*i. e.* reside constantly) in the
 Cloud upon the Mercy-seat, *Lev. xvi. 2.*
 Now here he relates, how GOD appeared and
 communed with him from thence; which was
 by a voice that he heard of one speaking to
 him, as he stood in the outward part of the
 Sanctuary. So the *Jews* understand it; par-
 ticularly *R. Solomon*, who thinks that *Moses*
 only entered into the Sanctuary, and standing
 in the very Entrance of it, heard the Voice
 speaking to him from between the two Cheru-
 bims: which was very clear and strong; but
 went no farther than into the Sanctuary, where
Moses alone at that time was. So they observe
 in *Siphra*, as *Buxtorf* notes in his *Histor. Arce*
Fæderis, cap. 15.

And he spake unto him.] With an audible
 Voice; and so distinctly, that he perceived
 and understood every word. Which *Abarbinel*
 thinks GOD vouchsafed for this reason; that
 as he visibly represented to him in the Mount,
 the pattern of the Tabernacle, and of every
 thing belonging to it, whereby the form and
 figure of every particular was imprinted on his
 Mind, and he was the better able to give Di-
 rections how to make them exactly: so he be-
 ing to write in his Law all that GOD required
 them to do, he delivered every thing to him in
 an audible Voice; that he might set down in
 these Books the very Words and Phrases which
 he heard with his Ears from the Mouth of
 GOD, as plainly as if he had described them
 from some ancient Volume.

To which I cannot but add, that this au-
 dible articulate Voice from GOD, which was
 perceived by Human Ears, represented GOD
 as if he was incorporate; and may well be
 lookt upon as an earnest of that great My-
 stery, GOD manifested in the Flesh; who in the
 Fulness of Time became a Man, and spake to
 all the *Jews* familiarly in their own Language.

C H A P. VIII.

Ver. 1. **A**ND the LORD spake unto *Moses,*
saying,] When this was spoken
 is not certain. If *Moses* went into the Taber-
 nacle immediately after the Princes had offered,
 (ver.

(*ver. 89.* of the foregoing Chapter) it may be thought he then spake these things to him. But both this, and what follows concerning the *Levites*, seem rather to have been deliver'd after the Order for giving them to the Priests; and settling their several Charges, (*Chap. iii.* and *iv.*) But some other things intervening, which depended upon what had been ordered concerning their Camp, and that of the *Israelites*, (see *ver. 4.*) *Moses* omits this, till he had set down them, and some other Matters; which he had received from *GOD*. See *chap. vii. 11.*

Ver. 2. Speak unto Aaron, and say unto him, when thou lightest the Lamps,] At the same time, the Publick Service of *GOD* began at the Altar of Burnt-offerings, (of which he speaks in the foregoing Chapter) the setting on the Shew-bread, offering Incense, and lighting the Lamps, was begun in the Sanctuary. The last of these is only here mentioned; but it supposes the other.

The seven Lamps shall give light over-against the Candlestick.] Upon the Table, which was over-against the Candlestick; as the vulgar *Latin* very well explains it: Which is rather a Paraphrase upon these Words, than a Translation of them, in this manner: *When thou lightest the seven Lamps, let the Candlestick be set up on the South-side,* (for so it was order'd, *Exod. xxvi. 35.* and so *Moses* set it, *chap. xl. 24.*) *and let the Lamps look towards the North, over-against the Table of Shew-bread.* See *Exod. xxv. 37.* where there is the like obscure Expression, but to this Sense. And thus this Verse may be translated exactly out of the Hebrew, *When thou settest up the Lamps, the seven Lamps shall shine before the face of the Candlestick, i. e.* enlighten all the Room that is opposite to it; for there were no Windows in the Sanctuary, and therefore these Lamps were lighted.

Ver. 3. And Aaron did so, he lighted the Lamps thereof, &c.] For *GOD*'s Table being placed over-against the Lamps, where he was represented as Feasting with his People, (which no Body doth in the dark) it was but fit that there should be continual Light in that Place. And this, as I take it, is the first time that the Lamps were lighted; when the Altar was dedicated, and the Publick Service of *GOD* began; which continued ever after.

Ver. 4. And this work of the Candlestick was of beaten Gold, &c.] Upon this occasion he briefly repeats what is more largely said concerning the Structure of this Candlestick, *Exod. xxv. 31, &c.* and *xxxvii. 17, &c.*

Ver. 5. And the LORD spake unto Moses, saying,] That which follows plainly belongs to what was said, *chap. iii. 7.*

Ver. 6. Take the Levites from among the Children of Israel,] In that place (*chap. iii. 7.*) he bad *Moses* give them to *Aaron* and his Sons, out of the Children of *Israel*; and now he executes it.

And cleanse them.] He had given them their Charge, (*chap. iv.*) and now he prepares them for the performance of it: For they could not be fit to attend in the Tabernacle till they were purified, and, in some sort, consecrated to that Service.

Ver. 7. And thus shalt thou do unto them, to cleanse them:] Here he directs how they were to be purified; and then (*ver. 9, 10, &c.*) how they were to be consecrated or dedicated to *GOD*.

Sprinkle the Water of purifying upon them,] The manner of making this Water is not described till *chap. xix. 9.* but, in all likelihood, had been ordered, and made before, because the *Levites* were sprinkled with it; as those also were who had been defiled by the dead, *chap. xix. 13.*

And let them shave all their Flesh,] The greatest Purity was required in them; for they are here order'd to be cleansed, according to the cleansing of a *Leper*, *Levit. xiv. 8, 9.* and of a *Nazarite*, when he was defiled by the Dead, *Numb. vi. 9.* *R. Levi Ben Gerson* thinks there was this moral Signification in this shaving; that they were hereby admonished, *To cast away all worldly Cares, as much as might be, and wholly give themselves to their sacred Ministry.*

And wash their Cloaths.] That their Bodies being cleansed, might not be defiled by foul Apparel.

Ver. 8. Then let them take a young Bullock,] For a Burnt-offering, as is manifest from *ver. 12.*

With his Meat-offering,] Which always attended upon Burnt-offerings, *chap. xv. 9.*

And another young Bullock shalt thou take for a Sin-offering.] This being offered for the whole Body of the *Levites*, is the same Sacrifice that is order'd when the whole Congregation of *Israel* sinned through Ignorance, *Levit. iv. 13, 14.*

Ver. 9. And thou shalt bring the Levites before the Tabernacle of the Congregation;] To the Door of it, where the Altar of Burnt-offerings stood, *Exod. xl. 6.*

And thou shalt gather the whole Assembly of the Children of Israel together.] The Hebrew Words *COL ADATH*, which we translate the *whole Assembly*, frequently signifies *all the Elders of Israel*; as in *chap. xv. 4. xxv. 7. & xxxv. 12.* And it cannot well have any other sense in this Place, as appears from the next Verse.

Ver. 10. And thou shalt bring the Levites before the LORD,] Present them to him, at the Altar.

And the Children of Israel] The Elders of the People mentioned in the foregoing Verse. For all the Children of *Israel* could not possibly do what is here enjoined; but some of them in the name of the rest; and none so proper as their Rulers and Governors, who were their Representatives.

Shall put their hands upon the Levites.] As Men use to do upon their Sacrifices; which signified the devoting of that Beast to *GOD*, by him who laid his Hand on it at the Altar, for such Purposes as he brought it. And this was done by private Men in their *Burnt-offerings*, and *Peace-offerings*, as well as in their *Sin-offerings*, (see *Levit. i. 4. chap. iii. 2. & viii. 13.*) but the *Jews* observe, that the whole Congregation laid their Hands only upon the *Sin-offering* that was offer'd for them, *Lev. iv. 15.* Therefore the *Levites* are here to be consider'd under that Notion; as is manifest, from *ver. 19.* where *GOD* is said to have given them to *Aaron*, &c.

to make an Atonement for the Children of Israel. For the Levites being given to God instead of the First-born, by the Sanctification of which First-born to God, (as it is called, *Exod. xiii. 1.*) the whole Family was sanctified, and their Sin after a sort expiated; the Offering of the Levites after this manner to God, was to have the same effect that the Offering of the First-born had, viz. the Sanctification and Atonement of the Children of Israel.

Ver. 11. *And Aaron shall offer the Levites before the LORD, for an Offering of the Children of Israel,]* The Hebrew words are more significant; *Aaron shall wave the Levites before the LORD, for a Wave-offering, &c.* I have often observed before, that this Waving, or Agitation to and fro before the Altar, (of which see *Exod. xxix. 24.*) was a solemn Consecration of a thing to God as a Sacrifice: And therefore the Levites were presented unto him, under the same Consideration, as the First-born were. But it was impossible for Aaron to wave them, as he did some Parts of a Sacrifice; and therefore it is probable that he lifting up his Hands, and turning about to all sides (as he did when he offer'd a Wave-offering) they, at his Command, imitated the same Motion; and so were offer'd up to God, and became wholly his. See ver. 21.

That they may execute the Service of the LORD.] Or, as it is more significantly in the Margin, *that they may be to execute, &c.* Which expresses the Intention of this waving them before the LORD, that being wholly given up to him, they might become meet to execute that Service, to which he appointed them at his House.

Ver. 12. *And the Levites shall lay their Hands upon the Heads of the Bulls,]* It being evident, from ver. 19. that the Levites were consider'd as an expiatory Sacrifice; and yet not being to be devoted to Death, (no more than the First-born were) these two Sacrifices, one for Sin, the other a Burnt-offering, were substituted in their stead. Upon which therefore they were to lay their Hands, that the Sin, which the Children of Israel laid upon them, (ver. 10.) might be transferred to these Beasts, by laying their Hands upon them, to be actually sacrificed unto God, by shedding their Blood.

The one for a Sin-offering, and the other for a Burnt-offering unto the LORD,] The Burnt-offering was mentioned first, (ver. 8.) being the most ancient of all Offerings, from the beginning of the World: But the Sin-offering is offered first to make the other acceptable. And so it was when Aaron was consecrated, *Lev. viii. 14, 18.* and when he offer'd for himself, *Lev. ix. 8, 12.* and for the People, ver. 15, 16. and (to name no more) in the cleansing of a Leper, chap. xiv. 19.

To make an Atonement for the Levites.] The Sin-offering properly made the Atonement; and the Burnt offering declared its Acceptance.

Ver. 13. *And thou shalt set the Levites before Aaron and his Sons,]* As they were brought before the LORD, because they were to be given unto him, ver. 9. So now they were set before Aaron and his Sons, because they were given by God to them, ver. 19.

And offer them for an Offering unto the LORD.] Or, as it is in the Hebrew, *and wave them for a Wave-offering unto the LORD.* Some imagine, that as Aaron waved them before, ver. 11. so now they were in like manner waved by Moses. But it seems to me more probable, that the meaning is; they being waved, &c. should be set before Aaron and his Sons, and presented to them as God's Gift, according to his Order, chap. iii. 9. And so these words ought to be translated, *after thou hast waved them, for a Wave-offering;* that is, after Aaron, by his Order, had waved them: And thus the like words must be understood, ver. 15. See there.

Ver. 14. *Thus shalt thou separate the Levites from among the Children of Israel,]* By the fore-mentioned Purification, ver. 7. and Oblation, ver. 10, 11.

And the Levites shall be mine.] They became his, by this solemn Oblation of them to him, ver. 11.

Ver. 15. *And after that shall the Levites go in]* To the Court of the Tabernacle, where they were to attend upon the Priests, and assist them in their Ministry, and in taking down the Tabernacle when it was to remove.

To do the Service of the Tabernacle of the Congregation;] In the Court of the Priests where the Altar of Burnt-offering stood: For into the Sanctuary it self none but the Priests enter'd; and there was no Ministry there, in which the Levites were to assist.

And thou shalt cleanse them, and offer them for an offering.] Or rather, *after thou hast cleansed them, and offered, &c.* according as was directed, ver. 7, 11.

Ver. 16. *For they are wholly given unto me, &c.]* God commanded them before to be taken from among the Children of Israel, chap. iii. 45. and now they are given to him. The word is repeated twice in the Hebrew, *given, given,* (which we translate *wholly given*) because the Children of Israel had devoted them to him, by laying their Hands on them, ver. 10. and Aaron had waved them as a Wave-offering to the LORD, ver. 11.

Instead of such as open every Womb, &c.] See chap. iii. 12, 13.

Ver. 17. *For all the First-born of the Children of Israel are mine, both Man and Beast, &c.]* *Exod. xiii. 2.*

Ver. 18. *And I have taken the Levites for all the First-born of the Children of Israel.]* By the Exchange, mentioned chap. iii. 2, 13, 45.

Ver. 19. *And I have given the Levites as a Gift to Aaron, and to his Sons, &c.]* In the Hebrew the words are more emphatical, *I have given the Levites given, &c.* that is, the Levites, which are given unto me, ver. 16. I have given unto Aaron and his Sons, chap. iii. 9.

To do the Service of the Children of Israel] See chap. iii. 7. The Vulgar Latin translates it, *to serve me for the Children of Israel;* i. e. to do them Service, by assisting the Priests in offering Sacrifice for the People.

In the Tabernacle of the Congregation;] See ver. 15.

And to make an Atonement for the Children of Israel.] Not by offering Sacrifice, for that

was the Work of the Priests alone; but by being offer'd themselves, in the nature of an expiatory Sacrifice unto GOD, as I observed before, *ver. 10, and 12.* For tho' they were not slain at the Altar, as Sacrifices were, yet they might expiate, as the Scape-Goat did; which was sent away alive into the Wilderness, after it had been presented unto the LORD, as these Levites were, *Levit. xvi. 7, 10.*

That there be no Plague among the Children of Israel,] As there would have been, if any Man had presumed to officiate in the House of GOD, but such as were, in this manner, taken by himself to minister there.

When the Children of Israel come nigh unto the Sanctuary,] To worship GOD, and to bring their Sacrifices to be offer'd at his Altar.

Ver. 20. And Moses and all the Congregation of Israel] *i. e.* The Elders of the People, *ver. 9, 10.*

Did to the Levites according unto all that the LORD commanded Moses concerning the Levites, &c.] Separated them to GOD from the rest of the Israelites, as he had directed, *ver. 14.*

Ver. 21. And the Levites were purified, and they washed their Cloaths;] According to the Order given, *ver. 7.*

And Aaron offered them an Offering before the LORD;] Or rather, *Waved them a Wave-offering, &c.* as I observed, *ver. 11.* To which may be added, That it is likely some of the Levites were thus waved in the Name of all the rest; for there being two and twenty thousand of them, (*chap. iii. 39.*) one cannot well conceive how they should be every one thus offer'd.

And Aaron made an Atonement for them to cleanse them.] See *ver. 12.*

Ver. 22. And after that the Levites went in to do their Service in the Tabernacle of the Congregation,] According to the Directions given *ver. 15.*

Before Aaron and before his Sons.] In their Presence, and by their Direction.

Ver. 23. And the LORD spake unto Moses, saying,] After the foregoing Commands, he gave him some further Instructions.

Ver. 24. This is it that belongeth unto the Levites.] Add this, to what hath been said about them.

From twenty and five years old and upward they shall go in] Then they might begin to take the Custody of the Tabernacle upon them, and to be Door-keepers, to keep out Strangers, and such as were unclean; but not to load the Waggon, and do such-like Work of Burden, till they were *thirty Years of Age.* See *chap. iv. 3.*

To wait upon the Service of the Tabernacle, &c.] In the Hebrew the words are, *To war the warfare of the Tabernacle;* which is a Phrase often used before, *chap. iv. 3, 23, &c.* and there applied to those that carried the Tabernacle: Which they might not do till *thirty Years of Age;* but might go in to learn at *five and twenty,* as some reconcile these two. But *Abarbinal* notes, That there is nothing said of their Learning, but of their Service, or Ministry; and therefore at *twenty five Years old* they began that part of the Service, which consisted in the Custody of the Tabernacle.

Ver. 25. And from the Age of fifty years they

shall cease waiting upon the Service thereof,] In the Hebrew, *Shall return from the warfare of their Service, i. e.* be discharged from their Function, and no longer burden'd with any laborious work, as that of carrying the Tabernacle was.

And shall serve no more.] In such manner of Work.

Ver. 26. But shall minister with their Brethren] This Ministry is explain'd in the following words, *To keep the charge;* that is, to take care of the Tabernacle, unto which they were to be a Guard.

In the Tabernacle of the Congregation,] See *chap. iv. 3.*

And shall do no Service.] In the Hebrew, *serve no service;* that is, do no laborious Work, (as was said before) their Age beginning to require Ease and Rest; and therefore no Ministry was required of them, but what they might well perform without Pains and Labour.

Thus shalt thou do unto the Levites touching their charge.] Appoint them their Ministries, according to these Rules; which were observed after the Ark of GOD was settled, and there was no occasion to remove it any more; when *David* therefore, instead of carrying the Ark and the Tabernacle, (for which there was then no further Occasion) appointed them to be Singers in the Temple, and Porters, &c. for which they were fit at *twenty Years of Age;* but continued their Employment no longer than till *fifty,* (as the *Jews* tell us) when their Voice began to decay. Whence that Observation of *Abarbinal* upon this very Chapter: *Age makes Levites unfit for Service, not Blemishes in their Bodies; but Priests are unfit by Blemishes in their Bodies, not by Age:* For Priests continued their Service as long as they lived; and though they did not begin it till *twenty Years of Age,* yet no Law of GOD forbade them to begin sooner.

C H A P. IX.

Ver. 1. AND the LORD spake unto Moses in the Wilderness of Sinai,] Or, *the LORD had spoken;* for he relates now what was done a Month ago; but not recorded till now, for a special Reason: Which was, that GOD having commanded them, in the Month before this, to keep the Passover, some Persons were unprepared for it; and thereupon a Question arose, what Course they should take? for they were much troubled they could not do as their Brethren did: Which produced a new Command from GOD, that they should keep the Passover in this *second Month* of the *first Year* after they came out of Egypt. This *Moses* being to give an account of, as a matter of great Importance, he doth it in the proper Place for it, when he was relating what things were done in this Month, (*chap. i. 1.*) and deferr'd the mention of keeping the Passover in the *first Month,* till he could speak of them both together.

In the first Month of the second year, after they were come out of the Land of Egypt.] In which Month they were commanded to keep the Passover, in Memory of their wonderful Deliverance from the Land of Egypt.

Ver. 2. *Let the Children of Israel also keep the Passover at his appointed season.*] Aaron having been lately consecrated, and having offer'd all sorts of Sacrifices for himself and for the People; and God having declared his acceptance by Fire from Heaven (*Lev. viii. and ix.*) God commanded the People should keep the Passover; which he had lately admonished them was one of the Feasts of the LORD, *Lev. xxiii. 5.* But the first Order for the Observation of it, being that they should *keep this Service, when they came to the promised Land, Exod. xii. 25.* they might thence conclude, there lay no Obligation upon them, to keep it here in the Wilderness: And therefore, by a special Precept, they are required to keep it, (when the Year was come about to the time of its first Observation) that the Memory of so singular a Benefit might not presently slip out of their Mind; see *Exod. xiii. 5.*

Ver. 3. *In the fourteenth day of this Month at Even, ye shall keep it in his appointed Season,*] So it was ordained, *Exod. xii. 6. Lev. xxiii. 5.*

According to all the Rites of it,] With unleavened Bread, and bitter Herbs, and the other Rites mentioned, *Exod. xii. 9, 10.*

And according to all the Ceremonies thereof.] If there be any difference between Ceremonies and Rites, I should think this belongs to their eating it in haste, with their Loins girt, Shoes on their Feet, and Staves in their Hands, *Exod. xii. 11.* Unto which they were not bound, when they came into the Land of Canaan, when they were no longer Travellers; but, it is likely, were observed here in the Wilderness, when they were in an unsettled Condition.

Ver. 4. *And Moses spake unto the Children of Israel, that they should keep the Passover.*] According to all the Rites and Ceremonies belonging to it.

Ver. 5. *And they kept the Passover on the fourteenth day of the first Month at Even,*] It was not hard to procure so much Flour, as would serve to make unleavened Bread for that Even, from some of their Neighbours about the Wilderness. See *chap. iv. 7.*

In the Wilderness of Sinai,] Where they rested almost a whole Year; but after they removed from thence, were so uncertain in their Motions from Place to Place, that they did not circumcise their Children, who consequently could not eat of the Passover: And therefore we never read of its being kept after this, during their forty Years stay in the Wilderness; nor would they have been obliged, as I said, to keep it now, without this special Command. Yet their Doctors say, That this is written by Moses, as a Reproach to the Israelites, that they observed no Passover in the Wilderness, but this one alone. Yet there are Christian Writers, who deliver it as the Opinion of the Hebrews themselves, that they kept another Passover, a little before they ended their Wanderings in the Wilderness, viz. in the first Month of the Year wherein Miriam died. See *Selden de Synedr. Lib. ii. cap. 2. n. 1.*

According to all that the LORD commanded Moses, so did the Children of Israel.] They kept the Passover on the fourteenth Day at Even; but

perhaps did not keep the Feast of unleavened Bread, for seven Days following. For here is no mention of that; and it had not been easy to provide so much Bread, the want of which was supplied by Manna.

Ver. 6. *And there were certain Men who were defiled by the dead Body of a Man,*] And, by a late Law, (for there is nothing about this in the Original Law of the Passover, *Exod. xii.*) no unclean Person might eat of holy Things, *Lev. vii. 20.*

That they could not keep the Passover on that day;] On the fourteenth Day of the first Month at Even; when the rest kept the Passover, who were not defiled.

And they came before Moses and before Aaron on that day.] On the very Day that the Passover was kept.

Ver. 7. *And these Men said unto him,*] Tho' they came before them both, whom they found sitting together; yet they applied themselves to Moses only, as the supreme Judge in such singular Cases: For the Judges, which were constituted by the Advice of Jethro, could not resolve this hard Question; and therefore they resorted to Moses, unto whose Judgment all difficult Causes were reserved, *Exod. xviii. 22, 26.* See *Selden, Lib. ii. de Synedr. cap. 1. n. 3.*

We are defiled by the dead Body of a Man;] And therefore, some may think, should have been excluded out of the Camp, (according to what was ordain'd, *chap. v. 2.*) and consequently kept from coming with such Questions, or about any other Business, to Moses. But it must be consider'd, that when this happen'd, the Law now mentioned was not given: for this was in the first Month of the second Year; and that Law was not given till the second Month, when the Camps were formed.

Wherefore are we kept back,] It was against their Will that they were defiled by the dead Body of a Man, (which perhaps they were bound to bury) and therefore they expostulate with Moses, about their being denied the Liberty, which others had: pleading, in effect, it was not their Fault that they were defiled by the Dead, but rather their Unhappiness; and therefore why might they not challenge a Right in this Sacrifice, as well as others, seeing they had not forfeited it by any other voluntary Guilt?

That we may not offer an Offering of the LORD] The Passover is called the KORBAN of the LORD; because it was to be killed, and its Blood sprinkled (which shews it to be properly a Sacrifice) and then eaten by God's Commandment, in a grateful Remembrance of an exceeding great Benefit; which shews it to be an Eucharistical Sacrifice. For though the first Sacrifice in Egypt was to procure Deliverance to them, and to avert the Evil which fell on the Egyptians by the destroying Angel; yet ever after it was a Thanksgiving for Deliverance then wrought, by God's special Favour to them: Of which there was a compendious Commemoration made, in their Paschal Rites, *Exod. xii. 26, 27.*

In his appointed season among the Children of Israel?] For if they did not perform this Service

vice now, they knew it was not lawful to be done at any other time.

Ver. 8. *And Moses said unto them, stand still.]* Or wait here a-while. In which words *Moses* himself acknowledges the difficulty of the Case; which he could not resolve, till he had first consulted the Divine Majesty about it. Which may reach Judges not to be ashamed to confess their Ignorance, and take advice in Matters dubious; as the *Hierusalem Targum* here observes. But I see no such good ground for the other part of his Observation on this Verse; that there being four difficult Causes brought before *Moses*, in two of them he made haste to determine; but in the other two he was slow. Those of the first sort were this, and that of the Daughters of *Zelophehad*, chap. xx. these he judged presently, because they were pecuniary Matters; but the other two, viz. about him that blasphemed, *Lev. xxiv.* and him that gathered Sticks on the Sabbath-day, *Numb. xv.* being capital Causes, he took longer time to judge; for he put them in Ward till the Mind of the LORD was known: to teach those that succeeded him in the Office of Judges, to make quick dispatch in Money Matters, but to proceed slowly in Capital Causes. But as this was no pecuniary Cause; so it doth not appear but he took as much time to understand the Mind of GOD in it, as in the other two about Blasphemy and Sabbath-breaking: for he went in to consult with him, as he did also in the case of *Zelophehad's* Daughters, whose Cause he brought before the LORD, ch. xxvii. 5.

I will hear what the LORD will command concerning you.] These words seem to signify, that *Moses* might go into the Holy Place when he pleased, to enquire of GOD; where GOD spake with him in an audible Voice, ch. vii. 89. whensoever he desired Satisfaction about any doubt. So *Abarbinel*, who in this forsakes the *Talmudists*: for they fancy, that because GOD called to *Moses*, and then spake to him out of the Tabernacle, (*Levit. i. 1.*) he could never go into the Holy Place, but when he was called. Which was true only at that time, when the Glory of the LORD had newly filled the Tabernacle; so that he durst not come into it, till he was invited: but was not a general Rule to be observed in all his Colloquies with the Divine Majesty (that he should wait till he had a singular Call to come to him) for it is plain by this place, that he went in to speak with him, whensoever he had occasion.

Ver. 9. *And the LORD spake unto Moses, saying,]* He brought this Case before the LORD, as his manner was in such doubts, and the LORD gave him the following Answer; which was to be a Rule, not only to these present Enquirers, but to all Posterity.

Ver. 10. *If any Man of you, or of your Posterity, shall be unclean]* From hence the Jews observe, that this is a Law concerning particular Persons only; not concerning all the People, or the major Part of them. For, as the *Mischna* saith in the Title *Pesachim*, cap. 7. if all the People, or the greater part, or the Priests, had contracted any Defilement, they ought notwithstanding to keep the Passover, even in that

Defilement. But if the lesser part only were defiled, then they that were clean ought to keep it in the first Month, and they that were defiled in the second. This they ground upon the very first words of this Law, ver. 6. *There were certain Men;* and upon these; if any Man of you, &c. From whence, saith *Maimonides*, this Doctrine follows, out of ancient Tradition, that there were some private Persons, who were adjourned to the second Passover; but if the generality should be defiled by the dead, they were not to be so adjourned, but to sacrifice in that Uncleaness. A great deal more to the same purpose may be seen in the fore-named Mr. *Selden*, lib. 2. de Synedr. cap. i. n. 3.

By reason of a dead body,] This Case is mentioned instead of all other; of like nature. For there was the same reason for those who were unclean by a Leprosy; for Women in Child-bed, or that were menstruous, or those that had a Running-issure; or had touched a dead Carcase. And this some of them ground upon ver. 13. where speaking of those who should keep the Passover, it is said in general, *the Man that is clean,* &c. therefore he that was any way unclean, might not keep it.

Or be in a Journey afar off,] Out of his own Country, (for it could not be kept any where but in *Judea*, *Deut. xvi. 2.*) or at such a distance that he could not reach the Tabernacle upon the Day appointed. In the *Mischna* indeed; this *dereck rechokah*, as it is in the Hebrew, (*a long way off*) is defined to be fifteen Miles from *Jerusalem*, or the place where the Tabernacle was. Whence *Maimonides* saith, If any Man on the fourteenth Day of the Month *Nisan*, at Sun-rising was fifteen Miles, or more from *Jerusalem*; this was a remote way; but if he was not so far from it, he was not comprehended in this remote way; for he might be at *Jerusalem* time enough in the Afternoon, to keep the Passover that Evening; tho' he went but a slow pace, and that on foot. But I do not take this to be a reasonable Explication. *Philo* hath determined the distance a great deal better, according to the Interpretation I mentioned at first, (lib. iii. de Vita Mosi) where he saith, the second Passover was permitted, τοῖς μακρῶς χάριν ἀποδημίαις καλυομένοις, &c. To such who were hindered by their Travels into Countries a great way off, from sacrificing with the rest of their Nation. For it was not their fault that they were deprived of this honour; especially considering that so small a Country as *Judea* could not contain such a populous Nation, but sent out Colonies into many places. As for those who were only fifteen Miles from *Jerusalem*, they might easily have come to the Feast, if not on the fourteenth Day, yet the Day before; and if this distance had been a good reason to excuse their absence, most of the Nation might have staid away without any danger.

Yet he shall keep the Passover unto the LORD.] When that Uncleaness is gone, and he is returned to his own Country again.

Ver. 11. *The fourteenth day of the second Month at Even, they shall keep it.]* They had a whole Month's time given them, to dispose themselves and their Affairs so, that they might be able to keep it.

And eat it with unleavened Bread, and bitter herbs.] Those Jews who are called *Karaites*, as Mr. *Selden* observes in the place before-named, n. 7. expressly say, that they were not bound in the second Month Passover unto more than this; to eat the Lamb with unleavened Bread, and bitter Herbs; but they were not obliged to keep the Feast of unleavened Bread seven Days, because they might do that in the Passover of the first Month: For the Unclean are only prohibited to eat the Passover, but not to keep the Feast of unleavened Bread.

If the same Persons that could not keep it in the first Month, happened again to be unclean in the second, they could not keep it in the third, or the fourth Months: for this had been to confound one Feast with another; and there is no order for it.

Ver. 12. *They shall leave none of it till the Morning, nor break any bone of it.]* This belongs to the eating of the Paschal Lamb, *Exod. xii. 10, 46.*

According to all the ordinances of the Passover, they shall keep it.] See ver. 3. This is to be understood of all the Rites that were proper to the Offering, and to the eating of the Paschal Lamb; but not to the keeping of the seven Days of unleavened Bread.

Ver. 13. *But the Man that is clean, and is not in a journey, and forbeareth to keep the Passover,]* In the first Month, which was the time appointed for it.

Even the same shall be cut off from his People.] By the hand of the Judges; or of God.

Because he brought not the offering of the LORD in his appointed Season,] See ver. 7.

That Man shall bear his Sin.] The punishment of it.

Ver. 14. *And if a Stranger shall sojourn among you,]* He speaks of a Profelyte, who had not intirely embraced their Religion; but was no Idolater.

And will keep the Passover unto the LORD,] Hath a desire to join with you in the Solemnity.

According to the ordinance of the Passover, and according to the manner thereof, so shall he do.] He was to be circumcised; and his whole Family; or otherwise he could not be permitted to keep it. See *Exod. xii. 44.* If he was made an intire Profelyte after the Passover in the first Month, and before that in the second, it was a question whether he might keep it then, or no.

Ye shall have one ordinance both for the Stranger, and for him that was born in the Land:] See *Exod. xii. 49.*

Ver. 15. *And on the day that the Tabernacle was reared up,]* This is here mentioned again by *Moses*, because he is going to speak of their removal from *Sinai*; which was by the direction and guidance of this Cloud, which settled upon the Tabernacle when it was first erected, *Exod. xl. 34.*

The Cloud covered the Tabernacle, namely, the Tent of the Testimony.] The words may be exactly rendered out of the *Hebrew*, *the Cloud covered the (Mishan, or) dwelling place of God,*

upon (or over) the Tent of the Testimony: that is, over that part of the Tabernacle where the Ark was, the Cloud appeared visible to all, viz. over the most holy Place; where the LORD appeared in a glorious Cloud upon the Mercy Seat, *Lev. xvi. 2.*

And at Even] When it grew dark.

There was upon the Tabernacle] Upon that part of it now mentioned.

As it were the appearance of fire] The same Cloud which was outwardly dark, was bright within, and turned that light side towards them in the Night; when the cloudy part could not be seen, nor be useful to them.

Till the Morning.] Till it was day, when the Cloud was more serviceable to them than the Light.

Ver. 16. *So it was alway.]* All the time of their Continuance in the Wilderness. See *Exod. xiii. 21.*

The Cloud covered it by day,] The Word *by day* is not in the Original: it being the manner of the *Hebrew* Language to omit a word sometime in one part of a Sentence; which the other part necessarily supplies: As in *Psal. lxxxiv. 11.* *One day in thy Courts is better than a thousand; i. e. in any other place.* And *Psal. xci. 7.* *A thousand shall fall at thy side, (i. e. on thy left hand) and ten thousand at thy right hand.*

And the appearance of fire by night.] As the dark side of the Cloud appeared by Day over the holy Place, when they had need of no other Light but that of the Sun; so the bright part appeared every Night, and that like Fire; when the Cloud, by reason of darkness, could not be seen, nor be serviceable to them for their direction. See *Exod. xl. 38.*

Ver. 17. *And when the Cloud was taken up,]* Or went up from off the Tabernacle, which it before covered, and appeared higher in the Air. From hence, to the end of the Chapter, *Moses* gives an account of their removal from Mount *Sinai*, and the reason of their staying a longer or shorter time in those places to which they removed, all the time of their Travels in the Wilderness.

Then after that the Children of Israel journied:] They took down the Tabernacle, when the Cloud was gone up from it, (as had been directed, *ch. iv. 5, &c.*) and followed the Cloud, which went before them, and led them to the place where they were to rest, *Exod. xiii. 21.*

And in the place where the Cloud abode,] Where it stopt its Motion, and stood still.

There the Children of Israel pitched their Tents.] Set up the Tabernacle, and encamped round about it.

Ver. 18. *At the commandment of the LORD the Children of Israel journied,]* The motion of the Cloud was an indication of the Divine Pleasure, that they should move also, and go towards another station: which they did, and went on, as long as the Cloud moved.

And at the commandment of the LORD they pitched.] For when the Cloud stood still, that was a Divine Direction to them to stand still also, and there to fix their station where the Cloud stood; which, as soon as the Tabernacle

nacle was set up again, came down and settled upon it, in its wonted place, *over the Tent of the Testimony*, ver. 15.

As long as the Cloud abode upon the Tabernacle, they rested in the Tents.] And as long as the Cloud rested immovable, in that new place to which it had conducted them; they likewise rested in Tents round about it.

Ver. 19. *And when the Cloud tarried long upon the Tabernacle many days,*] As it sometimes did: for *Maimonides* reckons that they staid *eighteen* Years in one place.

Then the Children of Israel kept the Charge of the LORD] This Phrase is used here something differently from the sense it hath *ch. iii. 25, 28, &c.* signifying their Obedience to GOD in fixing their abode there where the Cloud rested till it moved again; tho' it rested never so long.

And journied not.] This is the Explication of the foregoing words, *they kept the charge of the LORD*; not daring to stir without the Conduct of GOD, tho' sometimes they staid so long in a Place, that, no doubt, it was very irksome to those who were very desirous, if not impatient, to be in the Land of Promise. This is an Instance of some regard they had to the Divine Majesty; tho' they did not fear and reverence him so much as they ought to have done; which appeared by their frequent Mutinies and Disobedience, mentioned in the following Story.

Ver. 20. *And so it was, when the Cloud was a few days upon the Tabernacle, according to the commandment, &c.*] If they had a desire to rest a while longer in some station, which was very convenient for them; yet, upon the motion of the Cloud, they took down their Tents and moved also.

Ver. 21. *And so it was when the Cloud abode from Even unto the Morning, and the Cloud was taken up in the Morning, then they journied.*] That is, if it did not stay a whole Day in a place, but settling in the Even upon the Tabernacle, it was taken up again the next Morning; yet they followed its Motion. This is a great Instance of their Obedience in this Particular: for having rested but one Night, they might be weary, and very unwilling to take down their Tents and the Tabernacle, and travel again the next Morning.

Whether it was by Day or by Night that the Cloud was taken up, they journied.] This is a further Instance of their being perfectly guided by GOD in this Matter; that tho' they were at rest in their Beds, yet if notice was given of the motion of the Cloud, they rose up and went after it. For they were sensible their Safety depended upon the Protection and Guidance of this Cloud.

Ver. 22. *Or whether it were two Days, or a Month, or a Year, that the Cloud tarried upon the Tabernacle, &c.*] These words may seem superfluous (saith *Maimonides*, *P. iii. More Nevochim*, cap. 50.) unto those who do not consider the Intention of *Moses* in this Relation; which was to confute the Conceit of prophane People, who imagined the reason of the *Israelites* staying so long in the Wilderness, was be-

cause they lost their way. For the *Arabians*, he saith, in his Days, still called the Wilderness, in which they travelled, *the wandering Desert*; fancying the *Israelites* here bewildred, (as we speak) and could not find their way out; but wandered like Men in the dark, backward and forward; not knowing which way to turn themselves: therefore the Scripture punctually shows, that all their Removals (which were irregular) and the Time they rested in any Place (which was very unequal, being sometimes for *eighteen* Years, some only for one Day, or one Night) were all ordered by a special direction of GOD. For which Cause all the Circumstances of their Motion are recited so particularly by *Moses*. Which shows also, that the way from *Horeb* to *Cadesh-barnea* (on the Borders of the Land of *Canaan*) was a plain, known and beaten Road, of about *eleven* Days Journey; which it was not easy for them to miss. And therefore the Cause of their going about, and of their staying *forty* years in the Wilderness, is that which *Moses* relates.

Ver. 23. *At the commandment of the LORD they rested in the Tents, &c.*] This is the usual recapitulation of what goes before; see *chap. ii. 34. iv. 49, vi. 21.* and here was the more necessary, because it gives an account of a most material thing, their long stay in the Desert, thro' which GOD thought fit to lead them, *Exod. xiii. 17, 18.*

They kept the charge of the LORD,] Moved or rested according to the Direction which GOD gave them.

At the commandment of the LORD,] See ver. 18.

By the hand of Moses.] By his Ministry, who told them they were to be guided in their Motions by the Cloud. And therefore they expected no other Commandment but that: the LORD being in that Cloud, and telling them by its Motion or Rest what they should do. And when it did move, no question, it was so leisurely, as that they, their Children, and Cattle might follow it with ease, and be able to take their necessary Refreshment.

It is observable, that in all these Verses 18, 20, 23. where it is said they journied or rested *al pi*, (*at the Mouth*) which we well translate *at the Commandment of the LORD*, *Onkelos* renders it *at the Mouth (or Commandment) of the WORD of the LORD*: which WORD he takes to have given to *Moses* all the Commandments he received: for so he translates those words, *Exod. xxv. 22. And there will I meet thee*, by these; *and I will prepare (or appoint) my WORD to thee there*: to deliver, that is, the Divine Oracles and Answers to him.

C H A P. X.

Ver. 1. **A**ND the LORD spake unto *Moses*, saying,] This Commandment concerning the Trumpets, it is very likely was given before, but not mentioned till now, when there was an occasion for one principal use of them, *viz.* the removal of their Camp, ver. 11.

Ver. 2.

Ver. 2. *Make thee two Trumpets*] There were several sorts of Trumpets, of different form, among the Ancients, as *Eustathius* shews upon *Homer's Iliad* 2. p. 1138. where he mentions *six*: the second of which was *ερεγγύλη*, turned up round like a Ram's Horn; which, he saith, the *Egyptians* used (it being found out by *Osiris*) when they called the People to their Sacrifices; *Χερσῖλαι δὲ αὐτῇ πρὸς θυρίαν καλῆντες τὰς ὀχλὰς δ' αὐτῆς*. It was called in their Language *Χυρῖν*. Now in this *Moses* opposed the *Egyptians*, (which they would do well to take notice of, who make their Customs to be of the greatest Antiquity) for those which he here ordered to be made were long, such as we use at present. So *Josephus* tells us, in whom there is a large Description of them, *lib. iii. Antiq. cap. 11.* where he saith they were a Cubit long, and narrow, like a Pipe; but wider, as ours are, at the bottom.

Tho' only two be now ordered for present use, it did not hinder their making more hereafter; when both Priests, and People also were multiplied: see 2 *Chron. v. 12.* where in *Solomon's* time there were an hundred and twenty Priests sounding with Trumpets. And *Josephus* mentions a vast number more, *lib. viii. Antiq. cap. 2.*

Of silver.] These being sacred Trumpets, as *Josephus* frequently calls them, it was fit they should be made of this pure Metal; which gave them also a shriller sound.

Of one whole piece shalt thou make them,] As he did the Candlestick, *Exod. xxv. 31.* which made them the more firm, and apter to give a certain and distinct sound.

That thou mayest use them for the calling of the Assembly, and for the journeying of the Camps.] These are the two great uses for which they were designed: unto which some think a third is added, *ver. 9.* See there. It is certain that in *ver. 10.* another use of them is assigned.

Ver. 3. *And when they*] *i. e.* The Priests, *ver. 8.*

Shall blow] With an equal and continued sound.

With them,] With both the Trumpets, as appears from *ver. 4.*

All the Assembly shall assemble themselves to thee,] By this kind of sound, with both the Trumpets, the People understood that the whole Congregation was called to meet together.

At the Door of the Tabernacle of the Congregation.] Which seems to have been the usual place where they assembled; and made their meeting the more solemn, because it was before the LORD.

Ver. 4. *And if they blow but with one Trumpet, then the Princes which are Heads, &c.*] If only one Trumpet made the sound before-mentioned, it was intended to summon only the Princes of *Israel* to attend *Moses*.

Shall gather themselves to thee.] At the Door of the Tabernacle of the Congregation, as was said before.

Ver. 5. *When ye blow an alarm,*] When they did not simply blow, with a long, even, and plain blast; but with an interrupted, and a broken or trembling sound: which had, as the Jews say, a plain Note before, and after that

a quavering. We generally explain it by a *Tara-tan-tara*: but that Word, (as *Dr. Lightfoot* observes) signifies a Blast, which put the quavering sound before and after, and the plain Note in the midst; which is contrary to the Jewish Description of it. See *Temple Service, chap. 7. sect. 2.* *Hottinger* makes no other distinction between the foregoing Sound, *ver. 3.* called *Tekiah*, and this called *Teruah*; but that the former was equal, and this was quick and concise, *Analect. Dissert. iii. p. 152.*

Then the Camps that lie on the East parts shall go forward.] *viz.* If this Alarm was blown only once, (as appears from *ver. 6.*) then the Hosts that were under the Standard of *Judah* began to march: see *chap. ii. 3.*

Ver. 6. *When ye blow an Alarm the second time, &c.*] Having ceased for a while, if the Alarm was blown again, then those Tribes which were under the Standard of *Reuben* (*chap. ii. ver. 10, 11, &c.*) began to move, who lay on the South Side.

They shall blow an Alarm for their Journeys.] That is, they shall blow a third and fourth Alarm, for the moving of the other two Standards. So the LXX rightly explain it, in so many words at length; *Ye shall blow an Alarm the third time, and the Camps that lie towards the Sea (i. e. on the West-side) shall take their Journey; and ye shall blow the fourth Alarm, and they that lie towards the North, &c.* In what order the Camp of the Levites moved, is related afterwards, *ver. 17, 21.*

Ver. 7. *And when the Congregation is to be gathered together, you shall blow, but you shall not sound an Alarm.*] Here is a manifest Distinction between plain blowing and sounding an Alarm; which were for different Purposes, and accordingly to be used, *ver. 3, 5.*

Ver. 8. *And the Sons of Aaron the Priests shall blow with the Trumpets.* None else was permitted to use them, either for calling the Assembly together, or for their March, or at their Feasts: because GOD would have the greater Regard paid to the Sound which was made by his Ministers; as if he himself called upon them to attend his Summons.

And they shall be to you for an Ordinance for ever throughout your Generations.] These Trumpets shall be used by you, not only while you stay in the Wilderness, but in future Ages, as long as you are a Nation.

Ver. 9. *And if you go to war in your Land, against the Enemy that oppresseth you, &c.*] This is thought to be a third use of the Trumpets; when they were going to give Battel to their Enemies. Which may be confirmed from *cb. xxxi. 6.* and from 2 *Chron. xiii. 12.* But this doth not exclude another meaning; which is, that they called the People together to fast, and pray to GOD, before they went out to Battel. For it is certain that a Fast was proclaimed by blowing of the Trumpet, *Joel ii. 15, &c.* Which justifies what *Maimonides* saith in *Taanioth, cap. 1.* that they blow with the Trumpet, not only when they were in danger from their Enemies; but in all other Distresses, by Famine, or Pestilence, &c. For he makes this blowing with the Trumpets in this Place, to be the same with

with that Precept, *Psal.* l. 14. *Call upon me in the day of Trouble, More Nevoch. P.* iii. cap. 36. The only Objection, that I can find against this Exposition (which is very ancient) is, that *Moses* speaks here of *blowing an Alarm* with the Trumpets; which was not used (*ver.* 7.) for calling the Assembly together, but for the motion of the Camps, *ver.* 5. Yet one cannot conceive how they should be gathered together to make an Army to fight with their Enemies, but by some sort of Sound with the Trumpet, (see *Judg.* iii. 27. vi. 34.) and being met, it is highly probable they called upon *GOD* by Prayer and Fasting for good Success; as the latter part of this *Verse* intimates. Besides, these silver Trumpets seem to have been used only at the Sanctuary; and other Trumpets were used when they went to War. For at the Siege of *Jericho*, the Priests blew with Horns, not with these silver Trumpets. Therefore they may well be thought here to have called them to the Sanctuary to pray to *GOD*, before they went to War; and that, by blowing an Alarm; whereby they understood the meaning of the Summons. And if we may believe the *Jews*, they used, when the Temple was built, to *blow an Alarm* every Morning, at the opening of the Gates of it; particularly at the opening of the *East Gate*, called the Gate of *Nicanor*, (as *Dr. Lightfoot* observes in the place above-named) for which, tho' there was no express Command, yet it was grounded on this Reason, that the *Levites*, who were *GOD's* Host, (as they are often called in this Book, *ch.* iv. 3, &c. *ch.* viii. 24.) might be awakened to come and attend their Service in the House of *GOD*.

And ye shall be remembered before the LORD your GOD.] He will be merciful to you, and grant your Request; as the next words explain it.

And ye shall be saved from your Enemies.] Which is to be understood with this Condition, *That they turned to him with unfeigned Repentance*; which was the proper intention of their Prayer and Fasting.

Ver. 10. *Also in the days of your gladness,]* Here is a *fourth* use of these Trumpets, which were blown when they rejoiced for the good Success, suppose, of their Arms, or any other great Deliverance; like that mentioned *Ester* ix. 19. when they feasted upon the Peace-offerings, which were then offered. And thus it was when *Solomon* built the Temple, 2. *Chron.* v. 12. vii. 6. and at the laying the Foundation of the *second* Temple after the Captivity, *Ezra* iii. 10. and at the Dedication of the Walls of *Jerusalem*, *Nehem.* xii. 27, 35.

And in your solemn Days,] Mentioned in *Levit.* xxiii. which were proclaimed by Sound of Trumpet, (see there *ver.* 2.) and there were great Feasts upon many of them, at which the *Levites*, the Poor, and the Widows were entertained, *Deut.* xvi. 11. *Nehem.* viii. 10, 12. But they were not all Feasts which are there mentioned; for one of these *Solemn Days* was a *Fast*, viz. the great Day of Atonement. And therefore the *Hebrew* word *Mode* should rather be translated *Days of Assemblies*, as our *Mr. Thorndike* observes; who (in his Book concerning the

Service of GOD at Religious Assemblies) notes, that *Moses* here distinguishes three sorts of Solemnities. First, *The Days of your Gladness*, which signifies Solemnities to be celebrated with cheerfulness of heart, i. e. Feasts. Then, *The solemn Days of Assemblies*, (as he translates it) containing besides those, Assemblies for Humiliation, as the Day of Atonement. And lastly, *The beginnings of your Months*, to which there was a peculiar Service appointed, *ch.* xxviii. 11.

And in the beginning of your Months.] On the New Moons, which the *Jews* observed, not like those other Festivities and Days of Assemblies, upon which they abstained from all servile Work; but with special Sacrifices, which *GOD* appointed to be offered to him upon them, *Numb.* xxviii. 11, 14. and with the Solemnity of blowing with Trumpets, *Psal.* lxxxix. 3. And they were the more careful to observe the New Moons, because their great Festivals depended upon them; tho' they are not reckoned among their Festivals or Solemn Assemblies, *Levit.* xxiii. but only the first Day of the seventh Month, was a memorial of blowing of Trumpets, *ver.* 24. which gave occasion perhaps for observing all the New Moons in the Year. And there being no express Command for observing the first Day of the Month, but only for peculiar Sacrifices upon it, and Blowing of Trumpets, some argue from thence, that in the most ancient Times before the Law of *Moses*, New Moons were observed with Festival Joy, (it being plain that they were so in the Days of *Hesiod*) of which, tho' we can have no certainty, yet it is very probable, that the Idolatry of worshipping the Sun, Moon and Stars, being then in the World, they were wont at the appearance of every Moon, to express much Joy, and offer Sacrifices to it. From which *GOD* intended to preserve his People, by appointing special Sacrifices (with blowing of Trumpets) to be offered unto himself at that time. And it is manifest, the *Jews* were so observant of the *New Moons*, that they seem to have regarded them next to their *Sabbath*, as Times of religious Worship of the Divine Majesty, 2 *Kings* iv. 23. and *Isa.* lxvi. 23. *Amos* viii. 5.

And thus I find that among the *Athenians* (whose Laws are observed by many to have been derived from *Moses*) the first day of the Month was *ἡγοράν ἐπιεζ*, as *Plutarch* speaks, a most holy day; and yet it was not a Festival: nor was it consecrated to any particular God, but unto all. And there was a Law, *ταῖς Νευρίαις θύειν*, that they offer Sacrifices upon the first Day of the Month; when they went up to the *Acropolis* (as *Demosthenes* tells us) to pray for the publick Welfare of the City, and for their own private Happiness: see *Sam. Petitus* in his *Comment. in Leges Atticas*, lib. i. tit. i. p. 85.

Over the Burnt-offerings,] Especially the Morning Sacrifice; at the Offering of which the Trumpets began to sound, 2 *Chron.* xxix. 27.

And over the Sacrifice of your Peace-offering,] Which being Sacrifices of Thanksgiving, it was very proper to have them attended with the Sound of the Trumpets.

That they may be to you for a memorial before your GOD.] i. e. That he may graciously accept your

your Offerings, and bless you, (as the Phrase signifies in the foregoing *Verse*) when he sees his Service to be your Delight and Joy.

I am the LORD your GOD.] By whose Sovereign Authority these Commands were given; and in the observance of which they might be assured of his Blessing.

Ver. 11. *And it came to pass on the twentieth Day of the second Month, in the second Year,*] After their coming out of *Egypt*, as appears from *chap. i. 1.*

That the Cloud was taken up] In token that they were to begin to move, as the Cloud did, *ch. ix. 17.*

From off the Tabernacle of the Testimony.] *i. e.* The most holy Place, over which it resided, *ch. ix. 15.*

Ver. 12. *And the Children of Israel took their Journeys*] After the Cloud was taken up, it stood still for some time, till they had taken down the Tabernacle, and pack'd up their own Tents and Household-stuff. Or else, while those under the first Standard moved, they took down the Tabernacle: but still the three Tribes which first moved, upon the going up of the Cloud, must have some time allowed to take up their own Tents, &c.

Out of the Wilderness of Sinai,] Where they had stayed near a Year.

And the Cloud rested] After three Days motion, *ver. 33.*

In the Wilderness of Paran.] Where they had several Stations, besides this; which was the Mid-way between the Red-Sea and the Land of *Canaan*; and from the Graves of those that lustred, was called *Kibroth-battaavah*, *ch. xi. 33. xxxiii. 16.* where they stayed a Month; and from thence went to *Hazereth*: and were still in the Wilderness of *Paran*, *ch. xii. 16.*

Ver. 13. *And they first took their Journey*] In the Hebrew the words are, *They journeyed at the first*; *i. e.* at their first Removal; which was this.

According to the Commandment of the LORD by the hand of Moses.] Not whither they pleased themselves, but according as GOD had before directed, when the Cloud was taken up; and in such order as he appointed: see *ch. ix. 18.* And there seems to have been a special Direction, by an express Command, for this first Removal, *Deut. i. 6, 7.*

Ver. 14. *In the first place went the Standard of the Children of Judah, &c.*] By this it appears that the foregoing words, concerning their Removal according to the Commandment of the LORD, relates to the order of their March, as well as to the way they went. See concerning those that march'd under his Standard, and their Commanders (which are here mentioned, and in the two next Verses) *chap. ii. 1, 3, 5, 7.*

Ver. 17. *And the Tabernacle was taken down,*] By the Levites (*ch. i. 51.*) who went about this work, as soon as the Cloud went up from the Tabernacle; while the three Tribes under the Standard of *Judah* were setting themselves to move.

And the Sons of Gershon, and the Sons of Merari set forward,] They immediately followed the three Tribes, which encamped on the East of it, under the Standard of *Judah*.

Bearing the Tabernacle.] Such parts of it, as were committed to each of their Charge, *ch. iv. 24, &c. 31, &c.*

Ver. 18. *And the Standard of the Camp of Reuben set forward, according to their Armies, &c.*] Of this, and the two following Verses, see *ch. ii. 10, 12, 14.*

Ver. 21. *And the Kohathites set forward, bearing the Sanctuary.*] That is, the Ark, the Holy Table, the Candlestick, &c. and other things belonging to the Sanctuary, (*ch. iv. 15, 16, &c.*) which the *Kohathites* carried in the middle of the four Camps, for their greater Security.

And the other,] *i. e.* The *Gershonites* and the *Merarites* before-mentioned, *ver. 17.*

Did set up the Tabernacle against they came.] When the Cloud rested, the two fore-going Camps under the Standards of *Judah* and *Reuben* rested also, and settled themselves in their Tents: which while they were doing, the *Gershonites* and *Merarites*, (who marched between them) set up the Tabernacle that it might be ready to receive the Ark, and the other Holy things, which followed immediately, under the care of the *Kohathites*. This shows the excellent Order wherein they always moved; not only without any tumult or confusion, but with such a Discipline, as signified they were under the Conduct of a most skilful Leader.

Ver. 22. *And the Standard of the Children of Ephraim set forward, according to their Armies.*] After the *Kohathites* followed three other Tribes, who were under this Standard: see *chap. ii. 18, 20, 22, 24.* Where all that was needful hath been said of the two following Verses.

Ver. 25. *And the Standard of the Children of Dan set forward, &c.*] See concerning him, and those mentioned in the two next Verses. *chap. ii. 25, 27, 29.*

Which was the rereward of all the Camps, throughout their Hosts.] The Hebrew word *Measseph* (which we translate *was the rereward*) comes from a word, which every where signifies to gather together, or collect. And therefore is here to be so understood; and the whole Sentence thus rendred: *Then set forward the Standard of the Camp of Dan, gathering to it all the Camps, throughout their Hosts*: Or, according to their Armies, as we here translate the last part of these words, *ver. 14, 18, 22.* So *Forsterus* translates it; the meaning being, that all the rest of the People, who were not a part of the four before-mentioned Camps, all under twenty Years old, (who were not able to go forth to War) together with the mix'd multitude that came with them out of *Egypt*, (*Exod. xii. 38.*) and all the unclean Persons, who were shut out of the Camp, (*ch. v. 2.*) came after this hindermost Standard of the Children of *Dan*.

Ver. 28. *Thus were the Journeyings of the Children of Israel, &c.*] In this order they marched, when they removed from one station to another.

Ver. 29. *And Moses said unto Hobab,*] His Wife's Brother, as *Theodoret* understands it.

The Son of Raguel the Midianite.] The Son of *Jethro* Priest of *Midian*: For *Raguel* and he are thought by many to be the same Person; (*Exod. ii. 18. iii. 1.*) or one was the Father, and the

the other the Son; and then *Hobab* was the Grand-son of *Raguel*.

Moses his Father-in-law,] These words may either refer to *Raguel*, who is supposed to be *Jethro*; and then it is rightly translated *Father-in-law*: or they may as well refer to *Hobab*, and be translated *Brother-in-law*; for so the Hebrew word *Choten* sometimes signifies, a very near Kinsman. It cannot, without great straining, be otherwise expounded in *Judges* i. 16. and iv. 11. After *Jethro* therefore was gone back to his own Country, *Exod.* xviii. 27. *Hobab*, his Son, stay'd still with his Sister *Zipperah*, and accompanied *Moses* all the Time he stay'd near *Sinai*; which was not far from *Midian*, whither he thought to return, now the *Israelites* were marching away from that Neighbourhood; but *Moses* was desirous to have his Company further, even to the Land of Promise.

We are journeying unto the place, of which the LORD said, I will give it you;] i. e. To the Land of *Canaan*; for thither *GOD* intended to have brought them, shortly after this removal; as appears from *Deut.* i. 6, 7.

Come thou with us, and we will do thee good;] See *ver.* 32.

For the LORD hath spoken good concerning Israel.] Promised to bestow a noble Country upon us, for our Inheritance.

Ver. 30. *And he said, I will not go,*] This was his present Resolution, till *Moses* had further persuaded him.

But I will depart to my own Land,] Which he was loth to leave, merely in hope of what the *Israelites* had not yet in Possession.

And to my Kindred.] With whom all Men love to live and die.

Ver. 31. *And he said,*] i. e. *Moses* replied.

Leave us not I pray thee;] Do not persist in that Resolution; but be persuaded to go along with us.

Forasmuch as thou knowest, how we are to encamp in the Wilderness,] He being a Borderer upon this Wilderness, was well acquainted with every Part of it, and the better able to advise them how to secure their Camp, (for the Cloud only served to direct them where it should be pitched) and defend themselves from the People, on all sides, that might be injurious to them: Which made *Moses* so earnest with him to stay with them, while they had such need of his Assistance.

And thou mayest be to us instead of Eyes.] To give them Advice and Counsel in any Difficulty they might meet withal, in the Places where they stay'd; or to direct them how to provide themselves with such Things as they wanted: For he having lived long thereabouts, could not but understand the neighbouring Countries. The *LXX* understand this Passage, as if he desired him to continue to be what he had been hitherto in the Wilderness, (*viz.* a good Adviser, like his Father *Jethro*) assuring him, they would look upon him as an *Elder*; that is, have him in great Honour.

Ver. 32. *And it shall be, if thou go with us;*] Not only stay with us, while we are here in

V o l. I.

the Wilderness, but go along with us into *Canaan*.

Yea, it shall be,] Depend upon it.

That what goodness the LORD shall do unto us, the same will we do unto thee.] Give thee some part of the Possession which *GOD* shall bestow upon us. Accordingly it appears, that as *Moses* prevailed with him to accompany them, so he and his Posterity were settled among the *Israelites*; *Judges* i. 16. & iv. 11. (where either he or his Father is called the *Kenite*) who lived in Tents, not in Houses, after the manner of their Forefathers in *Midian*.

Ver. 33. *And they departed from the Mount of the LORD*] *viz.* *Horeb*, in the Wilderness of *Sinai*, where they had stay'd a long time, *Deut.* i. 6.

Three Days journey;] They travelled three Days before the Cloud settled again upon the *Tabernacle*; though it stood still sometimes (but did not descend) to give them Time for necessary Refreshment, and for Sleep. See *chap.* xi. 1.

And the Ark of the Covenant of the LORD went before them in the three Days journey,] It is said, *ver.* 21. that the Sanctuary was carried between the two first Standards, and the two last; i. e. in the midst of the Camp, as we expressly read, *chap.* ii. 17. Which *Abarbinel* thinks is to be understood of all their Journeys but only this. That was the constant Order of their March; first went the Standard of *Judah*; next that of *Reuben*: After this, the *Tabernacle of the Congregation*; then followed the Standard of *Ephraim*; and, last of all, that of *Dan*. But now, in their first Removal, *GOD* did them the Honour to appoint the Ark to go before them, in the Front of all the Camps; as he did when they passed over *Jordan*, *Joshua* iii. 6. that is, in their first and last Journeys, this extraordinary Favour was shown them; but in all the rest the Ark went in the midst of them. And thus *Aben Ezra* upon this Place; *This first Removal was not like the rest of their Removals*. But I see no good Ground for this Exposition. The plain Meaning seems to be, That the *LORD*, as their King and Governor, led them by the Cloud, which was always over the Ark; just as a General leads his Army, though he be not in the Front of it, but in the midst, from whence he issues out his Orders.

To search out a resting place for them.] There was no need of enquiry after a fitting Station for them; but he speaks after the manner of Generals, who send Officers before them, to take up the most convenient Quarters for their Army. See *Deut.* i. 33.

Ver. 34. *And the Cloud of the LORD was upon them by Day, when they went out of the Camp.*] It seems this Removal of their Camp from *Sinai*, was in the Day-time, (as sometimes they removed in the Night, *chap.* ix. 21.) and the Cloud being taken up from off the *Tabernacle*, so moved over the Ark, as to over-spread them all by Day; as the Pillar of Fire was over them by Night; to give them Assurance of the divine Protection. See Note upon *Exod.* xiii. 21. and *Psal.* cv. 39.

Ver. 35. *And when the Ark set forward,*] There being the Letter *Nun* turned the wrong way in the *Hebrew* word for *set forward*; as there is in the word for *complained*, in the first *Verse* of the next *Chapter*; the Jewish Doctors fancy it denotes here *GOD's* gracious converting his Face towards them, at the Prayer of *Moses*; and, in the following Story, the Peoples Aversion to *GOD*, and ungrateful turning away their Hearts from him.

Moses said,] It was his Custom to pray in this manner upon such occasions; as *R. Levi ben Gersom* expounds it.

Rise up,] This is an Expression (saith *Abarbinel*) like that in *Isai.* xxxiii. 10. *Now will I rise, saith the LORD, and will be exalted,* &c. where his taking Vengeance upon his Enemies, is called, *his rising*; according to *Job* xxxi. 14. *What shall I do, when GOD riseth up,* &c. The next words, *Let thy enemies be scattered,* &c. justify this Sense.

LORD,] It seems very strange to me, that any should alledge this Place as a Proof, that the Ark is called *JÉHOVAH*; when the Prayer of *Moses* is so plainly directed to the *LORD* himself, (who was there in a glorious Symbol of his Presence) and not to the Ark; considering also, that in other Places where this very form of Speech is used, the *LORD* and the *Ark* are most manifestly distinguished the one from the other: see *2 Chron.* vi. 41. and *Psal.* cxxxii. 8. And yet an *anonymous* Anti-Trinitarian Writer (confuted by *Joseph de Voisin* fifty Years ago) observing that the *Chaldee* here, instead of the *LORD*, hath the *WORD* of the *LORD*, is so absurd as to say, that the Ark is called the *WORD*; Because *GOD*, saith he, (*p.* 234.) *ante illam responsa vel oracula sua dabat,* &c. before the Ark gave his Answers or Oracles, when the Priest, in dubious Matters, consulted the Mouth of the *LORD*: Which Exposition carries its own Confutation in it; for if the High Priest consulted the Mouth of the *LORD*, (as he speaks) then by the *WORD* which gave the Answer, must be meant the *LORD* himself; to whom *Moses* here directs his Prayer, as the *Hierusalem Targum* excellently paraphrases this *Verse*; *And it came to pass when the Ark was taken up, that Moses lifted up his hands in prayer, and said, Rise now, O WORD of the LORD, in the strength of thy Power, and scatter the Enemies of thy People,* &c.

And let thine Enemies be scattered,] This is a Prayer, that *GOD* would put all those to flight (as he had done the *Amalekites*, *Exod.* xvii.) who opposed their Passage to the promised Land: as after they came thither, they used this Prayer (*Psal.* lxxviii. 1.) for his Aid against all those, who sought to dispossess them of it.

And let them that hate thee, flee before thee.] This is a Repetition of the same Prayer, as is usual; for *thy Enemies*, and *those that hate thee*, signify the very same, *Psal.* xxi. 8. *Dan.* iv. 19. *Luke* i. 71.

Ver. 36. *And when it rested,*] As it did where-soever the Cloud staid, and moved no further.

He said,] He prayed again. So the *Hierusalem Targum* understands both this and the for-

mer *Verse*, *Moses lifted up his Hand in Prayer, and said,* &c. And *Jonathan Uzielides*, *Moses stood in Prayer, and begged Mercy of GOD, saying,* &c.

Return, O LORD, unto the many Thousands of Israel.] Which *Onkelos* thus Paraphrases, *Come again, and dwell with thy Glory in the midst of us.* And so he did; the Cloud, wherein the Divine Majesty resided, settling upon the Tabernacle, over the Ark of the Testimony, as soon as it was again pitched. Others translate it, *Give rest, O LORD,* (which the *Hebrew* words will bear) secure us, that is, in Peace, against the Incursions of our Enemies, and all other Dangers. *R. Levi Ben Gersom*, expounds it, *bring back the Israelites into the Land of Promise*, where their Forefathers dwelt when they were few in Number; whose Posterity was now increased to *ten thousand thousands*, as the last words are in the *Hebrew*. And there are those, who will have this to be a Prayer for their Increase and Multiplication into many more Thousands than they were already. And thus the *Hierusalem Targum*, (who still by the *LORD* understands his *WORD*) *Return now, O WORD of the LORD, from the Vehemence of thy Anger, and come back to us in thy merciful Goodness; bless the Myriads, and multiply the Thousands of Israelites.*

CHAP. XI.

Ver. 1. *AND When the People complained,*] *Or*, as it is translated in the Margin, *were as it were Complainers*, or Mutterers. Which words, *D. Kimchi*, in his *Michol*, brings as an Instance to prove that the Particle *Caph* (which we translate *as*) doth sometimes serve only to signify the Truth of a Thing, and to confirm it, and imports nothing of *likeness*. For the Discontent of the People did not rest in their Minds, but broke out into open Murmurs and undutiful Complaints. The like he observes, *Gen.* xxv. 31, 33. and *Hosea* v. 10. *The Princes of Judah were like them that remove the bound*: Where we make it to signify a Similitude, but should only have taken it as a strong Affirmation of the Truth of the Thing. See *Theod. Hackspan Disput.* iv. *de Locutionibus Sacris*, n. 4.

Complained,] Of their long March for three Days together, with their little Children, Cattle, and all their Baggage. So it is commonly thought; but I can see no good Ground for it. For, no doubt, the Cloud stood still, (though it did not come down and settle, as I said, *chap.* x. 33.) that they might make some convenient Rests in their Journey; else how should they gather the *Manna* that fell every Night about their Tents, and would keep but one Day, as we read *Exod.* xvi. I conclude therefore, that this Muttering was the beginning of those loud Complaints, which were made a little after, *ver.* 4, 5, &c. because they were not brought by this Removal to a Place, where they might have had other Food than *Manna*; of which they now grew weary, having lived upon it near a whole Year.

It displeased the LORD.] In the Hebrew, *It was Evil in the Ears of the LORD*; that is, though it was only a Muttering, which did not come to the Ears of *Moses*, (as this Complaint shortly after did) yet the LORD took Notice of it, and was much offended at it; as it here follows.

And the LORD heard it, and his Anger was kindled;] Or, *When the LORD heard it*, he demonstrated he was highly offended, by sending a Fire among them.

And the Fire of the LORD burnt among them,] Some take this Phrase, *Fire of the LORD*, to signify a great Fire; as *Mountains of the LORD*, are high Mountains: Which came either from Heaven, like lightening, (as in 2 Kings i. 12.) or from the Pillar of Cloud and Fire, over the Tabernacle; where the Glory of the LORD appeared sometimes like unto Fire.

And consumed them that were in the uttermost parts of the Camps.] Where the mixt Multitude were (as I observed, chap. x. 25.) who came out of *Egypt*; and may well be supposed to have stirred up the *Israelites* to complain of their tedious Journey, which had not yet brought them near to the Land of *Canaan*. And perhaps some of them lagged behind on purpose, that they might complain of Weariness, (as some take it) or rather of want of stronger Food. But *Bochartus* hath demonstrated that this Word which we translate *the uttermost parts*, signifies *in all*, or *throughout*. Of which he gives many Instances out of *Lud. de Deu*, upon *Ezek. xxxiii. 1.* See *Gen. xix. 4. & xlvii. 2, &c. Hierozoicon. P. i. L. ii. cap. 34.* And therefore so it should be here render'd. *Consumed some in every part of the Camp*; where they began to make Complaints one to another, of their being still in a Wilderness.

Ver. 2. And the People cried unto Moses;] Of whose power with *God* they had great Experience; but had reason to distrust their own Interest in him, because of their murmuring Humour: For it is likely they are the same People that cried now to *Moses*, who before complained, *ver. 1.*

And when Moses prayed unto the LORD,] As they begg'd he would,

The Fire was quenched.] Went out; and no Signs of it appear'd. So the *Hebrew* Phrase signifies, *it sunk*. What number of them was burnt, we are not told: it is likely not many, because the Terror of it instantly made them deprecate *God's* Displeasure, by *Moses* their Intercessor; which put a stop to it.

Ver. 3. And he called the name of the place Taberah,] Which, for another reason, was also called *Kibroth-hattaavah*, *ver. 34.* They are mentioned, indeed, in *Deut. ix. 22.* as if they were two distinct Places; but it is plain, by the Story, that the Things which occasioned both these Names, happen'd in one and the same Station. And therefore they were only different Names for the same Place; unless we suppose *Kibroth-hattaavah* to have been the name of that particular Piece of Ground in that Place, where the Lusters were buried.

Because the Fire of the LORD burnt among them.] This is the reason of the Name of *Taberah*,

(which signifies a burning) which was imposed on this Place, to preserve the Memory, both of *God's* Judgments, and of his Mercy.

Ver. 4. And the mixt Multitude that was among them,] The *Hebrew* word *Hasaphsuph* is well translated by *Bochartus*, *Populi colluvies undecunque collecta*, the Dregs or Scum of the People gather'd together from all Parts. For the doubling of Words increases their sense, in the *Hebrew* Language, and makes the same with the superlative Degree in other Tongues: Of which he gives many Instances in his *Hierozoicon*, P. ii. Lib. v. cap. 6. See *Lev. xiii. 19.* where *Adam-dameth* signifies exceeding red; as *Hasaphsuph* here doth a very great Collection of all sorts of People, both *Egyptians* and other neighbouring Nations, who were invited, by their wonderful Deliverance out of *Egypt*, to join themselves to the *Israelites*, as Profelytes to their Religion. See *Exod. xii. 38.* The *Jews*, in *Tanchuma*, say, there were forty thousand of them, and *Jannes* and *Jambres* at the Head of them.

Fell a lusting;] He doth not say for what; and the *Jews* have taken the liberty to fancy what they please. Some of them say that they lusted after such Women, as *Moses* had lately forbidden them to marry. So the Paraphrase of *Uzielides*, *Moses heard the People weeping, because those that were near of kin to them were forbidden in Marriage.* And he makes as if these Profelytes petitioned *Moses* to abrogate those Laws about Incest. Such Conceits others have indulged to themselves, (as *Mr. Selden* shows, *Lib. ii. de Synedr. cap. iv. p. 202.*) when the Words (in the End of this Verse, and *ver. 13, 18.*) plainly show they lusted for *Flesh* to eat.

And the Children of Israel also] Tho the mixt Multitude were the first Fomenters of this Discontent, yet it run among the *Children of Israel*, throughout the whole Camp; and rose so high, that they fell into a great Passion.

Wept again,] They had shed some Tears, it seems before, (when they complained, *ver. 1.*) but now they wept aloud, out of Anger, Vexation, and Grief. Or else this weeping again, refers to their first Murmuring a Year ago, like unto this, *Exod. xvi. 3.*

And said,] They could not refrain from bursting out into such discontented Language; as argued they were extremely angry, or rather enraged.

Who shall give us flesh to eat?] It is an Expression of a vehement, impatient Desire (mix'd with Despair) after *Flesh-meat*; which they needed not to have wanted, if they would have killed their Cattle, which they brought with them out of *Egypt* in great abundance, (*Exod. xii. 38.*) but they preserved them for Breed, when they came to *Canaan*; and if they killed them daily, they would not have lasted long to suffice six hundred thousand People, besides Women and Children. (See *ver. 21, 22.*) Besides this, while they continued in the Wilderness, they were not permitted to eat any *Flesh*, but only their share of the Peace-offerings, that were offer'd at the Altar, *Levit. xvii. 3, 4, 5.* Which lasted, the *Jews* think, till they came to the Land of *Canaan*, when this Restraint was taken off, *Deut. xii. 15, 16.* And indeed the

Wilderness was so barren a Place, that they could there have no great increase of Cattle; scarce sufficient for Sacrifice. They were angry therefore, that they were not yet brought to a Country where they might have had all sorts of Flesh, without killing their own Cattle; and have taken their fill of that and all other Food, (as appears by the next Verse) at as easy Rates as they had done in *Egypt*: Whereas now they despaired, as I said, of getting any such Food; for so such Questions as this signify, *Psal. cxiii. 5. Isai. liii. 8. John viii. 16.*

Ver. 5. *We remember the fish*] This shows that all kind of Food is comprehended under *Flesh*, for which they longed; particularly this, which is one sort of *Flesh*, 1 *Cor. xv. 39.*

Which we did eat in Egypt freely;] Or, for nothing: for they could easily catch them in the River of *Egypt*, which abounded with them, (*Isai. xix. 8.*) and in the Sea also, which was not far from them; wherein was exceeding great Plenty of excellent Fish.

The Cucumbers, and the Melons, &c.] None of which grew here in the Wilderness, but were there in such Plenty and Perfection, that they were the common Food of the *Egyptians*; who were noted anciently for the Meanness of their Diet, as *Casaubon* observes, in *Lib. ix. Athenæi Deipnos. cap. xi. p. 674.* Some fancy these Things were the cheaper there, because the *Egyptians* durst not eat either Fish, or Leeks, or Onions; as is said by *Juvenal, Sat. xv. Pliny, Lib. xix. cap. 6. and Herodotus, Lib. ii. cap. 37.* where he saith, it was not lawful for the *Egyptians* to taste of Fish. But in my Opinion, these Words of the People demonstrate rather, that they were not so superstitious in the Days of *Moses*; for they were not the Words merely of the *Israelites*, but of the mixt Multitude, who were the Beginners of this Mutiny, and of this sort of undutiful Language; which, one would think, they put into the Mouths of the *Israelites*, who could not otherwise have had the Impudence to magnify their Condition in *Egypt*, where they groaned under the worst Slavery.

It is a strange Fancy of one of the Doctors in the *Talmud*, (in the Title *Jona*) who by *Fishes* understands Harlots; whom this Crew of mix'd People lusted after.

The Onions.] The Hebrew Word *Chatzir* properly signifies Grass; which being no part of human Food, the LXX here render the Word *Onions*; as agreeable to the other Words that accompany it. But the learned *Ludolphus* thinks they had no other Reason for it; and therefore, out of the *Arabian* Language, rather interprets it *Lettuce*, or *Sallads*, in general, which were most excellent in *Egypt*. *Dissert. de Locustis, p. ii. cap. 14.*

Ver. 6. *But now our Soul is dried away;*] They speak as if they were starved; and, as we speak, had neither Life nor Soul left in them. Such is the vile Nature of discontented Ingratitude; which makes Men that are advanced from a poor to a plentiful Condition, condemn their present Enjoyments, and praise their former wretched State.

There is nothing at all, besides this Manna, before our Eyes.] They were angry that they were

come to a Place, where they found nothing but that of which they were now grown weary; and therefore speak of it with disdain.

Ver. 7. *And the Manna*] Upon this occasion he describes more fully what kind of Thing it was which they despised, that it might appear how justly God was displeased with them for their Ingratitude.

Was as Coriander-seed,] Not in Colour, (for that was like *Bdellium*, as it here follows) but in its Shape and Form, being round, *Exod. xvi. 14.*

And the Colour of it as the Colour of Bdellium.] Of a pure white Colour, and bright like Pearl; so that it was very grateful to the Eye, as well as pleasant to the Taste: see *Exod. xvi. 31.*

Ver. 8. *And the People went about,*] Round their Camp, *Exod. xvi. 13.*

And gathered it.] Fresh every Morning; which made it still more acceptable, *Exod. xvi. 18, 19.*

And ground it in Mills,] Into Flour, with an Hand-mill.

Or beat it in a Mortar,] Bruised it with a Pestle in a wooden or stone Mortar.

And baked it in Pans,] Or else boiled it (as *R. Bechai* expounds it) in a Pot.

And made Cakes of it;] Or made Cakes of it in an Oven, or in a Pan; that is, saith the same *R. Bechai*, it was of such an excellent Composition, that it might be dressed divers ways, or eaten as it fell. For, if they would, they might use it, saith he, for Food immediately, as they gather'd it; or they might grind it, or bruise it, and then either boil it or bake it; and it was agreeable, in what way soever it was prepared: Which *Moses* mentions, to shew how ungrateful they were to God, who, by one thing, entertain'd them with great Variety.

And the taste of it was as the taste of fresh Oil.] When it was newly fallen, it tasted like Honey; but when it was prepared by boiling, or baking, it tasted like fresh Oil: see *Exod. xvi. 31.* Or to some it had the taste of Honey; to others, of fresh Oil. The Jews, indeed, say it had all sorts of Tastes, according to every Man's desire. So the Author of the Book of *Wisdom* speaks *chap. xvi. 20, 21.* from the ancient Tradition of the Hebrews: Whereby, I suppose, they meant no more, but that it pleased every Man's Palate; and had in it all that could be desired in any Meat; being grateful to the Taste of young and old, and refreshed the Spirits, and kept up the Flesh of their Bodies in good Plight. For it is not unreasonably observed, by the aforesaid *R. Bechai*, that it is compared by *Moses* to *fresh Oil*, which is fat as well as sweet, to show how unjust their Complaint was, that they had no Moisture left in them, but were dried away, *ver. 6.*

Ver. 9. *And when the Dew fell upon the Camp in the Night,*] There was a great Providence of God in this, saith the same *Bechai*, which sent it in the Night, while they slept quietly in their Beds; that when they rose in the Morning they might find their Food ready for them. And thus, saith he, it was when they came to *Canaan*; the Rains were wont to fall in the Night-season, and not in the Day-time; that they

they might not be hindered from their work in the Fields, and in their Plantations.

The Manna fell upon it.] That is, upon the Dew; for it did not fall upon the Camp, but round about it: see *Exod. xvi. 14.* This is a further Aggravation of their Ingratitude, that they despised this rare Food, which came not out of the Earth, or the Waters, but from above out of the Air; and therefore was more pure and spirituous than Cucumbers and Leeks, &c. which crude and gross sort of Food their depraved Minds preferred before this Celestial Nourishment, which by falling on the Dew was kept clean and pure for their use.

Huetius observes, that several Authors, both ancient and modern, mention *Manna* as a thing which sometimes falls in those Countries (particularly in *Arabia*, and upon *Libanus*) which they call *Aerial Honey*, or *dewy Honey*, and *Syrian Dew*; which was fit for Food. But it never fell in such quantity, nor so constantly, every day, for the space of 40 years; and so delicious and hearty. All this was miraculous; as was also its melting when the Sun shone upon it; and that it putrified before the next Day, except on the Sabbath; and yet kept in an Urn many years: see *Alnetane Quest. lib. ii. cap. 12. n. 17.*

Ver. 10. And Moses heard the People weep, throughout their Families,] Or, for their Families: or, about the State and Condition of their Families, as some of the Jews understand it, tho' to a foolish sense: (see *Selden, lib. ii. de Synedr. cap. 4. p. 203.*) who they pretended could not live any longer upon *Manna*.

Every Man in the door of his Tent.] It may be understood of *Moses* his Tent, about which the Heads of the several Families were gathered; as mutinous Soldiers are wont to be, about the door of their chief Commander.

And the Anger of the LORD was kindled greatly.] Which brake forth shortly after, in a great Plague upon them, *ver. 34.*

And Moses also was displeased.] The same Phrase with that, *ver. 1.*

It was evil in the Eyes of Moses.] *i. e.* Grieved him so, that it made him wish himself rid of the burden of their Government.

Ver. 11. And Moses said unto the LORD,] I suppose he went into the Sanctuary to bewail himself, and pray *GOD* to relieve him: see *ver. 24.*

Wherefore hast thou afflicted thy Servant?] By committing this People to his charge.

And wherefore have I not found favour in thy sight,] By granting the Prayer which he made, at his first Call to this Office, *Exod. iii. 2. iv. 10.*

That thou layest the burden of this People upon me?] *i. e.* The principal Care of such an untractable Multitude upon one Man; to whom they resorted in all difficulties. *Exod. xviii. 22, 26.*

Ver. 12. Have I conceived all this People, have I begotten them?] Are they my Children, that I should make Provision for the Satisfaction of all their Desires?

That thou hast said unto me, carry them in thy Bosom (as a nursing Father beareth the sucking Child) unto the Land, &c.] Take a tender Care of them, as a Parent doth of a little Infant; and

conduct them into *Canaan*, &c. Nothing can more lively express the Affection that Princes ought to have for their People, (if they have any regard to the Will of *GOD*) than this Divine Command to *Moses*.

Ver. 13. Whence should I have Flesh to give unto all this People?] It is impossible for me to do what they desire.

For they weep unto me, saying, Give us Flesh, that we may eat.] And yet they will not be satisfied without it. He seems to be affected with their weeping, as the most loving Parents are with the Tears of a sucking Child, when it cries for that which they have not for it.

Ver. 14. I am not able to bear all this People alone; because it is too heavy for me.] Let me have some joined to me, to take part of this trouble with me, and help to manage them in such Mutinies; for it is beyond my Strength to undergo the toil of hearing all their Complaints, and appeasing their Tumults. Some may imagine there was no reason for this Request; he having several Persons already appointed to assist him, by the advice of *Jethro*, (*Exod. xviii.*) But *Rasi* thinks those Men were burnt in the late Fire; because they did not suppress the beginning of this Mutiny, (*ver. 1.*) but perhaps join in it: and so *Bechai*. But the true Account is rather this, that they were set only to hear and judge smaller Causes; all the weighty and difficult Causes being still brought before *Moses*, to whom also the last Appeal was made in every Cause: which was so great a Burden, that he complained for want of help in those great things, which lay wholly upon him: see *Exod. xviii. 22.*

Ver. 15. And if thou deal thus with me,] If thou leavest me still alone in this Office.

Kill me, I pray thee, out of hand, if I have found favour in thy sight,] I shall take it for the greatest kindness, to be taken immediately out of the World.

And let me not see my wretchedness.] Live to be a most miserable Creature. For to see wretchedness, is to be wretched; as to see death is to die, *Psal. lxxxix. 48.* And what could make such a tender Parent as he was more miserable, than their perpetual untowardness, together with the intolerable trouble it would give him to see heavy Punishments continually befall them for their Wickedness, and the Enemies of *GOD* rejoice in their Ruin?

Ver. 16. And the LORD said unto Moses,] Here is not the least sign of *GOD*'s dislike of this Expostulation of *Moses* with *GOD*; which seems not very dutiful: because the Vexation this stubborn People gave him, was really so great, that he had reason to desire to be eased of it: which tho' he begged with much Earnestness, yet, no doubt, with no less submission to *GOD*'s holy Will and Pleasure.

Gather unto me] These words are interpreted by the *Talmudists*, as if the meaning was, that *they may be a Sanhedrim to my Land; i. e.* a holy, perpetual, standing Council, to endure throughout all Generations. For wheresoever we meet with this word *li*, unto me, they think it signifies a thing to be established by *GOD* to all Generations. The Examples they alledge of it,

it, are these : of *Aaron* and his Sons he saith, they shall minister unto me in the Priests Office, *Exod.* xxviii. 41. and of the *Levites*, he saith, *Numb.* iii. 12. they shall be mine, or unto me ; and of the *Israelites*, *Lev.* xxv. 55. unto me the Children of *Israel* are Servants. The like is said of the *First-born*, *Numb.* iii. 13. of the *Sanctuary*, *Exod.* xxv. 18. of the *Altar*, *Exod.* xx. 24. of the *holy Ointment*, *Exod.* xxx. 31. of the Kingdom of *David*, *1 Sam.* xvi. 1. and of the *Sacrifices*, *Numb.* xxviii. 2. See Mr. *Selden*, *Lib. ii. de Synedr. cap. 4. n. 2.*

Seventy Men of the Elders of Israel,] This Number is generally thought, both by the Jewish and Christian Writers, to be derived from the number of Persons that came down into *Egypt* with *Jacob*, *Gen.* xli. 27. who, saith *R. Bechai*, were a kind of Prototype of this Number in future Ages. From hence they were governed by so many Elders when they were in *Egypt*, *Exod.* iii. 16. (where there is no mention indeed made of *Seventy*, but he gathers it from what followed) and those were the *Seventy* whom we find at the giving of the Law, a little after they came out of *Egypt*, *Exod.* xxiv. 1, 9. who are called *Nobles*, or Great Men, *ver.* 11. So that this number was not now first constituted ; but rather continued and confirmed.

Whom thou knowest to be the Elders of the People,] For there were many Elders, out of whom *Seventy* were chosen : see *Exod.* xxiv. 1.

And Officers over them.] That is, saith *R. Bechai*, whom thou knowest to be of the number of those, who, when they were *Officers* in *Egypt* over the People, were beaten by *Pharaoh's* Task-masters, *Exod.* v. 14. Which word *Officers* doth not signify Men that had any Judicial Authority ; but only such as had an inspection over others, to see they did their Work, and to give an account of them. But it is very likely, they were Persons of note, who had more than ordinary Understanding and Breeding, which advanced them to be Inspectors of others. And therefore the *Talmudists* rightly observe, that *the Elders and Officers* here mentioned, were, no doubt, Men of Wisdom and Judgment ; who knew how to use the Authority that was committed to them. And it is not improbable (as some of them affirm) that they were chosen out of those lesser Courts, which were erected by the Advice of *Jethro*. See *Selden* in the same place, *sect.* 5. who at large confutes *Baronius* and others ; who say, that the number of the great *Sanhedrim* (which derived its Original from hence) was *Seventy two* ; and makes it appear they were only *Seventy* ; and with *Moses* their Head *Seventy one*, *sect.* 8. And it is not unworthy our notice, that about the same time (as he observes *sect.* 12.) that this number of *Seventy* Judges was here constituted in the Wilderness, the great Judicature in *Areopagus* was constituted among the *Greeks*, viz. in the Reign of *Cecrops*, the first King of *Athens* after the *Ogygian* Flood : when, according to *Eusebius*, the People of *Israel* were brought out of *Egypt*. The *Marmora Arundeliana* indeed say, this Court was erected in the time of *Cranæus* ; but that makes no great difference, for he was the Successor

of *Cecrops*. We do not find of what number it consisted, but it is certain it was the highest πάντων τῶν ἐν τοῖς Ἑλλήσι Συνεδρίων, of all the Courts among the *Greeks*. And it is no less observable, that as that Court began about the same time with the Constitution of this among the *Hebrews*, so they both ended in the Reign of the Emperor *Vespasian* ; as the said Mr. *Selden* shows in that Book, *cap.* 16. *sect.* 10.

And bring them unto the Tabernacle of the Congregation,] That there they might be, as it were, consecrated unto *GOD* ; and that the People might know, they received their Authority from him.

That they may stand there with thee.] As those Men who were to be sharers with him in his Authority, and were like to him in *Wisdom*, *Piety*, and *Descent*. So *Maimonides* glosses upon these words in *Hilk. Sanhedr. cap.* 2. where he saith, none were made Members of the *Sanhedrim*, but Priests and Levites, and such of the *Israelites* as were descended from the noblest Families ; and quotes these words to prove it.

Ver. 17. *And I will come down,*] In a visible manner, *ver.* 25.

And talk with thee there.] To declare (perhaps in their Audience) that he appointed them to the Office of being the Assistants of *Moses*, in the Government.

And I will take of the Spirit, which is upon thee, and put it upon them.] He did not take away from *Moses* any of the Gifts which he had bestowed upon him ; nor did he diminish them : but conferred upon these Men some of the Gifts (which are here meant by *Spirit*) viz. of *Wisdom*, and *Judgment*, and *Courage* ; with all others that were needful in a Governor. This *R. Solomon Jarchi* illustrates by the comparison of a great Lamp set up in a room ; at which many others are lighted, without the least diminution of its Light. See further *ver.* 25.

And they shall bear the burden of the People with thee,] By this it appears it was the Spirit of Government, which *GOD* intended to give them ; that they might ease *Moses* by assisting him, with the same Authority that he had, to hinder, or to appease such Mutinies, as now the People were fallen into.

That thou bear it not thy self alone.] That all the Murmurs of the People might not be only against him ; but some of their Complaints might be diverted unto others : Who might also help him in the judging of such Causes, as had hitherto been reserved to him alone. For it is plain that these *Seventy* Persons made an higher Court than any of those constituted by the advice of *Jethro*.

Cornelius Bertram indeed fancies, that these Rulers of Thousands, Hundreds, Fifties, and Tens, not being sufficient for the business committed to them, (though he likewise conceives they had some of their several Families joined with them) *GOD* appointed these *Seventy* for their assistance ; to whom they were to bring all Causes which they could not determine, before they troubled *Moses* with them, *lib. de Repub. Jud. cap.* 6. But our learned Mr. *Thorndike*, in his *Rights of the Church*, *chap.* 2. hath well observed, that those *Captains* were to be in

in place, only during the Pilgrimage of the Wilderness: for when they came to the Land of Promise, the Law provided that *Judges and Ministers* should be ordained in every City, *Deut. xvi. 18.* who, if there fell any difference about the Law, were to repair to the place where God dwelt, to the Successors of *Moses*, and these *Seventy*, for Resolution in it, *Deut. vii. 11, 12.* For as he judiciously notes in his *Review*, p. 69. (suitable to what is here delivered) they were assumed to assist *Moses* in his great Office of judging the hardest Causes; and by that Law, *Deut. xvii. 8, &c.* were afterwards made a standing Court, resident at the Place of the Tabernacle; to judge the last Result of all Causes concerning the Law, and to determine all Matter of Right not determined by the Letter of the same.

Ver. 18. *And say thou unto the People,*] All that he said hitherto concerned *Moses* himself, in answer to his Request. Now he tells him what he should say to the People, in answer to their Complaint.

Sanctify your selves] Here the word *Sanctify* seems to signify no more, but to *prepare* and *make themselves ready* to receive what they desired. So the *Chaldee* expounds it: and so the word is translated by us, several times in the Book of *Jeremiah*, *ch. vi. 4. xii. 3. li. 28.*

Against to-morrow,] He seems at the same time to gratify *Moses*, and satisfy them: for his setting the *Seventy Elders* before the LORD, and their eating Flesh, succeed one another. Or else, he immediately gathered the Elders; and the next day the Quails came for their Food.

And ye shall eat Flesh, for ye have wept in the Ears of the LORD, &c.] You shall have what you long for with such vehemence, that it hath made you utter Complaints against the LORD.

Ver. 19. *Ye shall eat not one day,*] As they did about a Year ago, *Exod. xvi. 12, 13.*

Nor two days, nor five days, &c.] Not for a short time only.

Ver. 20. *But even a whole Month,*] So long (the Hebrews gather from hence) they staid in this part of the Wilderness of *Paran*; or rather, a little longer. For they came hither on the *twenty third Day* of the *second Month*, in the Even: on which, if we suppose the Fire to have burnt among them, *ver. 1.* and that the next Morning (which is scarce credible) they lusted after Flesh, and in a tumultuous manner demanded it of *Moses*, who promised they should have it; we must allow a little time for the constituting of the *Seventy Elders*: and suppose it was done on the *twenty fifth Day*, and that the next Day the Quails came, (as we translate it) they were *two Days* in gathering them: from whence if we begin this Month, it will appear they staid here longer than that space.

Until it come out at your Nostrils,] Till you be glutted with it, and vomit it up so violently, that it come not only out at your Mouth, but at your Nostrils.

And it be loathsome to you;] Which was both the Cause and the Effect of Vomiting.

Because that ye have despised the LORD,] For-

getting all that he had done for them, as if it had been nothing; and slighting his Servant *Moses*.

Which is among you,] By a visible Token of his glorious Presence in the Sanctuary, where he dwelt among them, *Exod. xxv. 8.*

And have wept before him, saying, Why came we forth out of Egypt?] As if he had undone them, by their Deliverance from thence.

Both *Onkelos* and *Jonathan* translate this verse in such a manner, that one cannot but think they had a Notion in their Days of more Persons than one in the Godhead. For these are the words of the latter of them, *Because you have despised (or rejected, as Onkelos) the WORD of the LORD, for glorious is his Majesty which dwelleth among us.* For I cannot see how the word MEMRA can signify any thing in this place (whatsoever it may do in some others) but a Person equal to JEHOVAH. And yet the *Anonymous* Writer against the Trinity (confuted by *de Voisin*) hath the strange unaccountable boldness to pass it by with this silly gloss, *Propriè de Lege accipi potest, &c.* It may be properly understood of the Law, which may be contemned or transgressed: as if this could be called *the glorious Majesty of the LORD*, which dwelt among them. What will not Men say or do, to serve a Cause?

Ver. 21. *And Moses said, the People among whom I am*] Over whom I preside, as their Governor.

Are six hundred thousand Footmen.] Who were able to carry Arms; besides Women, and Children, and Slaves, and the mixt Multitude; who in all may well be supposed to have made Thirty hundred thousand.

And thou hast said, I will give them Flesh, that they may eat a whole month,] i. e. How can this be? Which is a down-right distrust of God's Promise, if we regard merely the words, and do not consider that they were spoken hastily, and something inconsiderately, while his Mind was very much disturbed by the Tumult which the People made: for which reason, a severe notice is not taken of it; but he only put in mind of God's Eternal Power, *ver. 23.* Which may make it probable, that they were only words of Admiration, how such a Provision should be made for such a vast number; and those uttered on a sudden.

Ver. 22. *Shall the Flocks and the Herds be slain for them, to suffice them?*] In the Hebrew the words are, *If the Flocks and the Herds be slain for them, will they be sufficient for them?* That is, there will not be enough for a whole Month. And so the next Passage is to be translated, *If all the Fish of the Sea be gathered for them, will they be sufficient for them?*

Ver. 23. *And the LORD said unto Moses, is the LORD's Hand waxed short?*] i. e. I need not tell thee, that my Power is as great as ever.

Thou shalt see now whether my Word shall come to pass unto thee, or not.] For thou shalt be convinced of it by the speedy performance of my Promise.

Ver. 24. *And Moses went out,*] I supposed, *ver. 11.* that *Moses* went into the Sanctuary to make his Addresses to God for relief; and if that

that be true, then that is the place from whence he now went out. But there is this Objection against it, that if he had gone to consult GOD in the Sanctuary, (as he did on some occasions, *ch. vii. 89.*) it would not have been said that he *went out*; but that he *came out*. For that is the usual Expression in this matter. Therefore we may rather think he now *went out* of his own Tent, where the People stood murmuring, *ver. 10.*

And told the People the Words of the LORD,] Both concerning them, and concerning himself.

And gathered the seventy Men of the Elders of the People,] That is, sent out his Summons to them to attend him; tho' two of them, it appears afterwards, did not come, *ver. 26.*

And set them round about the Tabernacle.] That is, required them to come thither, and there place themselves; that the People might understand they received their Authority from GOD; and that from thence he might send his Holy Spirit upon them. For GOD alone, who was their King, could appoint who should bear rule among them. There also were the great Assemblies held. See *ch. xxvii. 2.*

Ver. 25. And the LORD came down in a Cloud,] The SCHECHINAH, or Divine Majesty, appeared from Heaven in a Cloud; or, in the Pillar of the Cloud, as it is in *ch. xii. 5.*

And spake unto him,] As he had promised, *ver. 17.* declaring, it is likely, the Reason and Intention of his appearing on this occasion.

And took of the Spirit that was upon him, and gave it unto the seventy Elders:] See there *ver. 17.*

And it came to pass that when the Spirit rested upon them,] *i. e.* As soon as they received it.

They prophesied,] Either, by setting forth the Praises of GOD in such a strain, as none else could imitate; or giving such admirable Instructions to the People, as manifested they were raised above themselves; or perhaps by declaring things to come (particularly that they should have Quails (as we render the word) in great abundance very shortly, as some of the Jews take it) tho' that could not gain them such credit, as the other Gifts, till their Predictions were fulfilled. And these the Jews call the *second degree of Prophecy*: concerning which Maimonides speaks in his Preface to his *More Nivochim*, but more fully in his *second Part* of it, *cap. xlv.* Where he saith the *first degree* was, that which moved and enabled Men to some *heroick Undertaking*, with assurance they were put upon it from GOD; as to deliver Men from Tyranny and Oppression: Which was the Spirit of the LORD, that came upon GIDEON and SAMSON, and the rest of the Judges of Israel; who were carried by an extraordinary Power to perform such things, as otherwise they thought not themselves fit to undertake. And the *second degree* was, when a Man found a Power upon him, exciting him to speak either Psalms, or Hymns, or wholesome Precepts of living; or about Political Affairs, and Civil Government, far beyond his Natural Capacities; and all this waking, and in the full vigour of his Senses. This is also called the *Holy Spirit*; and in this Number he places these LXX Elders, who were endued with the Spirit of

Moses, for the Government of the People with him, in such measure that they attained to be Prophets. Just as in the New Testament, the Prophets are placed next to the Apostles; so these Men were next to Moses.

And ceased not.] In which Translation we follow the Chaldee Paraphrasis, as several others do: but the LXX translate it, *and they added no further*, (which the Hebrew words will well bear) taking the meaning to be, that they prophesied that Day, but not after. And this is the sense of the Talmudists, particularly of *Yarchi*, who in his Gloss upon this place, saith: *All these Elders prophesied only this first time that the Spirit rested on them, as they stood about the Tabernacle; but they did not prophesy after that.* The like say several others mentioned by Mr. Selden, *l. ii. de Synedr. cap. iv. sect. 2.* And indeed the Spirit was not sent upon them to make them Prophets, but to make them Governors and Judges. And therefore the Gift of Prophecy, which GOD gave them for the present, was only to procure them Reverence from the People; as an evident Sign that they were chosen by GOD to be Co-adjutors to Moses, in the exercise of his Supream Authority over them. And thus I find *Theodoret* understood it, (*Quaest. xx. in Num.*) *The LXX did not prophesy beyond this day*, *ὅτι ἡ προφητεία καὶ αὐτῶν οὐκ ἐπεσπύλατο, &c.* because GOD promoted them, not to prophesy, but to govern: Which St. Paul also reckons among other Gifts bestowed upon Christians, *1 Cor. xii. 26.* Now that it might appear GOD had conferred this Divine Gift of Government upon them, they also prophesied the first Day that they received it. And I do not see, why our Translation [*did not cease*] may not be interpreted to this sense; that is, *they did not cease all that day, while they stood about the Tabernacle.*

Ver. 26. And there remained two of the Men] Of the LXX Elders, whom Moses ordered to appear, and set themselves about the Tabernacle. So the *Hierusalem Targum*, these were of the number of the LXX wise Men, neither did the LXX wise Men go from the Tabernacle while Eldad and Medad prophesied in the Camp. And so R. Levi Ben Gersom notes, *It seems to be plain out of the Text, that these two were of the LXX Elders.* Which our Translators thought necessary to express by adding those words of *the*: for in the Hebrew there is no more said, but only *there remained two Men.*

In the Camp.] Among the rest of the People; from whom they would not come, out of Modesty, saying, *They were not equal to such a dignity*; as the words are in the *Gemara Babylonica*, *tit. Sanhedrim.* Or perhaps they loved a private life; and were afraid of being envied by the People, whom they saw to be so unruly, that it made them decline the Burden; as Saul did, when he hid himself among the Stuff.

The name of the one was Eldad, and the name of the other Medad.] We do not find the Names of any other of the LXX Elders, but only these two; who, *Jonathan* saith, were Moses his Brothers by the Mother's side. And St. Hierom himself mentions such a Tradition, that they were his Brethren. But there is no certainty

taint y of this ; nor of what others of the Jews say c concerning them. See *Selden, lib. ii. de Synedr. cap. 4. Sect. 3.*

It may be they are mentioned in honour of their virtuous Modesty ; which made them think themselves unworthy of so high a Dignity.

And the Spirit rested upon them,] As it did upon those who were about the Tabernacle, *ver. 25.* Whereby GOD marked them out to be in the number of those, whom he had chosen to be Assistants unto *Moses.*

And they were of them that were written, &c.] Whose Names *Moses* put into the Summons, which he sent to those whom he judged fit to be advanced to this Authority. The Jews (particularly *Solomon Jarchi*) say they were chosen by the way of casting Lots ; and according to their manner they tell the Story thus, in the place mentioned before in the *Gemara.* *Moses,* say they, was in doubt how he should execute GOD's Command, *ver. 16.* because if he did not chuse an equal number out of every Tribe, it might be ill taken : And if he chose *Six* out of each of the twelve Tribes, they would exceed the number of *LXX* ; if but *five,* they would fall short of it. He resolved therefore at last to chuse *Six* out of each Tribe, which in all were *LXXII* Persons : And in *LXX* Schedules he wrote the Name of Elder ; but the other two were Blanks. Then mixing all these in an Urn, he bad them come and draw : And to every one who drew a Schedule, that had the Name of Elder in it he said, *GOD hath sanctified thee ;* but to him that drew a Blank, he said, *GOD hath not chosen thee.* And those two Blanks, some of the Jewish Doctors say, came into the Hands of *Eldad* and *Medad* : Who therefore were left behind in the Camp. And this Conceit our very learned Dr. *Lightfoot* himself entertained, saying (in his short account of this Chapter) *That six of a Tribe made up the number of the Sanhedrim, (which was chosen) and two over. And those two were Eldad and Medad ; who were written for Elders, but the Lot cast them out ; that there might be but LXX. Yet did the LORD honour them with the Spirit of Prophecy.*

But as this whole Story of the manner of chusing the Elders, is very dubious ; so other Jews of great Authority, say, that *Eldad* and *Medad* were of the number of the *LXX* that were chosen. Particularly *Jonathan* saith expressly, they were of the number of those, whose Schedules came up with the Name of Elder in them : But they did not go to the Tabernacle, because they had no mind to be Governours. Nay the *Talmudical* Gloss upon the fore-named place of the *Gemara,* saith, that when *LXX* of the *LXXII* had drawn, two of them had Blanks ; whereby *Eldad* and *Medad* knew that the two remaining Schedules had the Name of Elder in them : And therefore would not draw them, because they were sure not to have Blanks. The very same Mr. *Selden* shows, is in other noted Books of theirs. So that it is generally received, they were in the number of those *LXX* which

were chosen to be joined with *Moses* in the Government. See *l. ii. de Synedr. cap. 4. sect. 7.*

And they prophesied in the Camp.] Which was a greater thing, than if they had prophesied at the Tabernacle : Denoting them to be Men so highly in the Favour of GOD, that he would distinguish them from other Men wheresoever they were, and not want their Service. The *Hierusalem Targum* relates what each of them foretold, (for to that he restrains their Prophecy) and what they both foretold ; but it is not worth the mentioning.

Ver. 27. And there ran a young Man, and told Moses, and said, Eldad and Medad do prophesy in the Camp.] The Jews, who will seem ignorant of nothing, say it was *Gershom* the Son of *Moses,* who carried these Tidings to his Father.

Ver. 28. And Joshua the Son of Nun,] From whence some conclude that he was none of the *LXX* Elders ; tho' a Man of a most excellent Spirit. And indeed this is likely enough, he being to succeed *Moses,* and so to become the Head of them.

The Servant of Moses,] Who ministered to him, as a constant Attendant on his Person, *Exod. xxiv. 13.*

One of his young Men,] The word *one* is not in the Hebrew, which may be translated *from among his young Men : i. e.* The rest of those that waited on him.

My Lord Moses, forbid them.] Perhaps he thought they could have no Authority ; not being at the Tabernacle : Or rather, that their Prophecy too much lessened the Authority of *Moses* ; by whose Consent, and in whose Presence the rest were joined to him ; but these two, without his Knowledge, and being absent from him, became his Consorts in Spiritual Gifts. This he thought tended to the Diminution of his Master ; for whom he expressed a great Honour. The two *Targums* say that they prophesied of the Death of *Moses,* and the Advancement of *Joshua* to be the Leader of GOD's People ; which made *Joshua* the more concerned to have them suppressed. But this is like the rest of their Conceits ; several of which are mentioned by Mr. *Selden* in the place before-named, *sect. 3.*

Ver. 29. And Moses said unto him, Enviest thou for my sake ?] This shows that *Joshua* thought it a Disparagement unto *Moses,* that they should have the Gift of Prophecy bestowed on them, and be no way indebted to *Moses* for it ; as the other were, who were brought by him to the Tabernacle, where he presented them to GOD, as Men fit to partake of it : But these two seemed to have no Dependance on him, for what they received.

Would GOD that all the LORD's People were Prophets,] This shows also that the Gift of Prophecy was a distinct thing from the Gift of Government : For he did not wish they might all be made Rulers ; than which nothing could have been more absurd.

And that the LORD would put his Spirit upon them.] That they might all break forth, by

his Inspiration, into his Praises: Which is an high Demonstration of that most excellent Spirit that dwelt in *Moses*; which had nothing of Envy, Pride, or Vain-glory in it: For he sought not himself in the least, but purely the Glory of *GOD*, and the Good of his People: Which admirable Temper of Mind *St. James* from hence commends to all Christians, when he saith, *ch. iv. 5. Do ye think, that the Scripture saith in vain, the Spirit that dwelleth in us lusteth to Envy? But he giveth more Grace.* Where doth the Scripture (by which word the Apostles commonly mean the Old Testament) say any thing like this; unless it be in this place? the Sense of which is fully expressed by *St. James*, as *Hermanus Witzius* well explains his meaning, *Doth that Spirit, whereby we are regenerated and governed, move us to Envy, or any such like vicious Desire? No, far from that; it giveth greater Grace, and makes us to rejoice in the good of our Neighbours, &c.* as *Moses* did, when he said, *Doest thou envy for my sake?* and thereby excitest me to the like Envy? Is that suitable to the Spirit that is in us? which I wish *GOD* would bestow upon all his People. This agrees with what *St. James* saith, *But he giveth more Grace.* Miscell. Sacr. l. i. cap. 18. n. 27.

Ver. 30. *And Moses gat him into the Camp,*] From the Tabernacle where the Elders had been presented unto *GOD*, and endued with his Spirit.

He and the Elders of Israel.] That they might exercise their Authority jointly with him. And there, I suppose, *Eldad* and *Medad* were assumed into the same Authority; for we do not read that they were brought to the Tabernacle; being sufficiently approved by *GOD* in the Camp.

Ver. 31. *And there went forth a Wind from the LORD,*] At the Prayer (it is likely) of *Moses* and the Elders, who promised the People Flesh enough; a mighty Wind, of an extraordinary Force, was rais'd beyond the common Course of Nature. The Psalmist informs us from what Quarter this Wind blew, when he saith, *Psal. lxxviii. 26. He caused the East-Wind to blow in the Heaven, and by his power he brought in the South-Wind:* Which some understand as if sometimes an East-Wind blew, and sometimes a South; that these Quails (as we call them) might be brought from several Coasts. But the Hebrews wanting compound Words, make use of these two Words, to express that which we call a South-East Wind. Or, as *Bochartus* will have it, the Hebrew word *Kadim*, which properly signifies the East, doth sometimes signify the South; and is by the LXX often so translated: of which he gives a great many Instances. And therefore the Psalmist (as the manner of the Hebrew Language is) repeats the same thing in other words. See *Hierozyoic. P. ii. l. i. cap. 15.* And so the famous *Ludolphus*, both in his Commentary upon his *Ethiopick History*, and in his *Dissertation de Locustis*, saith they were brought in by a South-Wind, blowing from all Points of that Quarter.

And brought Quails] No Body, that I have met withal, hath laboured so much to give a clear Explication of this whole following Dis-

course, as *Job Ludolphus* in his most learned Commentary upon his *Ethiopick History, lib. i. cap. 13. n. 96.* Where he hath a long Discourse (to which I refer the Reader) to show that the Hebrews do not take the Word *Selan* (here used) to signify Quails: but we take that translation of it only from *Josephus*. See what I have noted on *Exod. xvi. 13.*

The no less learned *Bocar*, indeed, hath said a great deal to justify *Josephus*: and hath shown that *Egypt*, and the Neighbouring Regions abound still with Quails; from whence this Wind blew fair to bring them to the Hebrews. And every one knows, that there are certain Winds called *Ornithia's*; from their bringing great Flights of Birds along with them. Quails also he observes are wont to fly from the Southern Countries to the Northern, in the Spring time, (as it now was) and to fall sometimes in such vast quantities, as to sink a Ship. Notwithstanding all which, and a great deal more, which he alledges, with great Learning, there are several things said in the following Relation, which by no means can be brought to agree to Quails: and therefore *Ludolphus* rather takes *Selan* to signify Locusts; by which it is easy to give a plain Explication of all that is said of them. It is certain, they were not only used for Food, in those Parts of the World; but that some of them were very delicious Meat in several Countries: for they that have eaten them, (see *Levit. xi. 22.*) compare them to young Pigeons; or to a fresh Herring; or to a Crab, or Lobster, (like to which they are in Shape and Figure) and they are several ways prepared, and accounted very wholsom Food; when they have thrown away the Heads, and Wings, and Legs. *Pliny* saith, that some Parts of *Ethiopia* lived upon them; and that they were preserved *fumo & sale*, by being dried in the Smoak and salted, for their nourishment, throughout the whole Year. Now all that is said in this, and in the following Verses, will have a plain and easy meaning, (as I said) if we follow this Interpretation: but not, if we take them for Quails, or Pheasants, or Sea-fowl. As for example, what was said before, concerning *GOD's* sending a mighty Wind, is not hard to understand, if we suppose him to speak of Locusts; which all Authors say are brought with a Wind: But it was never heard to bring Quails, which cannot fly high, nor far; much less so far, as from the Sea to the middle of *Arabia Petrea*. Nor would the Locusts have come this way, had not this Wind brought them from their ordinary Course.

From the Sea,] Viz. From the Red-Sea; yet not excluding the *Persian Gulph*: Which must not be understood, as if they came out of the Sea, but from the Sea-coast; and it is very probable out of *Africa*, where they abound. So the aforesaid *Ludolphus* expounds it, in his late *Dissertatio de Locustis, Pars ii. cap. 39, &c.*

And let them fall by the Camp,] Or poured them down upon the Camp; as Dust or Rain falls thick upon the Ground. For both these Comparisons the Psalmist uses in the place before-named, *Psal. lxxviii. 27.* And this is expressed in *Exod. xvi. 13.* by covering their Camp.

As it were a days journey on this side, and as it were a days journey on the other side] A days Journey, as *Bochartus* makes account, is at least *Twenty Miles*. See the Place before-named, *Hierozyic. P. ii. lib. i. cap. 15. p. 105.* Or as *Ludolphus* makes the Computation, *Sixteen Miles*, in his *Dissertation de Locustis, P. ii. cap. 44, &c.* Take it either way, it shows there was a vast number of them: for he adds,

Round about the Camp,] So that which way soever they went for *sixteen* or *twenty Miles* together, there lay heaps of them upon the Ground: which, if we understand this of *Quails*, cannot be conceived without a heap of Miracles. And if we resort to that, what need was there of a Wind to bring them, when *God* must be supposed miraculously to have created them, as he did *Manna*. And yet such a quantity of *Quails* was not to be found any where, without a Miracle, as would cover the Heavens *forty Miles* (according to *Bochartus*) on all sides. But that which would have been, on many accounts, miraculous, if we understand it of *Quails*, will be found less wonderful, or rather natural, if it be understood of *Locusts*: who come in very great and thick Clouds, which darken the Sky; as all Authors tell us. See *Ludolphus Comment. in Histor. Ethiop. p. 188.*

And as it were two Cubits high, upon the face of the Earth.] This Interpreters look upon as impossible: for then the *Quails* would have been choaked and stifled; if they had been heaped so deep one upon another. And therefore they have devised the addition of a new word; and refer this not to their falling upon the Ground, but to their flying in the Air, two Cubits high above the Earth; that so they might the more easily be taken by their Hands. So the *Jews*, and so *Val. Schindler* in his *Lexicon* upon the word *Selau*. But, besides that there is nothing of this in the Text; and it is contrary to what the *Psalmist* says, that they fell in the midst of their Camp, *ver. 28.* and that they came down like Rain, which always falls upon the Ground; there are many other Difficulties in this Interpretation, (as he shows, *p. 189.* and defends what he there asserts in his *Dissertation de Locustis, P. ii. cap. 49, 50.*) And therefore it is better to expound it of *Locusts*; who, tho' they fall one upon another to a great depth, are not thereby suffocated, by reason of the length of their Feet, and the thinness of their Wings.

Ver. 32. And the People stood up, (or rather, rose up) all that day, and all that night, and all the next day,] They were intent upon the gathering of them for *thirty six* hours.

And they gathered the Quails:] By this it is evident that they gathered something lying upon the Ground, and not flying in the Air: for we do not gather things there, but take or catch them.

He that gathered least,] *Viz.* The Master of every Family for himself, and for those belonging to him. For we are not to suppose, that every Man in *Israel* gathered so many as follows.

Gathered ten homers:] A vast quantity, if they were *Quails*; which would have served

them, not for a *Month*, but for a *Year* or two: as *Ludolphus* observes, *p. 190.* of his *Commentary* on his *Ethiopic. Hist.* besides, we do not use to measure *Fowl*, but to number them. And therefore *Bochart*, being sensible of this Impropropriety, takes the word *homer* here to signify an *heap*: Which is confuted by *Ludolphus* in his *Dissertatio de Locustis, P. ii. cap. 54, 55, &c.*

And they spread them all abroad for themselves, round about the Camp.] This is another plain indication that they were *Locusts*; which they spread to be dried in the Sun: but if they had been *Quails* would have been very preposterous; for it would have made them the sooner stink. Interpreters therefore commonly pass by this, and give no account why they spread them abroad; and the *Vulgar Latin* omits this word *spread*: Whereas all Authors tell us, this is the principal way of preparing *Locusts*, and preserving them for a *Month* or more: Which they boil'd, or other ways made fit to eat, when they had occasion. See *Ludolphus* in his fore-mentioned *Commentary*; and in his Defence of it lately, in his *Dissertatio de Locustis, P. ii. cap. 97, 98, &c.*

Ver. 33. And while the flesh was yet between their teeth,] While they were eating; and therefore were in good health, and had a good Stomach.

Ere it was chewed;] Before they had swallowed it.

The Wrath of the LORD was kindled against the People,] They felt unexpected effects of *God's* displeasure; being taken perhaps with a sudden vomiting, of which they died, *ver. 20.* This was in the Conclusion of the *Month*; for so long (he there saith) they should eat flesh.

And the LORD smote the People with a very great Plague.] He sent a Pestilence among them, as *Aben Ezra* supposes. Or, as others think, they wasted away in a Consumption: the Vomiting perhaps continuing so, that they could never retain any Meat, till they died. This they gather from *Psal. cvi. 15.* where the *Psalmist* saith, *He sent Leanness into their Soul.* But *Bochartus* and *Menochius* think he burnt them up with a Fire from his Presence, as at the beginning of this Murmuring, *ver. 1.* where it is said, as it is here, *The Anger of the LORD was kindled.* But *Bochartus* grounds this chiefly upon *Psal. lxxviii. 21.* where it is said, *A Fire was kindled in Jacob*; which he refers to this Story.

It may seem strange to some, that now they should be punished so heavily, when about a Year ago they murmured for Flesh, as they did now; and he gave it them in the Even, together with *Manna* in the Morning, without any Punishment at all. But it is to be considered, that as it was a greater Fault to fall into the same Sin again, after *God* had been so good to them; so they were not in such Necessity now, as they were then; when they were really pinched with hunger: whereas now they were fed with Bread from Heaven; and therefore cried for Meat, not out of need, but wantonness. And it may be added, that they were not then so well taught, as they had

been

been since; by the giving of the Law to them at Mount Sinai, and many other Instructions from the House of God.

Ver. 34. *And he called the name of that place Kibroth-battaavah:]* That is, the Graves of Lust: because their wanton Appetites threw them into those Graves; for there, as it follows, they buried those that lusted.

For there they buried the People that lusted.] Not all that lusted, for then all the People, who were guilty of this Sin, would have been buried; but all that died of the Plague, which was inflicted for this Sin; who, perhaps, were those that began and headed this Mutiny; or were most violent in it.

Ver. 35. *And the People journeyed]* When the Cloud was taken up again, *ch. ix. 17.*

From Kibroth-battaavah,] From whence they departed about the beginning of the fourth Month, called *Tammuz*.

Unto Hazeroth:] Another Place in the Wilderness of *Paran*; but how far from the former Station, whether a day's Journey, or more, we do not find.

And abode at Hazeroth.] There the Cloud rested, and accordingly there they encamped. But we do not read how long: only we are sure they stayed there, at least a Week, *ch. xii. 15.*

C H A P. XII.

Ver. 1. **A**ND *Miriam and Aaron spake against Moses,]* I can see no good Reason that can be given, why *Miriam* is put here before *Aaron*; but because she, it is highly probable, was the Beginner of this Sedition, and drew her Brother *Aaron* into it.

Because of the Ethiopian Woman,] Or rather Arabian Woman: see *Gen. x. 6.*

Whom he had married.] Whom most both of the Jewish and Christian Writers take to have been *Zipporah*; tho' some few fancy he speaks of another Woman, whom he had lately married; *Zipporah* being either dead, or divorced. The only difficulty is, why they should quarrel with him about *Zipporah*; who, if she had been dead, or divorced, it is not likely he would have married a *Cushite*, but a Jewish Woman. The Hebrew Doctors have devised strange Stories about his forbearing her Company; which may be read in many Authors; particularly in *Selden, lib. iii. Uxor. Hebr. cap. 26.* where he recites many of their Opinions about this matter. The most common is, that they were angry at his Marriage with a Woman of another Nation; whom they would have had him put away, and taken another Wife. So they interpret the following words; *for he had married an Ethiopian Woman*: as if his mere Marriage with her, was the thing they spake against. Which is not at all probable, if this be meant of *Zipporah*; for he had been married to her forty Years; which if they had disliked, one would think should have, long before now, been charged upon him as a Fault. I rather think that they were jealous of his being ruled too much by her, and by her Relations. For it was by her Father's Advice, that he made

the Judges mentioned *Exod. xviii. 21, 22.* and perhaps they imagined she and *Hobab* had a hand in chusing the LXX Elders lately made, as we read in the foregoing Chapter. With which, this Story being immediately connected, it makes me think it hath some relation to that. For those Elders were nominated, it is evident, by *Moses* alone; without consulting *Aaron*, or *Miriam*: who taking themselves to be neglected, in so great an Alteration made of the Government, without their Advice, were very angry: And not daring to charge *Moses* directly with this Neglect of them, they fall upon his Wife; whom in Scorn they call a *Cushite*, or Arabian Woman; which in after-times were accounted a vile People, as appears from *Amos ix. 7.* For that Country was inhabited by divers Nations, mingled together, *viz. Ishmaelites, Midianites, Amalekites*, and such like: Who from thence, some think, were called by the general name of *Arabians*; because of their Mixture. For *Ereb* in Hebrew, signifies a *Miscellaneous Company*, or *mixture of many People*: see *Jerem. xxv. 20, 24.* where he calls this very People by this name.

Ver. 2. *And they said, Hath the LORD indeed spoken only by Moses?]* Here it appears that it was really *Moses* with whom they were offended; who alone had called what Men he thought good to be presented unto God, to be constituted by him his Assistants in the Government, *ch. xi. 24.*

Hath he not also spoken by us?] Are not we also acquainted with God's Mind, being Prophets? For so *Aaron* was made, *Exod. iv. 14, 15.* and *Miriam* so acknowledged, *Exod. xv. 20.* And moreover the Prophet *Micah, ch. vi. 4.* mentions them, as Conductors of the People, while they were in the Wilderness, together with *Moses*. Which might make them stomach it, that he took no notice of them, when he chose the LXX Elders, who were to be his Co-adjutors; but did it of himself.

And the LORD heard it.] Observed their ill Behaviour towards him; tho' he himself took no Notice of it.

Ver. 3. *Now the Man Moses was very meek, above all the Men which were upon the face of the Earth.]* This is added as the Reason, why he passed by the Affront they put upon him, and why God avenged it; because he was so exceeding meek and patient, (or as others translate it, so humble and lowly) that he would have been exposed to further Affronts, if God had not chastised their Insolence. *Moses* also might think fit to set this down, as a Confutation of their Charge against him; being so far from that Pride which they imputed to him, that he did not resent (tho' he was so very much above them) their undutiful Behaviour towards him; who had conversed immediately with God himself, and been with him in the holy Mount many Days together; who sent several Commands to *Aaron*, as well as to the People by him alone: Which made such a Difference between him and all others, that as it was an unaccountable Arrogance in them to equal themselves unto him; so he demonstrated how far he was from being proud of his Superiority, by

by meekly bearing their haughty Behaviour towards him.

So little Cause there is for their Cavils, who from hence argue, that *Moses* was not the Author of these Books, because he commends himself in them: For this is not so much a Commendation, as a necessary Account of himself, to shew how causeless their Charge against him was. To such Vindications of themselves the humblest Souls may be constrained, by the Calumnies of wicked Men: As we see not only in *St. Paul*, but our blessed Saviour, who were put upon glorying and magnifying themselves, by the Malignity of their Enemies: see *John* x. 36. *2 Cor.* xi. 10, 23, &c. And this is the more allowable; when Men know not only that they write the Truth, but that it is notorious to all that are acquainted with them, and cannot be contradicted. The holy Writers also are not to be confined to our Rules; being moved by the *Holy Ghost* to set down such things, which, if they had been left to themselves, they would not have mentioned. And Men, who have a due Reverence to the Holy Scriptures, will look upon this rather as the Holy Ghost's Testimony concerning *Moses*, than *Moses* his Testimony concerning himself. But we have to do now with a Generation of Men, that write upon these Books, not as of a Divine Original, but as they do upon common Authors.

Ver. 4. *And the LORD spake suddenly unto Moses,*] The LORD thought fit immediately to stifle their Insurrection; which might have proved dangerous, if it had spread among the People. And perhaps the word *suddenly* may relate to the manner of his calling to them with a quick and hasty Speech, as one provoked and highly displeased.

And unto Aaron, and unto Miriam,] It is uncertain whether GOD spake to these two by himself, or by *Moses*. It is likely he spake to them all together, (while *Aaron* and *Miriam* were expostulating with *Moses*) with such a Voice, as he was wont to use when he communicated his Mind to the Prophets.

Come out ye three] It is likely they were all in *Moses* his Tent; whither his Brother and Sister were come to utter their Complaint.

Unto the Tabernacle of the Congregation;] Which was GOD's Tent, wherein he dwelt among them; and from whence he declared his Will to them.

And they came out.] To attend the Pleasure of the Divine Majesty.

Ver. 5. *And the LORD came down in the Pillar of the Cloud,*] The Pillar of the Cloud, which was wont to be over the most holy Place, where the LORD dwelt, came down from thence, and the *SCHACHINAH* in it; and stood, as it here follows, at the Door of the Tabernacle.

And stood in the Door of the Tabernacle,] As if it would leave them; as it did, ver. 9.

And called Aaron and Miriam:] Who were at some Distance, I suppose; and are commanded to come nearer.

And they came forth.] From the Place where they were, when he called them: Or, from *Moses*, with whom they came from his Tent;

and now are required to stand by themselves.

Ver. 6. *And he said, Hear now my Words:*] Mark what I say to you.

If there be a Prophet among you,] This doth not make a doubt of it, but supposes that they, and others among the People, were Prophets; as they alledged, ver. 2. But GOD would have them to understand, that he did not communicate his Mind to all alike; nor in the same way and manner; but so differently, as to make a remarkable Distinction between *Moses* and others.

Whether there were, in those Days, Men brought up and trained, to be made fit to receive this Gift bestow'd upon them, we do not know: But, in after-times, it is evident there were certain Colleges of Prophets, wherein Disciples of Prophets were bred. Such was that, *1 Sam.* x. 5. and xix. 18, &c. Where the *Sons of the Prophets*, i. e. their Scholars or Disciples, (as *Jonathan* always translates that Phrase) were brought up. And, for the most part, such only were endued with this Gift, who were so educated in those Schools, in the Study of the Law, and in Piety. Tho' GOD did not tie himself to dispense it to such Persons alone; but bestowed it upon whom he pleased, tho' they had spent no Time in those Schools of the Prophets. This is apparent, from that proverbial Speech, *Is Saul also among the Prophets?* *1 Sam.* x. 11. and xix. 24. This had been no wonder, (as this Saying imports) if it had been usual for Persons to be endowed with this Gift on a sudden, who were never bred up in such a Course, as led to it. But to shew how this came to pass, *one of that place answered and said,* (as it there follows, ver. 12.) *but who is their Father?* that is, this is no such wonder, if it be consider'd, who makes Men Prophets, viz. GOD, who is the Father of all the Children of the Prophets, and therefore may inspire whom he pleases: As he now might have imparted this Gift to meaner Persons than the LXX Elders presented to him by *Moses*; and made them equal, if he had thought fit, with *Aaron* and *Miriam*. For this was the Case of *Amos*, in after-ages; who was *no Prophet, nor a Prophet's Son*, (as he himself relates, *ch.* vii. 14.) *but an Herdsman*; and yet the LORD took him, as he followed the Flock, and bad him go and prophesy, unto his People *Israel*.

I the LORD] Here is the Original of Prophecy; *will make my self known unto him*, communicate to him my Mind and Will.

In a Vision,] This was one way of discovering his Mind to the Prophets; by representing things to them, when they were awake, as if they had perceived them by their Senses; which at that time were lock'd up, and all transacted by a Divine Operation upon their Mind and Imagination: see *Gen.* xv. 1. and *Dan.* viii. 1, 15. *Abarbinel* mentions one, who observes, that the word *Marab* (the Plural of which, *Maroth*, signifies *Looking-Glasses*, in *Exod.* xxxviii. 8.) is a different word from *Mareh*, which is commonly used for *Vision*; and teaches us, that all the Representations made in this way to the Prophets, were only as the Images of Things represented in a Glass; in which we behold the outward

outward Shape, or Shadow, as we may call it; but not the thing it self. And so St. Paul seems to have understood this word (if he alludes to this Place, as *Grotius* thinks he doth) when he saith, *Now we see, δι' ὀφθαλμοῦ ἐν ἀνύμωρτι, through a Glass, darkly*, 1 Cor. xiii. 12.

And I will speak unto him in a Dream.] This was another way of GOD's revealing his Mind unto the Prophets, in their sleep; when they not only saw things represented to them, but also heard a Voice. And both these seem sometimes to have been mixed together, or to have followed one another; as in *Gen.* xvi. 12. *Dan.* vii. 1. and viii. 16, 17, 18. And it is a Maxim among the *Jews*, that there is no degree of Prophecy, but it is comprehended under one of these, *Visions* or *Dreams*. So *Maimonides*, in his *More Nevochim*, P. ii. cap. 32, and 41. and again, cap. 43. where he saith, *There is no third degree of Prophecy besides these two*. For as for that Divine Spirit, which moved Men to speak of things appertaining to the Knowledge of GOD and his Praises, beyond their natural or acquired Abilities, without seeing any Figures, asleep, or awake, though with Assurance that it was from GOD, they will not have it called Prophecy; though they acknowledge those Parts of Scripture which they call *Cetuvim*, and the *LXX* ἀγιογραφαί, i. e. written by the Holy Ghost, were indited by that Divine Spirit; and therefore we cannot reasonably deny those that were inspired by it, the Name of *Prophets*.

Ver. 7. *My Servant Moses is not so,*] Doth not receive my Mind in either of those ways; and therefore is more than a Prophet, having it communicated to him in a far more noble and clearer manner, which placed him in a higher Rank than any other inspired Person.

Who is faithful in all my House.] Because he was entrusted (so the word may be understood) with GOD's whole Family; that is, with all the Children of *Israel*, and faithfully discharged the Trust reposed in him, by acquainting them with all GOD's Will, and executing all his Commands; and doing nothing of himself (as now he was falsely accused) but only what GOD required. This is a high Testimony to him; and the *Jews*, when they are in the humour of exalting *Moses*, say he was *more faithful than the Angels of the Ministry*: They are the words of *R. Jose* in *Siphri*; and if he had said, *As faithful as the Angels of the Ministry*, it might have passed for a good Explication.

Ver. 8. *With him will I speak, mouth to mouth,*] In a most familiar manner, as one Friend discourses with another. So it is explained, *Exod.* xxxiii. 11. From whence *Abarbinel*, in his *Rosch Amana*, gathers, That *Moses* his Prophecy differed from others, in these four things: First, That GOD spake to others by a Mediator, (that is, as he explains it, by some Angel) but to him by himself, without the Intervention of any other. Secondly, That they never Prophesied, but their Senses were all bound up, either in Visions or in Dreams; whereas he was as perfectly awake, as we are when we discourse one with another. Thirdly, That after the Vision was over, they were often left so weak and feeble, that they could scarce stand upon their

Feet; as appears from *Dan.* x. 8, 11. but *Moses* spake with the Divine Majesty, without any Consternation or Alteration; his Conversation with him being like that of one Friend with another. And lastly, No Prophet but he could understand the Mind of GOD when they pleased; for he communicated himself to them only when he thought good; whereas *Moses* might at any time resort to GOD, to enquire of him, and receive an Answer: see chap. ix. 8. To the same purpose also *Maimonides* writes, in his *Book de Fundamentis Legis*, cap. vii.

Even apparently,] Plainly, clearly, and distinctly; so that there was no Difficulty to apprehend his Meaning, nor need of an Explication. Thus he proclaimed his Name to *Moses*, *Exod.* xxxiv. 6, 7.

And not in dark Speeches;] Or, in Parables, and enigmatical Representations; such as the *Ladder*, which *Jacob* saw in a Dream; the *Boiling-pot* which was shewn to *Jeremiah*; the *Wall*, the *Plumb-line*, and the *Basket of Summer-fruits*, which *Amos* saw; the *Beasts* which were represented to *Daniel*; the *Lamps*, *Mountains*, *Horses* and *Chariots*, to *Zachariah*; the *Roll* of the Book which *Ezekiel* was to eat. By all which the Prophet (as *Maimonides* observes, whose Illustrations these are of these words) was given to understand some other thing, which was intended to be made known to him by these Figures, *More Nevoch.* P. ii. cap. 43. who, in his Book, concerning the *Foundations of the Law*, further observes; that some of these Prophets had both the Parable, (as he calls it) and its Interpretation represented to them; others, the Parable only without any Exposition; and to some was only deliver'd the Explication.

And the Similitude of the LORD shall he behold.] I am apt to think the word *not* should be here again repeated (as it must be in some Places to make out the Sense, as *Prov.* xxv. 27.) which will make the meaning plainly this, *He shall not behold the LORD in Similitudes and Resemblances*, as other Prophets did. For the *Hebrew* word *Temunah* signifies the Shape of a Thing represented either to the outward Senses, or to the Imagination, not the Thing it self. Therefore it would be to equal *Moses* with the rest of the Prophets to say, he should see the Similitude of the LORD; for so did they. *Amos*, for Instance, saith he, *saw the LORD standing upon the Altar*, chap. ix. 1. that is, some angelical Appearance in a glorious Shape. And *Eliphaz* saith, *That a Spirit passed before him, the Form (or Aspect) whereof he could not discern*; only the *Temunah* (we render it an Image) was before his Eyes, *Job* iv. 15, 16. But GOD did not thus reveal himself to *Moses* by Images, and Similitudes of Things; but spake to him himself, as it goes before, *mouth to mouth*. Which led *Maimonides* into the Opinion (which he often repeats) that when GOD is said to speak to any other Man, it was by an Angel; and that he never spake to any one himself, but only to *Moses*. Nor did any Man before him say, that GOD spake to him; or that he sent him on a Message unto others: but *Moses* was the first that had this Honour; *More Nevoch.* P. i. cap. 63. and P. ii. cap. 39.

But

But if we follow our Translation, which should run thus, *But the Similitude of the LORD shall be behold,* it relates to that wonderful Apparition of GOD to him in the Bush, *Exod. iii. 6.* as *Maimonides* thinks, *More Nevochim, P. i. cap. 5.* (where he saith, *GOD poured upon him as much as he could contain*) but especially to that Revelation which GOD made of himself to him, when he told him that he could not see his Face, but should behold his back Parts, *Exod. xxxiii. 20, 23.* which was a Privilege granted to none but him. And thus the *Similitude of the LORD*, or his *Likeness*, signifies the LORD himself, *Psal. xvii. ult. When thy Likeness shall awake,* (that is, *thou thy self appear for me*) *I shall be satisfied.*

Wherefore then were ye not afraid to speak against my Servant Moses?] Who is my prime Minister, employed by me in the highest Services.

Ver. 9. *And the Anger of the LORD was kindled against them,*] As appeared by what follows.

And he departed.] He withdrew his Presence from the Door of the Tabernacle, immediately before they could make an Answer: Which was a Token of exceeding great Displeasure; as it is in us, when we will not so much as hear what Men say for themselves, when they have highly and notoriously offended us, and we reprove them for it, but turn away from them.

Ver. 10. *And the Cloud departed from off the Tabernacle,*] It was not merely taken up from it, (as it was wont to be, when they were to remove their Camp) but quite disappeared for a Time; or stood at a great Distance from them, till *Miriam* was removed from the Tabernacle, and carried out of the Camp: For that was one reason of its departure; the Divine Majesty not designing to stay where so impure a Creature was. And this was also a manifest Token of GOD's high Displeasure against them, which moved him to forsake them.

And behold Miriam became leprous,] Or, *was become leprous*; a proper Punishment for Pride, and Evil-speaking: Which was not inflicted upon *Aaron*, because he was to judge of Leprosy, and was not the first in the Transgression. And besides, it is likely, GOD would not have one, that was but newly made his High Priest, become vile and contemptible.

White as Snow;] Which was a Mark of an incurable Leprosy, when all the Body was overspread with it, *Exod. iv. 6. 2 Kings v. 27.*

And Aaron looked upon Miriam,] As the Priest was bound to do; whose Office it was to inspect it, and judge whether it was a Leprosy or no, *Lev. xiii. 2, &c.*

And behold, she was leprous.] He could not but judge her to have a Leprosy, and consequently pronounce her unclean.

Ver. 11. *And Aaron said unto Moses,*] He was made sensible that *Moses* had greater Interest in GOD than himself, and therefore desires his Intercession for them.

Alas, my Lord!] Have pity upon us, miserable Wretches.

I beseech thee, lay not the Sin upon us,] He

supplicates him as his Superior, and humbly begs his Pardon; and that he would obtain Remission of the Punishment which they had justly deserved by their Sin: For he was afraid he himself might suffer, as he saw she did.

Wherein we have done foolishly, and wherein we have sinned.] He prays him to look upon their Offence, as proceeding from Folly and Weakness, though in it self a great Sin.

Ver. 12. *Let her not be as one dead, &c.*] For so she was, not only legally, being to be separated from the Living, but naturally also; this being, as I said, the worst kind of Leprosy, which eat into the very Flesh, and made her look like an Abortive (as it here follows) or Still-born Child, which had lain long dead, and was half wasted away in its Mother's Womb.

Ver. 13. *And Moses cried unto the LORD,*] Most earnestly petitioned the LORD for her; such was his Meekness and Piety. And his crying, perhaps, supposes the Divine Majesty to be gone afar off, if not out of sight.

Heal her now, O GOD, I beseech thee.] For it was beyond any other Power but his, to recover her.

Ver. 14. *And the LORD said unto Moses, If her Father had spit in her face,*] An Expression of extream Anger, Abhorrence, and Contempt, *Job xxx. 10. Isai. lii. 6.*

Should she not be ashamed seven days?] She could not have had the Confidence to come presently into his Presence; but be ashamed, for a great while, to look him in the Face.

Let her be shut out of the Camp] Much more is it fit, that *Miriam* should avoid my Presence, and not presume to come before me; who have set a greater Mark of my Indignation and Detestation upon her. For Spittle might soon be wiped off, but the Leprosy stuck to her, and made her unfit for all Conversation with GOD or Man.

Seven days,] Which was the time for legal cleansing from such great Impurities, *Lev. xiv. 8. Numb. vi. 9. & xxxi. 19.*

And after that let her be received in again.] I suppose she was presently freed from Leprosy; but kept out of the Camp so long, to declare GOD's Displeasure against her; and to humble her, by exposing her to Shame.

Ver. 15. *And Miriam was shut out of the Camp seven days;*] That her Offence might be known to all, by her open Punishment.

And the People journeyed not till Miriam was brought in again,] For the Cloud was gone which should have directed them in their Motions. And besides, this Respect, perhaps, was shown unto her because she was a Prophetess; and hereby she had Time given her to humble her self before GOD, and to beg his Pardon for her Sin.

Brought in again.] When one would have expected that such Sacrifices should have been offered for her cleansing, as are required in *Levit. xiv.* But this was an extraordinary Case; she being on a sudden miraculously struck with the highest Degree of the Plague of Leprosy, and

and as suddenly cured by the same Hand that struck her.

Ver. 16. *And afterward the People removed*] Which shows that the Cloud, which departed from the Tabernacle, ver. 10. returned again to it, together with *Miriam*, that it might guide them in their removal to another station; for till it was taken up from the Tabernacle, they stirred not from the Place where they were, *ch. ix. 17, 18.*

From Hazeroth,] After they had abode there seven Days at the least.

And pitched in the Wilderness of Paran.] Where they were before, (see *chap. x. 12.*) but now were brought into another Part of it, called *Rithmah*, *chap. xxxiii. 18.* which was called also by another Name, *Kadesh-barnea*, *chap. xiii. 26. Deut. i. 19.* Or else we must suppose these two Places to have been so very near together, that they might be said to have pitched either in the one or the other. This Station was at the foot of the Mountain on the South Part of Canaan, *Deut. i. 20.* so that their next removal was to have been into the Land promised to them, if they themselves had not hinder'd, by their renewed Rebellion. This removal was in the fourth Month of the second Year after they came out of the Land of Egypt. See *chap. xi. 20, 35.*

C H A P. XIII.

Ver. 1. **A**ND the LORD spake unto Moses, saying,] They being now come to the Borders of Canaan, the LORD order'd Moses to exhort them to go up, and take Possession of it, and *not to fear nor be discouraged*; as we read in *Deut. i. 21.* But the People (out of a distrust of God's Power, as Moses seems to intimate, *Deut. ix. 23.*) desired they might first send some to search out the Land, before they attempted its Conquest, *Deut. i. 22.* About which it is likely Moses consulted the Divine Majesty, who gave them Leave so to do.

Ver. 2. *Send thou Men,*] For their greater Satisfaction, God order'd them to have their desire. For there seems to have been a general Fear upon them (*every one* of them coming to Moses with this Request, *Deut. i. 22.*) which could not be removed, but by sending some to bring them Intelligence what kind of Country it was, and what People they had to deal withal, *ver. 18, 19, 20.*

That they may search the Land of Canaan,] To make a Discovery both of the Country and of the Inhabitants, and the best way to invade it, *Deut. i. 22.*

Which I give unto the Children of Israel:] To the possession of which God now intended to introduce them. For he had already brought them to the confines of it, and bidden them go up and possess it, (*Deut. i. 20, 21.*) but they would needs make this Delay, for a Discovery of the condition of the Country; which was their own contrivance at the first, and not a Divine Counsel.

Of every Tribe of their Fathers shall ye find a Man,] That there might be no suspicion of Partiality in their Report.

Every one a Ruler among them. Men of Au-

thority and Prudence, who might be the more believed; yet not of the highest Rank, (for such are called by the Name of *Princes*, *chap. i. 16.*) but Rulers, perhaps of Thousands, who were very considerable in their Tribes: For they are called by the same Name in the Hebrew, every one being said to be a *N A S I* and a *R O S C H*, a *Leader* and a *Head* in their Tribes; which may incline one to think, that there were higher and lower Persons of this sort, who had the same Title, in every Tribe.

Ver. 3. *And Moses by the Commandment of the LORD,*] Which was given him in the *fifth* Month (called *Ab*, as *St. Hierom* notes from the Jews) of the second Year after they came out of Egypt: It is not certain upon what Day; but it is likely in the beginning of the Month, which answers to the *nineteenth* of our July.

Sent them from the Wilderness of Paran:] From *Kadesh-barnea*, *chap. xxxii. 8. Deut. i. 19, 20. chap. ix. 23. Josh. xiv. 7.*

All those Men were Heads of the Children of Israel.] So the Rulers of Thousands and Hundreds are called, *Exod. xviii. 25.* as well as the Princes, *Numb. i. 16.* But these were a lower sort of *Heads*, or great Men, in the several Tribes of Israel.

Ver. 4. *And these were their Names: Of the Tribe of Reuben, Shammua the Son of Zaccur.*] There is little to be observed concerning this Verse, and those that follow to the 16th; but that it is evident these were not the same Men, who, in the first Chapter of this Book, are called the *Heads* and *Princes* of the Tribes; being inferior Persons, who ruled over some Part, not over a whole Tribe. The three first Tribes also that are here mentioned, sprang from the three eldest Sons (for *Levi* did not make a Tribe in Israel) of *Jacob*: But in the Enumeration of the rest, there is not any Order observed, of which I can give an account. Perhaps they being to disperse themselves, when they enter'd the Country they were to search, (see *ver. 22.*) and thinking it not prudent to go above two (at the most) in company, cast Lots who should be associated: And the first Lot fell to those of the Tribe of *Reuben* and *Siméon*; the next to those of *Judah* and *Issachar*; and so to the rest.

Ver. 11. *Of the Tribe of Joseph.*] *i. e.* Of the other Branch of *Joseph's* Family, viz. of the Tribe of *Manasseh*, as it here follows.

Ver. 16. *These are the Names of the Men that Moses sent to spy out the Land.*] He would have their Names remember'd (which is the reason of this Remark) for the sake of those two worthy Men, *Caleb* and *Joshua*, whose Virtue was very illustrious, in the midst of a crooked and perverse Generation.

And Moses called Oshea the Son of Nun,] So he is called, *ver. 8.* being named for the Tribe of *Ephraim*.

Joshua.] He was called by this Name presently after they came out of Egypt, (*Exod. xvii. 9.*) when he went to fight with *Amalek*: Whom he having overcome, Moses look'd upon it as a Token that he should save and deliver the People of Israel, and then called him by this Name: Which imports something more than *Oshea*; for

for that denotes only a *Prayer* for Salvation; (as *Menochius* observes) but this carries in it a *Promise* of it. And some think the addition of the first Letter in the name *Jehoshua*, was from the name *JEHOVAH*; implying that the *LORD* would employ him, in leading and conducting his People into the Land of Promise: Wherein he was a Type of the Saviour of the World, the *LORD JESUS*, (whose Name is the same with this) who conducts those that believe on him, to an Heavenly Inheritance.

If I could find the like comfortable Signification in the rest of the Names of these Men, I should think there might be some ground for their Opinion, who fancy *Moses* chose *Joshua* because there was a good Omen in his very Name. For all Nations took great care that no Man should be employed in Affairs of moment, whose Name carry'd any unlucky Signification in it. So *Cicero* observes in his first Book of *Divination*, that the *Generals* of Armies, and the *Censors*, took care that none should so much as lead the Sacrifices to the Altar, but who were *bonis nominibus*, of Names that signified Good: Of which the *Consuls* also were very observant, *ut primus miles fiat bono nomine*, that the first Soldier whom they listed, should be of a good Name; such as *Valerius*, *Salvius*, *Statorius*, or the like. On the contrary the Name of *Nævius* was deemed so bad, that in his Oration *pro Quinct. Sext.* he saith, *having named the Man, methinks I have said enough.*

Ver. 17. *And Moses sent them to spy out the Land, and said unto them,*] That is, when he sent them to spy out the Land, (as was said in the foregoing Verse) he gave them the following Directions.

Get ye up this way Southward,] This South Part of *Canaan* fell afterward to be part of the Lot of the Tribe of *Judah*, *Josh.* xv. 1, 2, 3. and was very dry, and consequently barren, *Judg.* i. 15. and therefore fittest for their entrance to spy out the Land unobserved; being less inhabited than the better parts of the Country. Besides, it was nearest to the place where they now were encamped.

And go up into the Mountain.] Where the *Amorites* dwelt, *Deut.* i. 19. together with some *Amalekites*, and other People, *ch.* xiv. 43, 45. From whence they were to go down into the Vallies.

Ver. 18. *And see the Land what it is, and the People that dwell therein,*] These are the general Directions which he gave them, to inform themselves, both of the Country, and of its Inhabitants.

Whether they be strong or weak, few or many;] In particular, with respect to the latter, he directs them to inform themselves whether the Inhabitants were strong bodied, or feeble; and whether their number was great or small.

Ver. 19. *And what the Land is that they dwell in, whether it be good or bad;*] And with respect to the former, he would have them bring an account, first, what sort of Country it was, whether healthful and delightful, or unwholesome and unpleasant.

And what Cities they be, that they dwell in,] And then how large their Cities were; and of what Strength.

Whether in Tents, or in strong Holds;] Whether they lived in Tents, as the *Arabians* did; (and the *Israelites* while they were in the Wilderness) or in Houses; and whether they were fortified. Or rather (as he would say in our Language) whether in open Villages, or in walled Cities: For so the word *Mahanaim* signifies; not *Tents* (as we here translate it) but *Hos* or *Camps*, *Gen.* xxxii. 1. and here *Towns* without Walls, as the *LXX* interprets it; and the *Vulgar* also, only inverting the order of the words, *whether in walled Towns, or without walls.*

Ver. 20. *And what the Land is, &c.*] And last of all, what is the Soil of the Country; whether rich and fertile, or poor and barren; and also whether it be a woody Country, or otherwise.

And be ye of good courage, and bring of the fruit of the Land.] In which Discoveries, there being some hazard, he bids them be confident *GOD* would preserve them; so that they might venture to bring away with them some of the Fruit which the Country produced.

Now the time was the time of the first ripe Grapes.] Towards the Vintage.

Ver. 21. *So they went up, and searched the Land from the Wilderness of Zin,*] Which was on the South of the Land of *Canaan*, *ch.* xxxiv. 3. *Josh.* xv. 1, 3. being different from the Wilderness of *Sin*; which lay near to *Egypt*, *Exod.* xvi. 1. *Unto Rehob, as Men come to Hamath.*] The City of *Rehob* lay in the North of the Land of *Canaan*, and fell to the Lot of the Tribe of *Asher*, *Josh.* xix. 28. And it lay not far from *Hamath* (which, in after-times, was called *Epiphania*) a City which we very often read of afterwards, as the Bounds of *Judea* Northward; which *Moses* saith was *unto the entrance of Hamath*, *ch.* xxxiv. 8. So that they took a Survey of the whole Country, from one end of it to the other, *South* and *North*; and also, as they passed along, observed those Parts that lay *East* and *West*. For they gave an account of the *Canaanites*, as dwelling *by the Sea*, (which was *Westward*) and *by the Coast of Jordan*, which was on the *East*, *ver.* 29. Or, if by the *Sea* we understand, not the *Western* Ocean, but the *Dead Sea*, (as some do) yet it appears by these very Words, that they bent their Course, as they passed from *South* to *North*, unto the *Western* and *Eastern* Parts also. For *Rehob* and *Hamath* both lay at the foot of *Libanus*; one to the *North-west* (towards *Sidon*) and the other to the *North-east*.

Ver. 22. *And they ascended by the South,*] In their return from searching the Country.

And came unto Hebron;] That is, some of them. For the word in the *Hebrew* is not *they came*, (as it is *they ascended*) but *became*: Which demonstrates that they did not go all of them together in a Company (for that had been dangerous, and might have made them taken notice of) but dispersed themselves; some going to discover one place, some another. And it is a probable Conjecture of some of the

Hebrew Doctors, that *Caleb* was the Man that went to take a view of *Hebron*; and was so little affrighted at the sight of the Giants there, that he was the very Person that afterward drove them out; and had this place given him for his Portion: For it was in the *South* part of the Lot of the Tribe of *Judah*; being formerly called *Kirjath-Arba*, *Josh. xiv. 9, 12, 14.*

[Where *Abiman*, *Sheshai*, and *Talmai*, the Children of *Anak* were.] These were the Grandchildren of *Arba* (from whom *Hebron* had the name of *Kirjath-Arba*, i. e. the City of *Arba*) who was the Father of *Anak*, whose Family was more eminent than any other in *Canaan*; these three Sons of his being Men not only of great Bulk, but Prowess and Valour. *Bochartus* thinks (*lib. i. Canaan, cap. 1.*) that *Anak* signifies as much as the Roman name *Torquatus*; being like to that *Gaul* whom *Manlius* vanquished. And *Abiman* signifies as much as, *Who is my Brother?* importing there was none to be compared with him. *Sesai* he takes to be as much as *Sixtus*, viz. Six Cubits high, as *Goliath* was. And *Talmai* he derives from *Talam*, a Furrow: As if he seemed in length to equal a Furrow in the Field. These were the People that made the *Israelites* tremble; for it is likely their whole Family were of a very large Stature, tho' not so big as these. And indeed, they were so very terrible to all their Neighbours, that it became a proverbial Saying in those Countries, *Who can stand before the Children of Anak?* *Deut. ix. 2.*

Now *Hebron* was built seven years before *Zoan* in *Egypt*.] The *Egyptians* boasted of the great Antiquity of their Nation and Cities: but *Moses* shows that *Hebron* was built before the Capital City of their Country: For so *Zoan* was, and called in after-Ages *Tanis*; lying not far from that Mouth of the River *Nile*, which from thence was called by *Plutarch* τανῖνον στόμα. *R.* *Solomon* will have it, that *Hebron* was built by *Cham*, one of the three Sons of *Noah*, and the Father of *Mizraim*; from whom the *Egyptians* descended. But of this there is no certainty; and the *Gemara* upon *Sota, cap. 7.* saith, It is not likely that a Man would build a House for his younger Son, before he had built one for his elder; for *Canaan* was the youngest of all the Sons of *Cham*, *Gen. x. 6.* Yet those Doctors are willing to suppose that *Cham* built both these Cities; and therefore interpret the word *banab*, which is rightly translated *built*, as if it signified *fruitful*, (according to *Gen. xvi. 2.*) and make the Sense to be, that *Hebron* was seven times more fruitful than *Zoan*: Which is very foolish; as upon other accounts, so on this, that *Hebron* was a stony place, and therefore not fertile.

Ver. 23. And they came unto the Brook Eshcol,] A place which lay in a Valley, at the foot of the Mountain, *Deut. i. 24.*

And cut down from thence a Branch with one cluster of Grapes,] This was done, no doubt, in some private place, upon the Southern Borders of *Canaan*; just as they were returning to the Camp of *Israel* again. For it would have given the Country too great an Alarm, if they

had marched in the Highway with this Bunch upon their Shoulders.

And they bare it between two] A great many Authors mention Vines and Grapes of an extraordinary bigness in those *Eastern* and *Southern* Countries. I need only refer to *Strabo*, who says the Vines in *Margiana*, and other places, were so big that two Men could scarce compass them with their Arms, and that they produced βότρυς διπλῆ, a Bunch of Grapes of two Cubits, *lib. ii. Geograph. p. 73.* and *lib. xi. p. 516.* Which is in part justified by *Olearius* in his late Travels into *Persia*, *Book iii.* where he saith, not far from *Astracan*, he saw Vines, whose Trunks were so thick, that a Man could do no more than grasp them about with both his Arms. And *Forsterus* in his *Dictionarium Hebraicum*, *p. 862.* saith, there was a Preacher at *Norimberg*, called *Achaicus*, who lived as a Monk eight Years in the Holy Land, (as they call it) who told him upon his Sick-bed, That in his time there were Clusters of Grapes at *Hebron*, of such bigness, that one single Kernel was sufficient to quench his Thirst a whole Day, when he was sick there of a Tympany. *J. Conradus Dieterius* hath collected a great deal more to this purpose out of *Leo Africanus* and *Nic. Radziwillius*, and other Authors, in his *Antiq. Biblicæ*, *p. 249.* And since him the most learned *Huetius* in his *Quæstiones Atretanæ*, *lib. ii. cap. 12. n. 24.* where among other things, he observes that *Crete*, *Ghios*, and other Islands in the *Archipelago*, afford Bunches of Grapes of ten pound weight; sometimes of thirty six, yea, of forty. And he mentions Grapes of a prodigious bigness in the Island of *Madera*.

Upon a Staff;] See *ch. iv. 10.*

And they brought of the Pomegranates and Figs.] Which grew in the Parts nearest to the place where the *Israelites* were encamped.

Ver. 24. The place was called the Brook Eshcol, because of the Cluster of Grapes which the Children of Israel cut down from thence.] That is, when the *Israelites* got possession of the Land, they called this Brook (or Valley) by the name of *Eshcol*, in memory of this Bunch of Grapes; for so *Eshcol* signifies.

Ver. 25. And they returned from searching of the Land] Came back to the Camp of *Israel*.

After forty days.] This shows that they did not take a cursory view of the Country; but took time enough to make their Observations. And the ripe Fruit which they brought with them, after they had been forty Days from the Camp, demonstrates that their return was in the latter end of the sixth Month, very near to the seventh; that is, in the end of the Year, according to the old Stile of that Nation. For on the fifteenth Day of the seventh Month God ordered the Feast of Tabernacles to be celebrated; a little before which they gathered both their Harvest and their Vintage, *Exod. xxiii. 16. Lev. xxiii. 39. Deut. xvi. 13.*

Ver. 26. And they went and came to Moses and to Aaron, &c.] They went up the Mountain from *Eshcol*; and came down on the other side of it, to *Moses* and *Aaron*, and all the Congregation, *Deut. i. 24, 25.*

Unto the Wilderness of Paran, to Kadesh;] Unto the Place from whence they were sent; which was *Kadesh-barnea*, (see *ver. 3.* and *Deut. ix. 23.*) which is here in short called *Kadesh*; but is quite different from that *Kadesh* we read of afterward, *ch. xxi. 1.* For that was in the Wilderness of *Sin*; and they did not come to it till the fortieth Year after they came out of *Egypt*, *ch. xxxiii. 37, 38.* whereas they were at this *Kadesh* in the second Year; before they were doomed to wander forty Years in the Wilderness.

And brought back word unto them, and unto all the Congregation,] Gave a publick Account, before *Moses* and *Aaron*, of what they had discovered.

And shewed them the Fruit of the Land.] And at the same time presented to them the Cluster of Grapes, the Pomegranates and Figs which they had brought with them.

Ver. 27. And they told him, and said,] They address their Relation to *Moses*; because he sent them, *ver. 2.*

We came unto the Land whither thou sentest us,] I suppose they chose some of their Number, to speak in the name of the rest: and first they give an account of the Land, as he required, *ver. 19, 20.*

And surely it floweth with Milk and Honey;] Their Report of the Condition of the Land, was as honest as could be desired; for they testify it to be such as *GOD* promised to bestow upon them, *Exod. xxxiii. 3.*

And this is the Fruit of it.] They prove what they say, by a Sample of the Product of it: Which was so large, that some of the *Jews* fancy there were eight Men employed to carry this one Cluster, as they say in the *Gemara Sotâ*, *cap. vii.* Of which the Spies made this wicked use, as from thence to tell their Brethren, *You see this goodly Fruit, how vast it is: but believe us, the Inhabitants of the Country exceed us, and all other Men in stature, as much as this Fruit exceeds all other of the same kind, throughout the World.* So *Wagenfeil* explains the Sense of their Discourse in that Place, *sect. 4.*

Ver. 28. Nevertheless the People be strong that dwell in the Land; and the Cities are walled, and very great.] This is an account of the other part of the Enquiry *Moses* commanded them to make, concerning the Inhabitants, and their Cities, *ver. 18.*

And moreover, we saw the Children of the Anakims there.] See *ver. 22.* All this was true; but spoken in such a manner, as to represent the Conquest of the Country exceeding difficult, if not impossible. So they explain their meaning in down-right words, *ver. 31.* and so the People understood them, *Deut. i. 28.* where these frightful People are called the Sons of the *Anakims*: For they saw not only those three mentioned before, *ver. 22.* but others also that were descended from them; who, as I there noted, were gigantick Persons. So the *LXX* translate these words *αὐτοὶ γίγαντες*, and so the *Chaldees*; and so the *Jews* use the word *Anakim* to signify Giants; particularly *Benjamin Tudclensis*, *p. 3.* of his *Itinerary*: Where *L'Empercur* thinks it probable they were called *Anakims*, à torque quo colla superbe cingebant, from a Collar or

Chain, which they proudly wore about their Necks: for the word *Anak* properly signifies *collum torque cingere*, (*p. 136.*) to wreath a Chain about the Neck. But it is evident they had their Name from their Progenitor, *Anak* the Son of *Arba*: whence he was so called, we do not know.

Ver. 29. The Amalekites dwell in the Land of the South:] They do not represent the *Amalekites* as Inhabitants of the Land of *Canaan*; but they observe that they lay on the South border of it: Where, if they went about to enter, in all probability, that Nation (which were their early Enemies when they came out of *Egypt*) would help to oppose them in their Attempt, as much as the People of *Canaan*. For that's their intention, in the following report, to show what a stout People they must encounter, which way soever they endeavoured to enter into *Canaan*.

And the Hittites, and the Jebusites, and the Amorites,] An account of all these see, *Gen. xv. 20, 21.*

Dwell in the Mountains:] Which were in the entrance of the Land of *Canaan* on the South-east part of it. Particularly the *Amorites*, it is evident, were planted there, upon the Mountains of the Borders of *Canaan*, *Deut. i. 27, 44.* And many of them had made an Expedition into the Country beyond *Jordan*, where they had possessed themselves of *Bashan* and *Heshbon*, and all the Land between the Rivers *Jabbok* and *Arnon*. For they were a very warlike People, and of great Stature, *Amos ii. 9.* which made these Searchers of their Land afraid of them; and bid their Brethren consider whether they thought they should be able to dispute their Passage with them: which they plainly suggest, in their Opinion, they could not. For the *Jebusites* were another mighty People, whom after the Conquest of *Canaan*, they could not of a long time dispossess of Mount *Sion*. I need not say how terrible the *Hittites* were; for it is probable from thence came the word *Hittha*, which signifies a Fright and sudden Consternation; as *Bochartus* hath observed in his *Phaleg. lib. iv. cap. 36.*

And the Canaanites] Those who were particularly called by this Name: see *Gen. xv. 21.*

Dwelt by the Sea,] It is certain that the *Canaanites* dwelt by the Ocean, called the *Midland Sea*; for they seem to have had their Names from merchandizing; for which that Situation was most proper; and for that reason others of them were seated near *Jordan*. This, I think, is plain from *Deut. i. 7.* And besides, the word *Sea* alone, commonly signifies that great Ocean. But it being plain that they were also seated, as it here follows, upon the River *Jordan*, it is possible that by *Sea* may be meant in this Place, the dead Sea, or the Lake of *Gennesareth*, or both of them; because they were near *Jordan*, which ran into them.

And by the Coast of Jordan.] Where the *Canaanites* were also seated, as is evident from *Deut. xi. 30.* For there were both Western and Eastern *Canaanites*, as appears from *Josh. xi. 3.* and they are frequently joined with the *Perizzites* (particularly *Judg. i. 4.*) who were a fierce sort of rough People, that dwelt in the woody

Part of the Mountains. So that the Intention of the Men, who made this Report, was, to represent to the People, that whether they invaded the Land by the *Southern* Parts, or the *Eastern*, they would find *both* strongly guarded by a mighty People, much superiour to them in force: Which account, the following *Verse* shows, put the People into a Tumult.

Ver. 30. *And Caleb stilled the People,*] It is plain by this, that the People understood by their way of speaking, Countenances and Gestures, that the meaning of these Men who made this Report (which was not false in itself) was, that tho' the Country indeed was very rich and desirable, yet it was impossible for them to drive the Inhabitants out of it: Which put them into a mutinous Disposition, as *Caleb* perceived by their Looks and their Muttering; and therefore stepped forth, before it brake out, to quiet their Spirits with his Account of the Country and Inhabitants, in which *Joshua*, no question, joined with him. It is not indeed here mentioned, because *Caleb* perhaps stood next to those who began to make a Commotion, and therefore spake first: but he was seconded by *Joshua*, we may be sure; because we find him mentioned in the next *Chapter*, and in the first Place, together with *Caleb*, as endeavouring to appease the Tumult. And he is not only exempted from the Punishment inflicted upon the People for their Rebellion, *ch.* xiv. 30, 38. but is expressly said to have followed the *LORD* fully, as well as *Caleb*, *ch.* xxxii. 12.

Before Moses,] The Hebrew Phrase *El Moscheb*, may signify that he stilled them, as they were coming towards *Moses* in a seditious manner; or, quieted them so far, as to make them hearken to *Moses*; or, as we render it, in his Presence, when they were ready to fly in his Face. One of the Doctors in the *Gemara* before-mentioned, *cap.* ix. saith, that *Joshua* being about to speak, they bitterly reproached him, and would not suffer him to proceed: And therefore *Caleb* thought good to give them a great many blandishing words, and to call *Moses* this Son of *Amram*, which look'd like Contempt of him, whereby he stilled them, and disposed them to listen to him. And then he said, *Is not he the Person that brought us out of Egypt, that divided the Red-Sea, for us to pass through it; that gave us Manna from Heaven? What if he should bid us make Ladders and climb up into the Skies, should we not obey him?*

And said, Let us go up at once,] Or, go up immediately, without a stop.

And possess it;] He speaks as if it were already their own, (as indeed it was, by *GOD*'s gift) and they need only enter and take possession of it.

For we are able to overcome it.] There will be no such difficulty, as these Men represent, in the Conquest of it.

Ver. 31. *But the Men that went up with him,*] The rest of the Company that went to search the Land; who if they had not persisted in their Unbelief, the People perhaps might have been perfectly appeased by *Caleb* and *Joshua*.

Said, We be not able] Now they open their Minds more plainly, in their Reply to *Caleb*,

whom they oppose directly; and declare their Opinion down-right, that they were not an equal Match for their Enemies.

To go up against the People,] To beat them out of the Mountains, which they inhabited.

For they are stronger than we.] These Men had no confidence in the Promise and Power of *GOD*, on which *Caleb* and *Joshua* relied; but measured all things by Human Strength.

Ver. 32. *And they brought up an evil report of the Land which they had searched, unto the Children of Israel,*] In the heat of their Opposition, they now disparage the Country which they had before praised, *ver.* 27. and also stretch their report of the Inhabitants beyond the Truth.

Saying, The Land through which we have gone to search, is a Land that eateth up the Inhabitants thereof;] Unless we suppose that there was a great Plague at this time in the Country, as the *Hebrews* do, (who love to excuse their Fore-fathers Sins) this was a gross Lie. But take it as they suppose, yet this was a very malignant Report. For if they saw the People of the Country every where, as they passed along, carrying their Neighbours to their Graves, (as the Jews tell the Tale) this which they should have ascribed to the Providence of *GOD*, who sent this Mortality, that they might have fewer Enemies to oppose them, and that these Spies might pass more freely, and less observed; they most wickedly ascribe to the badness of the Air: which being very unhealthful to the Natives, might well be thought would be much more so to Strangers. Thus bad Minds, (as the afore-said *Gemara* glosses well enough upon this Story) turn that which *GOD* intends for their Benefit, into their Hurt. And if we had any better Authority for this Story, the word *achal* (which we translate *eat up*) would well enough agree with it. For as *Maimonides* observes in the first Part of his *More Nervoeh*, *cap.* xxx. it is used in the Holy Scriptures, concerning any kind of Consumption, Destruction, or Desolation: As here in this Book, *ch.* xi. 1. *Lev.* xxvi. 38. *2 Sam.* ii. 26, &c.

And all the People that we saw in it were Men of great Stature.] The Hebrew Phrase is, *Men of Measures*, *אנשים באמה*, as the *LXX* translate it, Men of larger Size than the rest of Mankind. Which we have no reason to think was true: But having seen the Sons of *Anak* in one Part of the Country, they imagined all the rest of the People to be near unto their Stature. For this is the Description of that Giant of *Gath*, mentioned *1 Chron.* xx. 6. where he is called a *Man of Measure*; and *2 Sam.* xxi. 20. where he is called in the plural Number, (as they are here) a *Man of Measures*, *אנשים באמה*, a Man above the common Bigness. And thus very great Houses are called *Houses of Measure*, *Jerem.* xxii. 24.

Ver. 33. *And there we saw the Giants,*] Men of greater Bulk and Strength than the biggest of those very great Men, (*see Gen.* vi. 4.) which they spake of in the foregoing words.

The Sons of Anak,] They had mentioned this once before, *ver.* 28. and now repeat it again; because they were struck with such a Terror at the

the sight of them, that they were always at their Tongues End. Just as *Homer* mentions, *ἰγώας τῆς ἑξέτης*, as *Bochartus* makes the Comparison, lib. i. *Canaan*, cap. i.

Which came of the Giants:] Who were descended from a gigantick Race of Men; particularly from *Arba*, who was their Grand-father, as *Joshua* tells us, ch. xiv. 15. xv. 13, 14, &c. Where he shows how *Caleb* drove these *Anakims* out of their Cities, and made them fly to the *Philistines*; where there were some Remainers of them, till the days of *David*. And others of them, perhaps, fled into *Greece*; for there was a Race of Men among the *Greeks* called *Ἀνάνες*; who *Vossius* thinks it probable might descend from these Children of *Anak*, lib. i. de Orig. & Progressu Idolol. cap. xiii.

And we were in our own sight as Grasshoppers,] Their Fear magnified them above measure; tho' no doubt they were Men of such an extraordinary height, that they might look upon themselves to be as small and contemptible, as Grasshoppers are compared with us. And such very tall Men there are still in some parts of the World, as *Job Ludolphus* observes in his *Commentary* upon his *Histor. Ethiopica*, lib. i. cap. 2. n. 22.

And so we were in their sight.] One of the Jewish Doctors makes bold to call these Men Liars: For tho' their Fear might make them seem in their own sight as Grasshoppers, yet how could they tell, saith he, that they were so in the sight of the Children of *Anak*? Here the *Gemarists* (in the Place I mentioned above, cap. 10.) endeavour to help them out, by continuing the Tale of the great Mortality, which was then in those Countries. Where a Funeral-Feast (as the manner was) being one day made under certain Cedar-trees, which are very shady; the Spies got up to the top of them, to hide themselves among the thick Boughs. But the People below happening to look up, the Spies heard them say, there are Men got up into the Trees, who look like Grasshoppers. But there needs no such Inventions to defend them, when an *Hyperbole* will do it: Their plain meaning being this, that the *Anakims* looked down upon them with the utmost Contempt.

By all which it appears, that they had not only a sight of the *Anakims*, but the *Anakims* also saw them, and lookt upon them, it is likely, as they did upon other Travellers; who were wont to come thither, either for their Pleasure, or to traffick in their Country; or in their way to other places: When it was not their Custom to examine strictly, whence they came, and what their business was; but let pass to and fro among them freely.

C H A P. XIV.

Ver. 1. **A**ND all the Congregation] By all the Congregation may be here meant all the great Men, (for so the phrase sometimes signifies) except *Caleb* and *Joshua*, and perhaps some few others.

Lift up their Voice, and cried,] Shrieked, and made loud Lamentations.

And the People wept] Which put all the People into Tears.

That Night.] Which followed after the Report made by the Spies.

Ver. 2. *And all the Children of Israel murmured against Moses, and against Aaron:]* As they had frequently done before; but now in a more tumultuous manner.

And the whole Congregation said unto them,] The great Men spake in the name of the whole body of the People.

Would God that we had died in the Land of Egypt,] In a Fit of Fury and Despair, they quite forgot how miraculously God had brought them from thence; and consequently could as easily bring them into *Canaan*.

Or would God we had died in this Wilderness.] When several of their Brethren were burnt, and smote with a very great Plague, in this very Wilderness of *Paran*, ch. xi. 1, 33.

Ver. 3. *Wherefore hath the Lord brought us into this Land,]* Having vented their Passion against God's Ministers; they most undutifully accuse him, as if he had dealt deceitfully with them.

To fall by the Sword,] Of the Children of *Anak*, who they fancied were irresistible.

That our Wives and Children should be a prey?] To the People of *Canaan*, after all the Men of *Israel* were killed.

Were it not better for us to return into Egypt?] Their Rage deprived them of the use of their Reason.

Ver. 4. *And they said one to another, Let us make a Captain, and let us return into Egypt.]* They knew that *Moses* would not conduct them thither; and therefore they thought of chusing another Leader. But tho' they might in a raging Fit speak of returning to *Egypt*, yet it is an amazing thing that they should continue in this Madness, and deliberate about it; nay actually appoint them a Captain, as *Nehemiah* saith they did, ch. ix. 17. For how could they get thither without Food? which they could not expect God would send them from Heaven, when they had forsaken him. Or how could they hope to find their way, when his Cloud, which directed them, was withdrawn from them? Or hope to deal with those, that might oppose their Passage, if they hit upon the right way? And after all, if they came into *Egypt*, what Entertainment could they look for their, among a People, whose King and Princes, and First-born, had lately perished on their account? Nothing can be said in answer to these things; but that outrageous Discontent will not suffer Men to consider any thing, but that which grieves them; and that foul Ingratitude and Forgetfulness of God's Benefits, throws them into such Discontents.

Ver. 5. *And Moses and Aaron fell on their faces]* To deprecate God's Displeasure; which lately arose against them, upon a less occasion than this, ch. xi. 33. and they might justly fear would now destroy them all, for their incurable Infidelity; as *Josephus* explains it.

Before all the Assembly of the Congregation of the Children of Israel.] Some fancy that their falling down before them, was to beseech them to desist from

from their Murmuring; and to trust in GOD, who would go before them, and fight for them; as he saith he told them, *Deut. i. 29, 30.* But *falling on their Faces* being the Posture of the most humble Supplicants to GOD, and not to Men, (as all understand it in other places, particularly *ch. xvi. 4. xx. 6.*) their falling down *before the Assembly* signifies no more, but that in their Presence *Moses* and *Aaron* humbled themselves deeply before the Divine Majesty; and prayed to him with the greatest Earnestness, to forgive them, and to bestow a better Mind upon them. Which they did in their presence, to awaken them to consider the danger they were in by their heinous Sin; that they themselves might cry to him for Mercy. For the usual Posture of Prayer in that Nation was *standing*; but in very great Distress, and Anxiety of Mind, when they were exceeding solicitous to obtain their Petition, they *kneeled* down, and sometimes *fell on their Faces*; which was still a sign of greater Ardor, and Concernment, as appears from our Blessed Saviour, *Matth. xxvi. 39. Luke xxii. 41.*

Ver. 6. *And Joshua the Son of Nun, and Caleb the Son of Jephunneh, which were of them that searched the Land, rent their Clothes.*] As the manner was, on any sad and doleful occasion; especially when they heard any Man blaspheme the Divine Majesty; in Detestation of the Impiety, and to declare their Sorrow, and Indignation, and Dread of GOD's Judgments; as appears from *Jerem. xxxvi. 24.* Where the Stupidity of *Jehoiachim*, and his Servants, is represented by this, that when they heard the words which the Prophet declared in GOD's Name against *Judah*, they were not afraid, nor rent their Garments.

Ver. 7. *And they spake unto all the Company of the Children of Israel, saying,*] This showed great Courage, that they durst declare their Opinion, contrary to the Sense of so great a multitude.

The Land which we passed through to search it, is an exceeding good Land.] This is opposed to what their Fellows had said, that it was a Land which eat up its Inhabitants, *ch. xiii. 32.* Quite contrary they assure them it was *very, very good*; as the words are in the Hebrew: And so expressed by the *Chaldee*, and the *LXX*, *exceeding, exceeding good*: That is, every way desirable; for thus the *Hebrews* express the Superlative Degree.

Ver. 8. *If the LORD delight in us, then he will bring us into this Land, and give it us;*] If we do not forfeit his Favour, he will make us so happy, as to drive out the *Canaanites*, and settle us in the Possession of this Land.

A Land which floweth with Milk and Honey.] As their Companions themselves had confessed, *ch. xiii. 27.*

Ver. 9. *Only rebel ye not against the LORD,*] By flighting his Goodness, by Murmuring, and discontented Speeches, and talking of going back to *Egypt*, *ver. 2, 3, 4.*

Neither fear ye the People of the Land;] This is opposed to what the rest of the Spies had said, concerning the mighty Power and Strength of the Inhabitants of *Canaan*, *ch. xiii. 28, 29, 31, &c.*

For they are Bread for us:] We shall as easily vanquish them, as we eat our Meat.

Their Defence is departed from them,] In the Hebrew the words are, *their Shadow*; whereby Men being defended from Heat in those Countries, it signifies the Protection, which GOD gives Men from those things that might hurt them: Which Divine Protection they tell the People, was now withdrawn from the *Canaanites*, who had filled up the measure of their Iniquities, (*Gen. xv. 16.*) and now were exposed as a Prey to the *Israelites*.

And the LORD is with us.] For on the contrary, they entreat the People to consider that GOD who was departed from the *Canaanites*, was with them to aid and assist them in the Conquest of the Country. And for both these reasons, they needed not to fear them. So they conclude their Speech, like Men of an undaunted Spirit, in these words; *fear them not.*

Ver. 10. *But all the Congregation*] The Hebrew words *Col Ha Edab*, as I observed, *ver. 1.* signifies all the great Men; the Rulers of the rest.

Bad stone them with stones:] Ordered the People to stone them to Death; as they had done, it is likely, if they had not been deterred from the Attempt by the Appearance of the Divine Majesty. For the Hebrew word *amar* (as *Maimonides* observes in his *More Nevochim*, *P. i. cap. 65.*) is used not only concerning that which is *spoken* or *thought*, but of what is *decreed* and *resolved*. And he produces these words as an instance of it, together with *Exod. ii. 14. 2 Sam. xxi. 16.*

And the Glory of the LORD appeared] The *SCHECHINAH* which resided within the Tabernacle, upon the Mercy-Seat, now openly appeared, in a bright flaming Light, like Fire: And, in all probability, after such an amazing manner as terrified them from their Design. Thus it appeared on Mount *Sinai*, to fright them from approaching near unto it, *Exod. xxiv. 17.* (from whence *Moses* saith, *the LORD thy GOD is a consuming fire*, *Deut. iv. 24.*) and thus it appeared afterward, *Numb. xvi. 19, 42.*

In the Tabernacle of the Congregation] Or rather upon the Tabernacle, (for in the Tabernacle the People could not have seen it, as now they did) over the most Holy place; which the Cloud constantly covered, over the Mercy-Seat, where the Divine Glory dwelt: see *ch. ix. 15.*

Before all the Children of Israel.] Both to fright them, as I said, from their purpose of stoning *Joshua* and *Caleb*; and to show his Anger and Displeasure at their Rebellion, which it is likely, appeared by the Flashes that came from the glorious Flame.

Ver. 11. *And the LORD said unto Moses,*] In answer, I suppose, unto his Prayer, *ver. 5.*

How long will this People provoke me?] Shall I always bear with their most undutiful Behaviour; which will provoke the greatest Patience unto Anger?

How long will it be ere they believe me,] Dost thou not see that their Unbelief is incurable?

For all the Signs which I have shewed among them?] Since they continue in it, notwithstanding all the Wonders I have done, to convince

vince them of my Power and Faithfulness.

Ver. 12. *I will smite them with the Pestilence,*] Send a pestilential Disease among them, to sweep them away at once; as the *fifteenth* Verse interprets it: see *Exod.* xxxii. 10.

And disinherit them,] And so deprive them and theirs of the Country which I promised to their Fathers for an Inheritance, *Gen.* xv. 7. This was not an irrevocable Decree, but a Threatening, which GOD changed into another severe Punishment.

And will make of thee a greater Nation, and mightier than they.] Fulfil my Promise to *Abraham*, by making thee the Father of a more numerous People, and more powerful, than they whom I reject.

Ver. 13. *And Moses said unto the LORD, Then the Egyptians will hear it, (for thou broughtest up this People by thy might from among them.)*] It is an abrupt kind of Speech, proceeding from the great disturbance which this Threatening made in his Mind; being as much as if he had said, If thou thus destroy them, the *Egyptians*, when they hear of it, will triumph; and thou wilt lose all the Honour thou hast got, by the wonderful Deliverance thou didst work for thy People from their Bondage.

Ver. 14. *And they will tell it to the Inhabitants of this Land:*] Or rather, *they will say to the Inhabitants of this Land, i. e. the Canaanites;* with whom the *Egyptians* had frequent Commerce.

For they have heard, &c.] The word *for* is not in the *Hebrew*: and the Sense will be more plain if we omit it, and translate the whole thus; *They will say to the Inhabitants of this Land, they have heard that thou LORD art among this People:* That is, that there was a glorious Token of thy Presence among us.

That thou LORD art seen face to face,] And spakest to us from Mount *Sinai* out of that glorious Cloud, which there appeared unto all the People, *Exod.* xix. 18. *ch.* xx. 1. xxiv. 16. 17. *Deut.* iv. 12.

And that thy Cloud standeth over them,] *Numb.* x. 34.

And that thou goest before them, by day time in a Pillar of a Cloud, and in a Pillar of Fire by night.] *Exod.* xiii. 21.

Ver. 15. *Now if thou shalt kill all this People,*] Or rather, *But thou hast killed all this People.*

As one Man;] On a sudden, with one stroke; as if they had all but one Life.

Then the Nations which have heard the fame of thee, will speak, saying,] Of which the Nations that have heard the fore-named Report of thy Majesty, will make this Construction.

Ver. 16. *Because the LORD was not able to bring this People into the Land,*] Because he whom they called Omnipotent, was indeed defeated in his Power; which at last failed him, so that he could not compleat what he had undertaken.

Which he sware unto them,] *Gen.* xv. 17, 18. xxiv. 7.

Therefore he hath slain them in the Wilderness.] Killed them all, before they came to the Land he had solemnly promised to them; for that

was an easier work, than to make good his word.

The sum of this Argument is, That it would be a great disparagement to the Divine Majesty, if he now destroyed this Nation, because his Enemies would conclude, he had deluded them with false Promises, which he wanted Power to effect.

Ver. 17. *And now, I beseech thee, let the Power of my LORD be great,*] That is, let it appear to be unlimited, by bringing them into the Land which he sware to give them, (*ver.* 16.) or by pardoning their Sin, which had provoked his high displeasure against them, (*ver.* 11.) For by *Power* may be meant, either that which is properly called by that Name, *viz.* his Omnipotence, which can conquer all Opposition: Or, his Mercy and Clemency, in overcoming his Anger, and bearing with an ungrateful People: Which agrees very well with what follows; but both tend to the same meaning, that he would not destroy them, but bestow the Land of *Canaan* upon them, according to his Intentions.

According as thou hast spoken, saying,] Which will be suitable to thy blessed Nature, which thou didst proclaim to me, when thy Glory passed by me, *Exod.* xxxi. 22. xxxiv. 5, 6.

Ver. 18. *The LORD is long-suffering, and of great mercy, forgiving iniquity, &c.*] In these very words (tho' something more largely) GOD proclaim'd his Name to *Moses*, when he showed him his Glory, *Exod.* xxxiv. 6, 7. where they are explained.

And by no means clearing the guilty.] Even these words (according to the Interpretation I have there given of them) are a plain Argument to move the Divine Goodness to pardon their Sin. But the next words [*visiting the iniquity of the Fathers upon the Children, &c.*] seem to be directly contrary to the Intention of his Petition, till it be considered, that they had not now committed Idolatry; against which Sin, GOD, in these words, particularly declares his Severity; and that *Moses* did not now plead for an absolute Pardon, without any Punishment at all; but only that he would not destroy the whole Nation, as one Man, and utterly disinherit them; as he seemed resolved to do, *ver.* 12, 15. This Threatening he hoped his gracious Nature would incline him to revoke; notwithstanding which he might visit the Sin of the Fathers upon the Children, unto the third and fourth Generation; that is, punish them and their Posterity a long time. And so this latter part of the Verse is to be interpreted (according to what I observed, *Exod.* xxxiv. 7.) *in making desolate he will not make quite desolate, though he visit the iniquity of the Fathers upon the Children, &c.*

Ver. 19. *Pardon, I beseech thee, the Iniquity of this People,*] So far as not to destroy them utterly.

According to the greatness of thy Mercy,] Which GOD himself had proclaimed, *ver.* 18.

As thou hast forgiven this People, from Egypt, even until now.] This looks like an Argument against them: for they having provoked him so often, as they had done since they came out of *Egypt* in the space of one Year and little more, (see

(see *ver. 22.*) and been as often forgiven; it might seem more reasonable that he should now punish them, and not forgive them any more. But he appeals to that *long-suffering* Goodness, which he mentions as the prime Character of the Divine Nature, *ver. 18.* which tho' it had been exercised by them many ways, yet he hoped would still bear longer with them.

Ver. 20. And the LORD said, I have pardoned according to thy word.] Granted thy desire, not to destroy them utterly, and altogether, *ver. 12, 15.*

Ver. 21. But as truly as I live, all the Earth shall be filled with the Glory of the LORD.] In the Hebrew the words run plainly thus, *As true as I live, and that all the Earth shall be* (or *bath been*) *filled with the Glory of the LORD.* For so the Egyptians themselves confessed, (*ver. 14.*) that the fame of it was come to them: and afterwards he did many more wonderful things, when he brought them into Canaan: Unto which (if these words be taken in the future Tense) he hath respect, when he saith, *As true as that he would in a most glorious manner subdue the Canaanites, not one of these murmuring Israelites should come into that good Land.*

Ver. 22. Because all those Men, &c.] The sense would have been clear, if we had left out the word *because*, as we might have done, the Hebrew Particle *ki* being sometimes only an *Explicative*: or if we had translated it *that*, as it signifies in *Gen. xxii. 17.* and many other places. For the meaning plainly is, tho' the words be something intricate, That all the Men, of whom he is speaking, should perish; and not one of them come into Canaan.

Which have seen my Glory,] Which appeared to them in the Cloud upon Mount Sinai, and resided in the Tabernacle.

And my Miracles which I did in Egypt,] Mentioned in the ivth, viith, viiith, and following Chapters of the Book of Exodus.

And in the Wilderness,] Where he divided the Red-Sea for them to pass thro' on dry Land; and gave them Manna constantly from Heaven; with Water out of a Rock which followed them whithersoever they went, &c.

And have tempted me now these ten times,] That is, very oft, as this Phrase *ten times* signifies, *Gen. xxxi. 7, 41. Nehem. iv. 12. Job xix. 3.* But some of the Hebrews will not be satisfied with this Explication; but endeavour to find out precisely just ten Provocations of which they were guilty: Tho' to do this, they are forced to begin with one which fell out before they came to the Red-Sea, (*Exod. xiv. 11, 12.*) and all the other Nine they find in the Wilderness. See *Pirke Avoth, cap. 5.* and *Paulus Fagius* his *Scholia* upon it, with *Genebrard* upon *Psal. lxxviii. 46.* Mr. Mede hath observed, that to tempt God in Scripture Language, is to provoke him by some presumptuous Fact to Anger; as it were, to try whether he will punish or not: or in fewer words, to dare God. *Book i. Discourse 26. p. 153.* And the following Words in the next Verse, justify this Notion in this place.

And have not hearkened to my Voice.] This seems particularly to refer to their Disobedience, when he bad them go up, and possess the

Land of Canaan; notwithstanding, they would not go up, but rebelled against the Commandment of the LORD their God, Deut. i. 21, 26, &c.

Ver. 23. Surely they shall not see the Land, &c.] The Hebrew Particle *im*, when it follows an Oath, is to be simply translated *not*. And so the words run clearly here, *They shall not see the Land which I swear unto their Fathers.*

Neither shall any of them that provoked me, see it.] This is but an Explication of the foregoing words, and might have been better translated, *Even all that provoked me* (by their Discontent and Murmuring, &c. *ver. 1, 2, 3.*) *they shall not see it.* This heavy Doom was passed upon them on the ninth Day of the Month *Ab*, (which answers to our *July*) as *Moses Kotzensis* reports the Opinion of their Doctors: On which Day, they say, both the first and second Temple were levelled with the Ground; and Bitter likewise, a great City, was taken on the same Day, in which were many thousand Jews; who, with their King (as they called him) *ben Cosiba*, and his whole Army, were cut in pieces. And to make this Day still more dismal, *Turnus Rufus*, one of the Roman Captains, ploughed up the Ground on which the Temple and Buildings about it stood, upon this very Day: See *Wagenseil* upon *Gemara Sotæ, cap. vii. sect. 10. Annot. 8.*

Ver. 24. But my Servant Caleb,] He alone is here particularly mentioned, because this is the first Proof we read of his Sincerity and Resolution. But *Joshua* is as much concerned in this Character and Promise; whose Faith and Courage were tried, as soon as they came out of Egypt, by fighting with the *Amalekites*. And therefore there was no need to speak here of his Integrity: tho' afterward it is expressly remembered in the very same words used in this place concerning *Caleb, ch. xxxii. 12.* And here below in this Chapter, *ver. 30.* he is assured of coming into the Land of Promise as well as *Caleb*; with whom he joined in opposing the mutinous Multitude, *ver. 6.* where he is named first in that heroick Action.

Because he had another Spirit with him,] Was otherways affected (as we now speak) trusting in the Power and Promise of God; and not at all afraid of the Strength of their Enemies.

And hath followed me fully;] The Hebrew Phrase is, *bath fulfilled after me*; i. e. compleated his Obedience to me; or fulfilled my will and commands in every thing: being not only full of Courage himself, but endeavouring to put it into others, *Deut. i. 36.*

Him will I bring into the Land, whereunto he went;] Into Canaan; particularly to Hebron, and the Parts about it; which were bestowed upon him by the Order of Moses himself, *Josh. xiv. 9, 13, &c. see ch. xiii. of this Book, ver. 22.*

And his Seed shall possess it.] Or, as some translate it, *shall expel it*; i. e. drive out the Inhabitants of that Place, and the Parts adjacent; as we read he and his Brother did, *Josh. xv. 13, 14, 15, &c.*

Ver. 25. Now the Amalekites and the Canaanites dwell in the Valley.] These words being read without a *Parenthesis*, in conjunction with those that follow, are very plain, being thus translated;

red; *Both the Amalekites and the Canaanites dwell in the Valley*: That is, at present lie in wait for you, at the bottom of the other side of the Mountain. For they were not far from one another, *ch. xiii. 29.* and the *Hebrews* use the word *Jashab* for any abode in any place; tho' it be not a Settlement, but for a short Time. See *ver. 45.*

To morrow turn you,] Therefore do not go forward, as I formerly commanded you, lest you fall into their Ambushes; but face about, and return from whence you came, &c. This he bid them do *to morrow*, i. e. hereafter; at their next removal: for they did remain some days in *Kadesh* before they turned about, (*Deut. i. ult.*) And so the word *to morrow* is used in *Exod. xiii. 14.* for the time to come.

And get you into the Wilderness, by the way of the Red Sea.] Into that Wilderness which led to the Red Sea, and so to *Egypt*, whither they desired to return, *ver. 3, 4.* This Command was so grievous to them, that it set them, as I take it, into a new fit of Murmuring: which is the occasion of what follows in the next verses, 26, 27.

Ver. 26. And the LORD spake unto Moses, and unto Aaron, saying,] He now speaks unto *Aaron*, what he only spake to *Moses* before, *ver. 11.*

Ver. 27. How long shall I bear with this evil Congregation,] It is a short imperfect sort of Speech in the *Hebrew*, such as Men use when they are very angry; *how long to this evil Congregation*, i. e. shall I shew Mercy: Which is the same with *bear with them*, as we translate it, to supply the sense.

Which murmur against me?] Whom nothing will please, unless they have their own will in every thing.

I have heard the murmurings of the Children of Israel, which they murmur against me.] This seems to signify that there was a new Discontent; which, in all likelihood, arose, because *GOD* would not conduct them forward to *Canaan*; but bad them go back from whence they came: Which order he tells them in the following words, he would never revoke.

Ver. 28. Say unto them, as truly as I live, saith the LORD,] This Oath made what he had resolved, unalterable.

As ye have spoken in mine Ears,] *Chap. v. 2.*

So will I do unto you.] Give you your own wishes, to die in the Wilderness; which was exactly fulfilled, *ch. xxvi. 65.*

Ver. 29. Your Carcases shall fall in this Wilderness,] He repeats their own desire.

And all that were numbered of you,] Which number was taken about half a year ago; as we read in the first Chapter of this Book, *ver. 3, 18, &c.*

According to your whole number, from twenty years old and upward.] Which amounted in all to six hundred and three thousand, five hundred and fifty, *ver. 46.* besides the *Levites*, who were not numbered at this time, as we read in the next *ver. 47.* And when they were numbered, their number was not taken from *twenty* years old; but from a *month* old and upward, *ch. iii. 15.* And therefore the *Levites* are not comprehended in the heavy Sentence here denounced,

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no more than the Children under *twenty* years old, or the Wives of the Men that murmured; but only the Men of War, who were above *twenty* years old. And accordingly we find *Eleazar*, who is mentioned at the numbering of the *Levites*, *ch. iii. 32.* alive at the dividing of the Land of *Canaan*, *Josh. xiv. 1.*

Ver. 30. Doubtless ye shall not come into the Land] He would not have them retain the least hope of having this Sentence reversed; being established by *GOD's* Oath.

Concerning which I swear to make you dwell in,] Not to make these particular Men, but the Seed of *Abraham* inhabit it; as *Grotius* rightly observes, *lib. ii. de Jure Belli & Pacis, cap. 13. sect. 3.* The Land was promised by Oath, *non personis, sed populo*, not to Persons, but to the People, viz. to the Posterity of those unto whom *GOD* swore to give it, *ver. 23.* Now such a Promise, as he observes, may be performed at any time; because it is not tied to certain Persons.

Save Caleb the Son of Jephunneh, and Joshua the Son of Nun.] They are excepted, because they had distinguished themselves from the rest, by their eminent Faith and Courage, in the midst of a perverse Generation.

Ver. 31. But your little Ones,] All under *twenty* years old.

Which ye said should be a prey,] He upbraids them with their discontented and distrustful Language, *ver. 3.*

Them will I bring in, and they shall know the Land] That is, enjoy it.

Which ye have despised.] *Chap. xiii. 32.*

Ver. 32. But as for you, your Carcases they shall fall in this Wilderness.] He repeats it again, to make them sensible of the certainty of it; and in their own words (*ver. 2.*) to humble and put them to confusion.

Ver. 33. And your Children shall wander] So the *Chaldee* interpret what in the *Hebrew* is *shall feed*, or graze, as Sheep do in the Deserts. Or rather, after the manner of the *Arabian* Shepherds, who could not stay long in one place, but were forced to remove their Tents to another, that they might find Pasture for their Flocks. So *R. Solomon* interprets it.

Forty Years,] Reckoning from their first coming out of *Egypt*; from whence they were brought into the Wilderness a Year and a half ago; and now are condemned to make up their time of wandering in it, full *forty* Years.

And bear your Whoredoms,] That is, the Punishment of their Whoredoms; as Idolatry is peculiarly called, *ch. xv. 39. Exod. xxxiv. 15. Jerem. iii. 14.* Of which they had been guilty presently after they came out of *Egypt*, when they made the golden Calf and worshipped it; and continued other Idolatrous Practices, *Lev. xvii. 5, 7.* Which *GOD* punishes now that he visits their present Rebellion. For it was not that alone to which he threatens this Punishment; but he reckons with them for all the rest of their Iniquities, (*Deut. ix. 18, 24.*) especially for the greatest of them all; which he declared he would not forget to punish upon any new occasion, (see *Exod. xxxii. 34.*) which they now gave him. It must be acknowledged also, that

that other heinous Sins are called by this Name of *Whoredoms* in Scripture, as well as *Idolatry*, *Psalms* lxxiii. 26. See Mr. Selden, l. iii. *Uxor. Hebr. cap.* 23. p. 489.

Until your Carcasses be wasted in the Wilderness.] This is the third time he reflects upon their foolish wish, *ver.* 29, 32.

Ver. 34. *After the number of the days in which ye searched the Land, even forty days]* *Ch.* xiii. 25.

(*Each day for a year*) *shall ye bear your Iniquities, even forty years,*] Reckoning the time past, since they came into the Wilderness, which was a Year and an half: So that the meaning is, they should wander *forty Years* in the Wilderness, before they got out of it. Which is not to be understood so precisely, as to want nothing at all of it: For they came out of *Egypt* on the *fifteenth Day* of the first Month, on the morrow after the Passover, *ch.* xxxiii. 3. and they came into *Canaan* and pitched in *Gilgal*, upon the *tenth Day* of the first Month of the *one and fortieth Year* after their departure from *Egypt*, *Josh.* iv. 19. and consequently there wanted *five Days* of full *forty Years*.

And ye shall know my breach of Promise.] In the *Hebrew* the words are no more than these, *Ye shall know my breach*: Which the Ancients understand of *GOD's* breaking in upon them, to take vengeance of them for their Sin. So the *LXX*, γινώσεσθε τὸν θυμὸν τῆς ἐξουίας μου, *Ye shall know the fury of my Anger*; and the *Vulgar* translates it, *ultionem meam*, my Vengeance: That is, you shall find that I am the Avenger of Iniquity. And it is the same, if we understand *my breach* to signify, *GOD's* departure from them who had so shamefully departed from him. Or, according to our Translation, it signifies, *a Revocation of the Blessing promised to them*: Which was so nullified, that they were left without any hope of having the like Promise of entering into *Canaan* renewed to them.

Ver. 35. *I the LORD have said,]* Decreed and pronounced this Sentence.

I will surely do it to all this evil Congregation,] Break from them; or break in upon them, to consume them, and utterly disinherit this untoward Generation.

That are gathered together against me.] Whom they accused, as well as *Moses* and *Aaron*, *ver.* 2, 3.

In this Wilderness they shall be consumed, and there shall they die.] The repetition of this so frequently (*ver.* 29, 32, 33.) was to convince them, the Decree was peremptory and irreversible.

Ver. 36. *And the Men which Moses sent to search the Land,]* That is, Ten of them.

Who returned,] *Chap.* xiii. 25, 26.

And made all the Congregation to murmur against him, by bringing up a slander upon the Land;] *Chap.* xiii. 31, 32. *ch.* xiv. 2.

Ver. 37. *Even those Men, &c. died by the Plague]* Either by the Pestilence, threatened *ver.* 12. or by Lightning; or some other sudden Death: About which there is a dispute among the *Hebrew Doctors*, in the *Gemara* on *Sota*, *cap.* 7. *sect.* 11. where some of them say, they died of a Quinsy, which choaked them; or,

as others, their Tongues swelled, and hung out of their Mouths down to their Navels, and were full of Worms, &c. So that their Punishment was suitable to their Sin, (as they conclude) *with their Tongues they offended, and in their Tongues they suffered.*

Before the LORD.] Whose Glory appeared upon the Tabernacle, before them all, *ver.* 10. unto which I take these words to relate; signifying that they died in his Presence (and perhaps by a flash of Fire from thence) on that very Day, upon which this Murmuring was raised by their false Report.

Ver. 38. *But Joshua the Son of Nun, and Caleb the Son of Jephunneh, which were of the Men that went to search the Land,]* Here *Joshua* is mentioned with *Caleb*, and placed first, (as in the 6th verse) as *Caleb* was in *ver.* 30. Which shows there was no difference made between them.

Lived still.] This is set down to show *GOD's* faithfulness in his promise to them: Who, I suppose, were now in the Company of the rest of the Searchers of the Land, before the *LORD*, and had no hurt, when all the other Ten fell down dead on a sudden; which made their Preservation the more remarkable.

Ver. 39. *And Moses told all these sayings unto all the Children of Israel:]* Acquainted them with the Doom which *GOD* had passed upon them.

And the People mourned greatly.] Were extremely afflicted at the News; but did not beseech him to pray for them, (as at other times, *ch.* xi. 2.) because he had told them the Doom was irreversible.

Ver. 40. *And they rose up early]* Or, *But they rose up, &c.*

In the Morning,] The next Morning after they were told what *GOD* had decreed against them.

And gat them up into the top of the Mountain,] They resolved they would go up; or they prepared themselves for it: for they did not yet actually go up; as appears by the following words.

Saying, Lo, we be here,] We are ready to do as *Joshua* and *Caleb* exhorted us, *ch.* xiii. 30. *xiv.* 9. They seem now to be as forward, as before they were backward to go to possess the Land: which their rising early signified.

And we will go up to the place which the LORD hath promised:] They pretend now to depend upon his Promise, and to trust he will make it good.

For we have sinned.] Are sensible of our Sin, and repent of it. Or, *though we have sinned*, yet we hope he will make good his Promise.

Ver. 41. *And Moses said, wherefore now do you transgress the Commandment of the LORD?]* Why do you still continue in your Disobedience to *GOD*; who commands you to return, and not to go forward? *ver.* 25.

But it shall not prosper.] You shall not succeed in your Enterprize; which these words show they stood ready to take in hand.

Ver. 42. *Go not up,]* Tho' they sought the renewal of *GOD's* Promise with Tears, (*ver.* 39.)

39.) and now were ready to testify their Repentance with the hazard of their Lives, he would not recal the Sentence passed upon them.

For the LORD is not among you;] The Cloud did not stir to conduct them; by which they might have understood, that their Attempt was presumptuous.

That ye be not smitten before your Enemies.] Who, without God's help, would be too strong for them.

Ver. 43. *For the Amalekites and the Canaanites are there before you,*] Either they were removed out of the Valley where they were before, ver. 25. Or, their main Body being there below, they sent a strong Party to possess themselves of the top of the Mountain, and to make good the Pass against the Israelites.

And ye shall fall by the Sword:] Lose your Lives in the Attempt.

Because ye are turned away from the LORD, therefore the LORD will not be with you.] This was a powerful Reason to check their Motion, and to restrain them from their Attempt: But, after the manner of obstinate Sinners, they go on still in their Unbelief; as the next words inform us.

Ver. 44. *But they presumed to go up to the Hill top.*] They audaciously endeavoured to ascend the Mountain, against the Divine Command: Which is a strange instance of hardened Infidelity.

Nevertheless the Ark of the Covenant of the LORD and Moses departed not out of the Camp.] The Cloud stood still over the Tabernacle; and therefore Moses and the Levites and the Ark (which went before them, when they first removed from Sinai, ch. x. 33.) did not stir out of the place where they were encamped, to conduct them. But this seems to signify that all the other Camps, except that of the Levites, i. e. the whole Body of armed Men, moved without the guidance of God; who would not favour them, because they moved against his express Command.

Ver. 45. *Then the Amalekites came down, and the Canaanites*] With whom the Amorites also joined, Deut. i. 44.

Which dwelt in that Hill,] Who had posted themselves there, and possessed themselves of the top of the Mountain, ver. 43. and see ver. 25.

And smote them,] Having a great advantage of them that were climbing up the Hill: From whence they came pouring down upon them.

And discomfited them,] It is not said how great a slaughter they made of them; but it is likely it was not small, because they chased them a good way. Thus began God's threatening to be immediately fulfilled (that their Carcasses should fall in that Wilderness, ver. 29.) by their own wilfulness.

Even unto Hormah.] A place in the Confines of Canaan, near the Dead Sea: So called from the destruction that was here made of the Israelites, and afterward of the Canaanites, ch. xxi. 3. Judg. i. 17. And upon the occasion of this Calamity which befel the Israelites, and the great Mortality which followed, while they staid in

the Wilderness, Moses is thought to have penned the xcth Psalm; in which he signifies the Life of Man was now shortened, and reduced to Seventy or Eighty Years, that is, made but half as long as the Lives of their Forefathers.

CHAP. XV.

Ver. 1. **A**ND the LORD spake unto Moses, *saying,*] We read in Deut. i. ult. that they abode in Kadesh (where the foregoing murmuring was) many days: During which time (and in the latter part of this second Year after they came out of Egypt) it is very probable all that we read in this Chapter, and in the four following, was transacted.

Ver. 2. *Speak unto the Children of Israel, and say unto them,*] These words were not directed to the whole Congregation, but to the younger sort, who had not forfeited the favour of God, as their Fathers had done; several of which, it is likely, were already dead, according to the doom God had passed upon them; and the rest lookt upon themselves as disinherited, (ch. xiv. 12.) and therefore these Precepts were not delivered to them.

When ye come into the Land of your Habitations, which I give unto you,] This shows he speaks to the Children of the Murmurers, whom he promised to bring into the Land of Canaan, ch. xiv. 31. and would therefore have well instructed in the manner of Sacrificing, wherein God's Worship and Service very much consisted; which is the reason why he further explains what he had heretofore said about this matter. But hence it appears that they were not bound to observe these Laws till they came to Canaan.

Ver. 3. *And will make an offering by fire unto the LORD,*] This comprehends all the Sacrifices which were burnt upon the Altar, either in whole or in part.

A Burnt-offering] This was the principal, and most ancient Sacrifice of all other; which was wholly burnt upon the Altar, every Morning and every Evening, (Exod. xxix. 40.) of which he treats in the first of Leviticus.

Or a Sacrifice,] This undoubtedly signifies Peace-offerings, as appears from ver. 8. and from the words here following; and likewise from the use of the word Sacrifice in other places, Exod. xviii. 12. Levit. xvii. 5, 8. and from this consideration also, that Sin-offerings had no Meat-offerings attending on them, but only in the Case of a Leper, Lev. xiv. 10.

In performing a Vow, or in a Free-will-offering,] These words explain what he means by a Sacrifice, viz. Peace-offerings; which were offered in performance of some Vow, or freely of their own accord, (Lev. vii. 16. xxii. 21.) or by God's command upon their Solemn Feasts; as it here follows.

And in your solemn Feasts,] Mentioned Levit. xxiii. See there ver. 37. and Numb. xxix. 39.

To make a sweet savour unto the LORD,] Levit. i. 9.

Of the Herd or of the Flock.] Under the word Flock is comprehended both Kids and Lambs: For the Hebrew words tson and seh signify both; as many have observed, particularly Bochart in his Hierozoicon, P. i. lib. 2. cap. 42.

Ver. 4. Then shall he that offereth his Offering unto the LORD,] Of any of the fore-named sorts.

Bring a Meat-offering] As a necessary Appurtenance to such Sacrifices.

Of a tenth deal of flour] That is, the tenth part of an Ephah, (as is expressly declared, ch. xxviii. 5.) which was an Omer: see Exod. xvi. 36.

Mingled with the fourth part of an hin of Oil.] See Exod. xxix. 40. In this, such Meat-offerings as were Accessories to other Offerings, and a part of the Sacrifice, which went before, differed from those Meat-offerings which were not dependant upon a foregoing Sacrifice; but offered alone by themselves: For in these latter the Oil was only poured upon the Meat-offering, (Lev. ii. 1, &c.) and not mingled and macerated with the Flour; as it is here ordered: And there was this further difference between them, that those Meat-offerings which were accessory to other Sacrifices, were all burnt on the Altar, in honour of GOD, as Josephus observes, lib. iii. cap. 10. but when a Meat-offering was solitary, (as we may call it) as the principal Offering which a Man then made, a little part of it only was burnt upon the Altar, and the Priest had the rest; as appears from the second Chapter of Leviticus.

Ver. 5. And a fourth of a hin of Wine for a Drink-offering shalt thou prepare,] See Exod. xxix. 40.

With the Burnt-offering or Sacrifice,] Whether it were a whole Burnt-offering, or a Peace-offering, ver. 3. This Wine was wholly poured upon the Altar; and the Priest had none of it.

For one Lamb.] It was the same for one Kid. If there were more than one, the Drink-offering, as well as the Meat-offering, was increased; particularly upon the Sabbath, ch. xxviii. 9. And the true reason why Meat-offerings and Drink-offerings are required to attend upon the Burnt-offerings and Peace-offerings, was, because these Sacrifices were a Feast, and are called the Bread or Food of GOD, ch. xxviii. 2. And therefore as Bread and Wine, as well as Flesh, are our Refection; so GOD required them at his Table. And Salt, tho' not here named, was also added, (because it was to be omitted in no Sacrifice, Lev. ii. 13.) as also Frankincense; because it is said both ver. 7. and ver. 10. this Drink-offering was for a sweet savour unto the LORD; which seems to allude to the Fragrancy of Frankincense.

This was a thing so well known, that the Heathen imitated this Practice, in all their Sacrifices, which were ever accompanied with a Meat-offering: Insomuch that Pliny saith, without this mola salsa, no Sacrifice was thought to be good: Nullum Sacrificium ratum fieri existimant, lib. xxx. cap. 5. And long before him we meet with it in Homer, in those known words of his,

—ὄλοχότας προσάλοιο.

And as for Wine, Brentius, in his Paraphrase to Leviticus, takes notice of that Phrase in him, no less obvious,

—ἐπὶ δ' αἵματος οἶνον
Λείγε

which they not only poured upon the Sacrifice, as it stood at the Altar ready to be offered, but upon its Flesh, when it was burning there: as we find in Virgil, Georg. iv.

Ter liquido ardentem perfudit Nectare flammam.

and in many other Places. See Dilherrus in his Dissert. Specialis de Cacozelia Gentilium, cap. 10.

Ver. 6. Or for a Ram, thou shalt prepare for a Meat-offering, two tenth Deals, &c.] This being a nobler Sacrifice than a Lamb, a larger Meat-offering (and Drink-offering also, as appears by the next Verse) is required to attend it.

Ver. 7. And for a Drink-offering, thou shalt offer a third part of a hin of Wine, &c.] Whereas for a Lamb a fourth part was sufficient, ver. 5.

Ver. 8. And when thou preparest a Bullock] This is a Sacrifice of the Herd, as the former of the Flock, mentioned ver. 3.

For a Burnt-offering, or for a Sacrifice in performing a Vow, or Peace-offerings unto the LORD.] That is, Free-will-offerings; which were one sort of Peace-offerings, as those for performance of a Vow were the other: see ver. 3. But Free-will-offerings are peculiarly called by the name of Peace-offerings, because they were the most acceptable of this sort; being offered purely out of Love and Affection to GOD, and not as a Payment which was due upon a Vow.

Ver. 9. Then shall he bring with the Bullock, a Meat-offering of three tenth deals of Flour, &c.] The Meat-offerings increased proportionably to the Sacrifices upon which they attended: one tenth Deal, with a fourth Part of a Hin of Oil, being sufficient for a Lamb, ver. 4. and two tenth Deals, with a third part of a Hin of Oil, for a Ram, ver. 6. but three tenth Deals of Flour, and half a Hin of Oil, is here required to accompany the Sacrifice of a Bullock.

Ver. 10. And thou shalt bring for a Drink-offering half a Hin of Wine, &c.] The same was to be observed in the Drink-offering; which is larger, in this Sacrifice, than in the two former, ver. 5, 7.

Ver. 11. Thus shall it be done for one Bullock, or for one Ram, or for a Lamb, or a Kid.] He repeats what he had said more distinctly, proceeding from the Sacrifice last mentioned, unto the first: which, ver. 5. is said to be one Lamb; but here explained to comprehend also a Kid. For so the last Part of this Verse runs in the Hebrew; for a young one (which he calls Seh) either of the Sheep, or of the Goats.

Ver. 12. According to the number that ye shall prepare, so shall ye do to every one, according to their number.] This I take to be a general Rule, by which these Offerings were to be governed; that proportionable to the number of Bulls, Rams, Sheep, or Goats that were offered, should be the quantity of the Meat-offering and Drink-

Drink-offering: for Bread and Wine must bear proportion to the Meat set on the Table.

Ver. 13. *All that are born in the Country, shall do these things after this manner*;] i. e. all *Israelites*.

In offering an Offering made by fire, &c.] When they offer any of the fore-named Sacrifices, ver. 3.

Ver. 14. *And if a Stranger sojourn with you,*] There were two Sorts of Strangers, it is vulgarly known, among the *Israelites*: some that intirely embraced and professed the *Jewish* Religion, into which they were admitted by Circumcision, &c. Others that were permitted to live among them, having renounced all Idolatry, but did not submit to their whole Religion. The *Talmudists* expound this place of the former sort.

Or whosoever be among you in your Generations,] One would think this should signify the other sort of Strangers; but they make it only an Explication of the former: Whether he was a Profelyte that sojourned for a time, or were settled among them.

And will offer an Offering made by fire, of a sweet savour unto the LORD:] Any of the fore-mentioned Offerings, which could be offered, as is here directed, by none but one that was subject to their Law. For tho' another Profelyte, who worshipped the true GOD, but was not circumcised, might bring a *Burnt-offering*; yet they say it was without a *Meat-offering* and *Drink-offering*; and no *Peace-offerings* were accepted from him.

As ye do, so he shall do.] Offer according to the Rules above given; which is farther explained in the following *Verses*.

Ver. 15. *One Ordinance*] viz. About Sacrifices.

Shall be both for you of the Congregation,] i. e. for you *Israelites*.

And also for the Stranger that sojourneth with you,] Here the LXX translate it, προσελύτοις προσκειμένοις ἐν ὑμῖν, Profelytes that are added, or joined to you; or are *juris vestri participes*, as Mr. Selden expounds it, L. ii. *Jure Nat. & Gent. cap. 2. p. 147.*

An Ordinance for ever, &c.] Never to be repealed as long as your Religion lasts.

As ye are, so shall the Stranger be before the LORD.] In Matters of Religion and Divine Worship, tho' not in all Civil Things: for no Profelyte, they think, could be chosen a Member of the *Sanhedrim*, or great Council at *Jerusalem*. The *Jews* extend these Words to the way and manner of being made Profelytes, by Circumcision, Baptism, and Sprinkling of Blood; as the *Jews* were originally, they say, initiated into their Religion, Selden, lib. i. de Syned. cap. 3. p. 34.

Ver. 16. *One Law, and one Manner shall be for you, and for the Stranger that sojourneth with you.*] This general Rule was made, to invite and encourage Strangers to become Profelytes to the *Jewish* Religion; and to engage the *Jews* to be kind to them; they being admitted to an *ἐξισότης*, as *Philo* calls it, an equal Privilege with those who were born *Jews*. Yet this, the *Jews* say, is to be received with some distinctions;

for the Laws of *Moses*, either concerning the Duties they owed to GOD, and one to another; or concerning Magistracy and Marriages; they say, those of the first sort belonged to Profelytes, as much as to original *Jews*, yet with some temperament (as Mr. Selden observes, lib. ii. de *Jure Nat. & Gent. cap. 4.*) But in those of the second sort they had not an equal Privilege; for they were not to have any sort of Command, either Civil or Military; and tho' they might marry with the *Jews*, yet not with the *Priests*; and some Marriages were permitted to them, which were forbidden to the *Israelites*: see there, p. 167.

Ver. 17. *And the LORD spake unto Moses, saying,*] These Commands were given, in all likelihood, at the same time with the foregoing.

Ver. 18. *Speak unto the Children of Israel, and say unto them,*] See ver. 2.

When ye come into the Land whither I bring you,] See there also; only add this, That the *Jews* acknowledge such kind of Offerings, as here follow, and First-fruits, were due by the Law, only from the Corn, &c. that grew in the Land of *Canaan*; but by the Decree of their wise Men, they were to bring them out of *Syria*, and out of the Land of *Og* and *Sihon*; as *Maimonides* saith in his Treatise called *Bircurim*, cap. 2.

Ver. 19. *When ye eat*] i. e. When it is ready to be eaten; for they offered it before, they eat of it.

Of the Bread of the Land,] So Corn is called, *Psalms* civ. 14. and the meaning seems to be, that when they made Bread of the new Corn of the Land, they should out of the Dough first make a Cake, and offer it to the LORD, before they baked Bread for their own use.

Ye shall offer up an Heave-offering unto the LORD.] This is explained in the next *Verses*, of offering a Cake out of the first Dough, whether it were of *Wheat*, or *Barley*, or *Rye*, or *Oats*, or that which they call *Cusemim* (which they describe to be a kind of *Wheat*, or *Barley*, different from that which is commonly known by those names) for of these five kinds of Grain, the *Talmudists* say, this Cake was to be offered; and that out of the *Gleanings*, and the *Sheaf left in the Field*, and out of the *Corners of the Field*.

Ver. 20. *Ye shall offer up a Cake of the first of your Dough for an Heave-offering:*] Not upon the Altar; but it was given to the *Priests*, on whom GOD bestowed all their *Heave-offerings*, chap. xviii. 8. yet they are said to be offered unto the LORD, because they were *heaved*, or lifted up to him, as the Creator of Heaven and of Earth; and then given to his Ministers, who had it in his right.

As ye do the Heave-offering of the Threshing-floor, so shall ye heave it.] That is, as the First-fruits of the Harvest were given to the *Priests*, and not offered upon the Altar, so should this be given them, *Lev. xxiii. 16, 17.* and so was the First-fruits of their Oil and their Wine, &c. *Numb. xviii. 12, 13.* All which the *Jews* call the great *Terumah*, or *Heave-offering*.

Ver. 21. *Of the first of your Dough shall ye give unto the LORD, an Heave-offering in your Generations.*] This being a new Law, not given before,

before, he repeats it, that they might be the more observant of it ; as we may see they were by this ; that it was one of the things which rendered a Woman infamous (though not so as to give her the bitter Water) if she did not separate this Cake from the first Dough of the new Corn, to be presented to GOD ; but either made her Husband believe she had done it, when she had not, or eat it her self ; as Mr. Selden observes, *L. iii. Uxor. Hebr. cap. 17.* and therefore at this very Day the Jews are so nice in this Point, that they take enough to make a Cake, as soon as the Meal is mingled with Water. The proportion is not mentioned in the Law ; but their wise Men say, it was to be the *forty fourth part* of the whole Dough : see Buxtorf. *Synagog. Jud. cap. 34.* The *Cabbalists* observing that this *Verse* begins with the Letter *Mem*, and ends with *Mem*, conclude (after their way) that therefore they were to give the *fortieth* part, because *Mem* is the numeral Letter for *forty*.

Ver. 22. *And if ye have erred, and not observed all these Commandments, which the LORD hath spoken unto Moses,*] Which have been now given concerning Sacrifices ; for to such Commandments these words seem to have respect. *Maimonides* in his Treatise of the Worship of the Planets (and the Jews generally) saith this concerns Idolatry.

Ver. 23. *Even all that the LORD hath commanded you by the hand of Moses,*] That is, all the Commandments in the Book of *Leviticus*, about such Matters of GOD's Worship and Service.

From the day that the LORD commanded Moses,] The Word *Moses* is not in the Hebrew, and the sense is plainer without it, as the Vulgar hath translated these words, *from the day he began to command.*

And henceforward] Or rather, *thenceforward*, until now ; or until he made an end of commanding. So this phrase is used in *Lev. xxii. 27.* *From the eighth Day, and thenceforth*, Creatures were clean to be offered. See *Ezek. xxxix. 22.*

Among your Generations.] In the Hebrew, *to your Generations.* And so the LXX *ἐν ταῖς γενεαῖς*, to be observed throughout all Generations.

Ver. 24. *Then it shall be, that if ought be committed by ignorance, without the knowledge of the Congregation ;*] It is commonly said, that *Moses* here speaks concerning sins of *Omission* (as we call them) as in *Lev. iv. 13.* he doth of sins of *Commission*, or doing that which ought not to be done ; as here not doing that which ought to be done ; for which different sorts of Sacrifices are appointed. But others think that he speaks in both places of the same Errors ; only in that Law, *Lev. iv. 14.* concerning those committed by the *whole Congregation*, here of such as were committed by some lesser number of them, called, *the Congregation* ; suppose the LXX Elders, or the Rulers of Thousands and Hundreds, &c. who are sometimes called by this Name, *ch. xxv. 7. xxxii. 12. Josh. xxiv. 4.* But the Jews generally think *Moses* here speaks of *strange Worship*, which was to be expiated by this Sacrifice of a Goat for a Sin-offering. And therefore an excellent Person of our own, after

long consideration of this matter, comes to this conclusion, That in *Leviticus* he requires a young Bullock to be slain for a Sin-offering, when the whole Congregation, tho' adhering to the true Worship of GOD in every thing, were led ignorantly to do something against some Negative Precept (as they call it) to practise, that is, what GOD had forbidden (so those words seem to import, *Lev. iv. 13, 14.*) but this Kid of the Goats here mentioned for a Sin-offering, together with a young Bullock for a Burnt-offering, was to be sacrificed, when all the People forgetting the holy Rites prescribed by *Moses* (which often happened under bad Kings) fell by a common Error into idolatrous Worship ; which agrees very well with what is said in the two *Verses* before-going ; where he speaks, as I noted, of not observing these holy Rites about Sacrifices : See Dr. *Owtram, lib. i. de Sacrificiis, cap. 14. sect. 2.*

Then all the Congregation shall offer one young Bullock for a Burnt-offering,] Having neglected these Laws ordained by *Moses*, and worshipped GOD in a wrong manner, according to the Rites used in other Countries (or at least mistaking the proper Sacrifices and Rites belonging to them, which they ought to have offered) this Burnt-offering, I suppose, is commanded to be offered, when they saw their Error, in token that they returned to GOD's true Religion, and that way of Worship which he had prescribed.

With his Meat-offering, and his Drink-offering,] Prescribed above, *ver. 8, 9, 10.* Which perhaps they had neglected to offer formerly with the Burnt-offering.

It is well observed by Mr. *Thorndike* out of *Maimonides*, That *all the Congregation* (if we understand thereby the whole Body of the People) could not possibly offer these Sacrifices ; but the great Consistory offered them as often as they occasioned the Breach of the Law, by interpreting it erroneously. *Rights of the Church in a Christian State, p. 159.*

And one Kid of the Goats for a Sin-offering.] To expiate for what had been done after the manner of the Heathen, contrary to the Laws of GOD's Worship here delivered by *Moses* ; or otherwise than he directed : from whence it was (which adds much probability to this) that when *Hezekiah* restored the true Worship of GOD, after the Temple had been shut up, and the daily Sacrifice omitted, and many idolatrous Rites there used, by the Ignorance of the People, in the days of his Father (2 *Chron. xxviii. 24. ch. xxix. 3.*) he caused seven Bullocks to be offered for a Burnt-offering ; and as many Goats for a Sin-offering ; and so *Ezra* did at the Restoration of the Divine Service after they came out of *Babylon*, *Ezra viii. 35.* And it makes no difference, that *Moses* here requires only *one* of a sort to be offered, whereas *Hezekiah* offered *seven*, and *Ezra* twelve ; for this only proves that one was absolutely necessary, but more than one was acceptable ; especially when exceeding great Errors had been committed in GOD's Worship.

Ver. 25. *And the Priest shall make an atonement for all the Congregation,*] Who had thus committed an Error in the Worship of GOD,

out of Ignorance: being misled by the great Interpreters of the Law; who therefore were to bring this Sacrifice in the name of them all. For it is apparent by this, as well as the former *verse*, that *all the Congregation* were concerned in this Sacrifice, as much as in that *Lev. iv. 13*. And the same appears from the next *verse*, where he saith, *All the People were in ignorance*.

And it shall be forgiven them, for it is ignorance:] Proceeding from an erroneous Interpretation of the Law, or some other mistake; not from contempt of GOD and of his Laws: for then they were to be utterly cut off, *ver. 30, 31*.

And they shall bring their Offering, a Sacrifice made by fire unto the LORD,] That is, a Burnt-offering: which is not prescribed in *Leviticus*, (as I observed before) and therefore was a different sort of Offering, for a different Offence.

And their Sin-offering before the LORD,] Prescribed in the foregoing *Verses*.

For their Ignorance.] Which made them capable of a Pardon; tho' not without these Sacrifices.

Ver. 26. And it shall be forgiven all the Congregation of the Children of Israel,] He repeats it again, that they might not doubt of Reconciliation to him, when they repented as soon as they understood their Error, and acknowledg'd it, and begg'd his pardon by these Sacrifices.

And the Stranger that sojourneth among them;] Who were obliged to the same Laws with the *Israelites*, and had the same Privileges, *ver. 14, 15, 16*.

Seeing all the People were in ignorance.] It was a common Error; and therefore no wonder Strangers were carried away with it.

Ver. 27. And if any Soul] *i. e.* Any particular Person.

Sin through ignorance,] Offend in Matters of Religion; by not observing the Rites here prescribed, or by doing contrary to them, thro' mere ignorance. To this, I think, these words are to be limited; wherein they differ from that Law, *Lev. iv. 27*. which speaks of all manner of Offences thro' ignorance.

Then he shall bring a She-goat of the first year, for a Sin-offering.] This Sin-offering differs from that in *Leviticus*, (*ch. iv. 28*.) which was only a Female Kid of the Goats.

Ver. 28. And the Priest shall make an Atonement for the Soul that sinneth ignorantly,] As he was to do for the whole Congregation, *ver. 25*.

When he sinneth by ignorance before the LORD,] These words, *before the LORD*, seem to me to import, that he speaks of Sins committed about the Worship of GOD; and confirms what I have said upon *ver. 24*. For in *Lev. iv.* both *ver. 13*. and *ver. 27*. he speaks in general of Sins committed, either by the Congregation, or by particular Persons, *against any of the Commandments of the LORD*; not *before the LORD*, *i. e.* (as I understand it) in his Worship and Service.

To make an Atonement for him, &c.] He repeats it again, to show them that he would no more have a particular Person suffer for his Error, than the whole Body of the People.

Ver. 29. You shall have one Law for him that sinneth through Ignorance, both for him that is

among the Children of Israel, and for the Stranger that sojourneth among them.] See *ver. 15*. This must necessarily be meant of a *Profelyte of Justice*, as they called him that was circumcised, and undertook to keep the whole Law; for he speaks of such, whether Natives or others, as erred in not observing *all his Commandments*, *ver. 22, 23*.

Ver. 30. But the Soul that doth ought presumptuously,] Not merely knowingly, but wilfully and audaciously, in contempt of the Divine Majesty and his Authority: For so the *Hebrew Phrase*, *with an high hand*, signifies, as *Maimonides* observes in his *More Nechoh. P. iii. cap. 41*. where he saith, it imports a Sin, not only publicly and openly committed, but with Pride and Insolence; it proceeding not merely from an ill Custom a Man has got of doing amiss, but from an express intention to contradict the Law of GOD, and to set himself in defiance of it: Which is the reason of what follows, *the same reproacheth the LORD*.

Whether he be born in the Land, or a Stranger,] Here the word *Stranger* is simply used, without the addition of, *that sojourneth among them*, (as in the preceding *Verses*) and therefore *Mr. Selden* well concludes, that even the *Profelytes of the Gate* were concerned in this Law, (as it related to Idolatry and Blasphemy) tho' not in the foregoing; and that they were liable to be cut off by the Hand of Heaven; but whether to be punished by the Judges or no, it doth not appear, *lib. ii. de Jure Nat. & Gent. cap. 11*.

The same reproacheth the LORD;] 'No Man 'sinned thus (saith *Maimonides* in the place fore-named) but he who had a settled Opinion in 'his Mind, contrary to the Law of GOD; in 'which he dissented from it. And the common received exposition of this place is, that 'it speaks of an Idolater; because he opposed 'the chief and principal Foundation of the 'Law. For no Man worshipped a Star, or a 'Planet, but he that believed its Eternity: 'which is the most repugnant of all other things 'to the Law of GOD; which in the very first 'words of it declares, that all the World had 'a beginning, and was made by him whom the 'Jews worshipped.' Thus he. But doing any thing *with an high hand* doth not signify any one certain kind of Sin, as the *Jews* generally fancy (who think he speaks here only of an Idolater or Blasphemer: see *Selden, lib. i. de Synedr. cap. 6. p. 101*.) but a certain manner of sinning, with despite to the Commands of GOD, and Contempt of his Authority, in any kind of Sin whatsoever. And this *Maimonides* himself afterward acknowledges, in the words following: 'There seems to me to be the same 'reason in all other Transgressions, which are 'committed contemptuously against any Law 'of GOD; as, if an *Israelite* seethed a Kid in its 'Mother's Milk; or wore heterogeneous Garments, or rounded the Corners of his Head, 'or his Beard, in contempt of the Law. For 'the Consequence of this is, that he believes 'this Law not to be true; which in my judgment, saith he, is the meaning of these words, 'He reproacheth the LORD.

And that Soul shall be cut off from among his People.] No Sacrifice could make an Atonement

ment for such a Man; but he was to die, either by the Hand of Heaven, or of the Judges. Sometimes GOD saith, he will cut off Idolaters, and such as consulted familiar Spirits, *Lev. xx. 5, 6.* Sometimes he only saith certain Offenders shall be cut off; as here in this, and many other places. Of which Phrase I have given an account, *Gen. xvii. 14.* where the Reader may see the several Opinions that have been about it; and that its meaning must be determined by the matter in hand. Accordingly *Maimonides* hath judiciously resolved, that in this place it signifies cutting off by the Hand of the Magistrates, as in the Case of Apostacy to Idolatry, *Deut. xiii. 13, &c.* Not that all their Goods were to be destroyed, and nothing left to their Heirs, (as when they served other Gods) but, tho a whole Tribe had, *with an high hand*, transgressed any Precept of the Law; that is, denied it to be GOD's Law, he thinks they were only to be all killed. Just as all the People thought in the Case of the *Reubenites*, *Gadites*, and half Tribe of *Manasseh*, who only building an Altar on the other side of *Jordan*, contrary to GOD's Law, as was imagined, all the rest of the Tribes of *Israel* gathered together, *to go up to War against them*, and cut them off, *Josh. xxii. 11, 12, &c. 22, 23.* where they acknowledged they deserved to perish, if they had built an Altar for Worship, as their Brethren thought they had done.

Ver. 31. *Because he hath despised the Word of the LORD,*] This shows the Nature of the Offence; which was setting at nought GOD's Laws, and denying them to be of divine Authority.

And hath broken his Commandment;] Not only by doing contrary to it, but, in effect, disannulling it; by rejecting its Authority, and affirming he is not bound to observe that Precept.

That Soul shall be utterly cut off:] They shall have no Mercy upon him.

His Iniquity shall be upon him.] Not upon those who put him to Death; but upon himself.

Ver. 32. *And while the Children of Israel were in the Wilderness*] In this part of the Wilderness, at *Kadesh-Barnea*, it is very probable: see *ver. 1.*

They found a Man] The *Jews*, who would not be thought ignorant of any thing, say this Man was one of those that presumed to go up to the Mountain, when *Moses* forbade them, *ch. xiv. 44.* And some of them say expressly, his name was *Zelophehad*; about the dividing of whose Estate a question afterward arose, *ch. xxvii. 1, &c.* So the *Chaldee* Paraphrase ascribed to *Jonathan* and others: See *Selden, lib. ii. de Synedr. cap. i. n. 9.*

That gathered Sticks] Or was *binding up sticks*, which he had gathered, and pluckt up by the Roots out of the Earth; as some of the *Jews* understand the *Hebrew* Word, (Mr. *Selden* there observes) from *Exod. v. 7.*

On the Sabbath-day.] This the *Jewish* Doctors would have to be the very next Sabbath after its first Institution in the Wilderness; which is to make this History misplaced, and the foregoing also, without any necessity.

Ver. 33. *And they that found him gathering*

sticks,] Admonished him (as the *Jews* also say) of the unlawfulness of it, and wisht him to desist. But he would not hearken unto them; and therefore (as it here follows) *they brought him unto Moses*, &c. as one that contemptuously, and with an high hand, had offended GOD. For they make this an instance of such a presumptuous Sin as is mentioned before *ver. 30, 31.* which is not improbable. And it appears from hence, that they observed the Sabbath while they were in the Wilderness; and therefore did not bring him before *Moses* on that Day, but the next after; or at least he was not judged till the next Day.

Brought him unto Moses and Aaron, and unto all the Congregation.] Who were now, they fancy, hearing a Sacred Lecture, when they brought the Man before *Moses*. For he was the chief Judge, who was to determine such Cases: Tho' we may conceive the *LXX Elders* (who were constituted before this happened, *ch. xi. 24, &c.*) to have been now sitting, and *Moses* at the Head of them. But he being not deprived of any Authority by their Creation, who were added only to give him ease, it is more likely this Man was set before *Moses*, as the sole Judge of this Case. For GOD speaks to him alone, *ver. 35.* when he directs what should be done with him. Yet *Aaron*, and the Elders, it appears by these words, were present (and called here *all the Congregation*) when this Offender was brought before him.

Ver. 34. *And they put him in ward,*] By the order of *Moses* (as they did the Man that blasphemed, *Lev. xxiv. 12.*) to secure him, till the Mind of GOD was known, how he should be punished.

Because it was not declared what should be done to him.] They knew very well, that he was to die; for it had been declared, *Exod xxxi. 14. xxxv. 2.* but they questioned what kind of Death he should suffer, as the *Jews* interpret it. For they observe this difference between that Case of the Blasphemer in *Leviticus*, and this here of the Sabbath-breaker, that there they doubted whether he should be punished by them, or by the Hand of Heaven; but here, what kind of Death they should inflict upon him. Tho' there are some (as Mr. *Selden* there observes, *n. 8.*) who imagine, the question here also was, Whether the sense of the Law was, that they should expect his Punishment from GOD, or he be put to Death by the Court of Judgment.

Ver. 35. *And the LORD said unto Moses,*] Who went, I suppose, into the Sanctuary to enquire what the Pleasure of GOD was in this Matter; as he did in another Difficulty, *Numb. ix. 8.*

The Man shall be surely put to death:] By this Answer, it seems to me, the question was not at first, What Death he should die; but whether he should be put to Death or no: That is, Whether the gathering and binding up Sticks into a Faggot, was such a work as is forbidden in the Law, (*Exod. xx.*) unto which Death was afterwards threatened in the places before-mentioned. And the Resolution was, that he should be put to Death, as a Man that denied GOD,

the Creator of the World ; tho' not in words, yet in fact. For he who did any Work on the Sabbath, (as *Aben-Ezra* notes upon *Exod. xx.*) denied the Work of Creation ; tho' he did not in down-right terms deny GOD himself. For the Sabbath being a *Sign* (as GOD calls it) that they were the Worshippers of him, who made all things ; the Contempt of that was a renouncing of their Religion, and therefore deserved to be punished with Death ; the Belief of the Creation of the World being the very Foundation of the Jewish Religion ; as the Belief of its Eternity was the Foundation of the Pagan. This made the breach of this Precept, of keeping the Sabbath strictly, (which is more frequently repeated than any other, for the reason fore-mentioned) so heinous a Crime, and so severely punished ; for by this a true Worshipper of GOD was distinguished from a prophane Person and an Idolater.

All the Congregation shall stone him with stones, without the Camp.] This was a Punishment inflicted for very enormous Crimes. See *Lev. xx. 2. xxiv. 12.* And this Man was condemned to suffer it, because he was the first breaker of this Sacred Law. And he doing it presumptuously (as is supposed from the connection of this Story, with *ver. 30, 31.*) in contempt of the Law ; and not desisting from its Impiety when he was admonished to forbear, (as I said *ver. 33.*) it highly aggravated his guilt ; being no less than a reproaching of the LORD, and a despising of his Word. Whence the Vulgar saying of the Talmudists, *He that denies the Sabbath, is like to him that denies the whole Law.*

Ver. 36. And all the Congregation brought him without the Camp, and stoned him, &c.] Not on the Sabbath-day, as I said before ; for that was unlawful, (as *Philo* observes) but the next Day after ; or as soon as *Moses* had passed Sentence upon him.

Ver. 37. And the LORD spake unto Moses, saying,] This was spoken, it is most likely, about the same time that the foregoing Passage happened, and the Commands mentioned in the beginning of this Chapter were delivered. For this that follows, is a Direction for the better observance of all the rest of GOD's Commandments.

Ver. 38. Speak unto the Children of Israel, and bid them that they make them Fringes] This is the best word we have in our Language, to express the Hebrew word *Tzitzith*, which imports something of an Ornament resembling a Flower, as the word *Tzitz* signifies. Of how many threads they consist, and after what fashion they are made by the Jews at this Day, See *Buxtorf's Synagoga Judaica, cap. 9.*

In the Borders of their Garments,] Or, (as it is in the Hebrew) *in the Wings of their Garments* ; which had four Skirts, as appears by *Deut. xx. 12.* at the bottom of each of which they were to have a Fringe : Which seem to have been only Threads left at the end of the Web unwoven ; at the top whereof they put a Lace, as it here follows.

Throughout their Generations,] To be a perpetual Mark of their Religion, and put them in mind of their Duty.

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And that they put upon the Fringe of the Borders a Ribband] Or a *Lace* ; which both bound the Fringe fast at the top, and also made it more conspicuous and observable ; which was the intention of it. For by this they were distinguished from all other People who were not Jews ; as well as put in mind of the Precepts of GOD, as it follows in the next *verse*.

Of blue.] Or, as some would have it translated, of *Purple*. But the Hebrew Writers say *Theceleth* signifies that colour which we now call *Ultramarine* ; as *Braunius* hath observed, *lib. i. de Vestitu Sacerd. Hebr. cap. 13.* and *Bochart Hierozoi. P. ii. lib. v. cap. 11.*

There is another very learned Person also, who hath more lately shown, out of an excellent MS. in his possession, what the Jews deliver concerning the way and manner of dying this Colour : Which being not easy to compass, the Jews at this Day, instead of this Colour, are contented to use *White*. See *J. Wagenfeil* upon the *Gemara Sotæ, cap. 2. Annot. 8.*

Ver. 39. And it shall be to you for a Fringe,] Or rather, *it* (that is the Ribband) *shall be unto you upon the Fringe* ; or, *to the Fringe* ; added to it, to make it the more noted ; being of a distinct Colour from the Fringe, which was of the same Colour. And the Garment, the Jews say, in the Selvedge of which these Fringes were, was their upper Garment, called *Talith*, being a kind of Cloak.

That ye may look upon it, and remember all the Commandments of the LORD,] *i. e.* When they looked down, this Fringe and Lace which they saw there, might put them in mind of the Duty they owed to GOD ; who commanded this, not for it self, but to remember them that they were a holy People, bound to GOD by peculiar Laws, which they should be as careful to observe, as to wear these Fringes. Hence it was that they, who pretended to greater Sanctity than others, enlarged these Fringes (as our Saviour observes, *Matt. xxiii. 5.*) *i. e.* extended them to a greater length, so that they swept the Ground, which made them more observable, as *Braunius* notes out of the *Gemara* of *Gittin. lib. i. de Vest. Sacerd. Hebr. cap. 3. n. 16.* Where he also observes, That their Superstition grew so much, as with great Subtilty to contrive that these Fringes might be so wrought, as to denote the 613 Precepts contained in the Law of *Moses* ; that so they might be put in mind of ALL the Commandments of the LORD. See *Buxtorf* also in the place before-named ; and *Bishop Montagu* in his *Apparatus, cap. 7. n. 32.*

And do them:] Which was the end of remembering them, as that was of their wearing them ; tho' the Jews proved so foolish, as to pride themselves in the bare use of their Ornaments ; *i. e.* in their being a select People, which ought to have made them more careful to do the whole Will of GOD.

And that ye seek not after your own heart,] Follow not your own Thoughts and Imaginations, (as *Maimonides* expounds it, *More Nevoch. P. i. cap. 39.*) or rather, *your own desires*. Or the word *seek* may import, *inventing* other ways

of serving GOD, according to their own fancies.

And your own eyes;] Nor follow the Example of others; as they were prone to do, it appears by their making the Golden Calf, that they might have such a visible Representation of GOD, as other Nations were wont to have.

After which ye use to go a whoring.] It appears by this, that the foregoing words have a peculiar Regard to the Worship of GOD, (which he speaks of in the beginning of this Chapter) from which when they departed, they are said to go a whoring from GOD, unto whom they were espoused.

Ver. 40. *That ye may remember, and do all my Commandments,*] He would not have them think there was any Sanctity to be placed merely in wearing these Fringes; but they were to be considered only as Instruments, to call their Duty to remembrance, and excite them to the performance of it. And so the Jews themselves sometimes call them, as Buxtorf observes in the place before-named, *Means and Instruments of observing the Precepts.*

And be holy unto your GOD.] By observing all his Commandments; especially keeping themselves from Idols.

Ver. 41. *I am the LORD your GOD,*] Their Sovereign and Benefactor.

Which brought you out of the Land of Egypt,] He remembers them of the most peculiar Obligation they had upon them, to observe this Law, and all the rest of his Precepts.

To be your GOD;] They were redeemed by him on purpose, when none else could deliver them, that they might acknowledge no other GOD, but only him, to whom they owed their Liberty, to serve him.

I am the LORD your GOD.] This seems to be repeated, to encourage them to hope that he would still continue good to them, notwithstanding the Rebellion of their Fathers; for which he had condemned them to die in the Wilderness; where he would preserve them, (their Children) and at last bring them into Canaan, if they would follow his Directions.

C H A P. XVI.

WE have nothing here said to direct us to the Time and Place, when and where this new Rebellion happened; but it is very probable (as I said *ch. xv. 1.*) that it was in some part of the latter half of the second Year after they came out of Egypt, before they removed from Kadesh-Barnea.

Ver. 1. *Now Korah the Son of Izhar, the Son of Kobath, the Son of Levi;*] By this it is evident that Korah was Cousin-German, (as we speak) to Moses and Aaron; for Izhar (Korah's Father) was the second Son of Kobath, as Amram (the Father of Moses and Aaron) was his eldest Son, *Exod. vi. 18. 1 Chron. vi. 2.*

And Dathan and Abiram the Sons of Eliab,] This Eliab was the Son of Pallu, the second Son of Reuben, as appears from *ch. xxvi. 5, 8, 9.*

And On the Son of Peleth,] He also was

descended from Reuben, as well as Dathan and Abiram, (as the next words tell us, *Sons of Reuben*) but of what Family it doth not appear. Nor is this Man any where again mentioned, no not in the Progress of this Conspiracy: which inclines me to think, that tho' he entered into it, yet, he afterward withdrew himself, or was so inconsiderable, that no notice was taken of him.

Took Men.] The word *Men* is not in the Hebrew; but simply *Korah took*. Which word *took* being the first word in the Hebrew Text, the whole *verse* may be thus translated, *Korah the Son of Izhar, &c. took both Dathan and Abiram the Sons of Eliab, and On the Son of Peleth, &c.* That is, he drew these into a Conspiracy with him. Or, *he betook himself to a Party*, as the Chaldee understands it, *he divided himself*; with an intention, that is, to make a Sedition. But the Sense is the same, if we follow our Translation, *he took Men*; that is, Complices or Associates with him, in his Rebellion: By which we may understand *the two hundred and fifty*, mentioned in the next *verse*.

Ver. 2. *And they rose up*] Made an Insurrection: In which Korah seems to have been the Ring-leader, having drawn the rest into it; which he might the more easily do, because the Kobathites and Reubenites lay encamped on the very same side of the Tabernacle, (*Numb. ii. 10.* compared with *ch. iii. 29.*) by which means they had opportunity often to conspire together. Whence R. Solomon makes this Reflection, *Wo to the Wicked, and wo to his Neighbour.* The cause of the Insurrection is generally thought both by Jews and Christians, to have been, that Korah could not brook the Preferment of Aaron and his Family, so high above the rest of the Levites, who were made only their Ministers, *ch. iii. 6, 9. viii. 19.* For he thought this was too great a difference between the Children of two Brothers, who were of equal Deserts. Nay, *Aben-Ezra* thinks, that he wholly disliked the late Exchange of the First-born for the Levites. And besides, it may be thought that he stomach'd the late Preferment of Elizaphan the Son of Uzziel, who was the youngest Son of Kobath, to be chief of the Family of the Kobathites, (*ch. iii. 30.*) which he thought rather belonged to himself, who was the Son of the second Son of Kobath. And finding himself too weak to make an Insurrection alone, he perswaded Dathan and Abiram, (of the Tribe of Reuben) and those in whom they had an Interest, to join with him, upon another pretence; that they were descended from the eldest Son of Israel, to whom the chief Authority in the Nation belonged, which Moses had taken upon himself; and likewise preferred the Tribe of Judah to the principal Place in their Encampment, (*ch. ii. 3.*) and also the LXX Elders to be his Assistants, without their Advice, and leaving them out of the number.

Such as these may be thought to be the Grounds upon which they proceeded: Korah seeking the Priesthood, and the Sons of Reuben the civil Dignity. But it seems to me that the Ground of the Quarrel was wholly upon the account

account of the Priesthood, (as I shall show upon the next *Verse*) and that they struck at *Moses* only as advancing his Brother and his Family, by his own Authority, and not (as they pretended) by *GOD's* direction. For as *Dathan* and *Abiram* did not appear openly, when they had formed this Faction, (for we find them in their Tents, *ver.* 12. and refusing to come to *Moses* when he sent for them) so in the next *Verse*, they seem to speak of nothing but the Priesthood: And so *Moses* understood their meaning, *ver.* 5, 10, 15.

Before Moses,] In an open defiance of his Authority; who, they pretended, had no Power to make such Alterations as he had done.

With certain of the Children of Israel,] It is not said out of what Tribe; but it is likely out of several; if not some out of every Tribe, in whom they had any Interest.

Two hundred and fifty Princes of the Assembly, &c.] The LXX divide their Character into three Parts. First, That they were *Princes of the Assembly*, ἀρχὴν τῶν συναγωγῶν, Rulers of Thousands, and Rulers of Hundreds, &c. And Secondly,

Famous in the Congregation,] Which they translate συνακλῆτος βελῆς, who used to be called to publick Consultations, when they were to deliberate about weighty Affairs. And so several, both ancient and modern Translations, as Mr. *Selden* hath shown, *lib.* ii. *de Synedrüs*, *cap.* 4. *n.* 10. where he saith, they were called *maxime puto, si non solum, deliberandi causa*, chiefly, if not only to have their Advice. And then lastly,

Men of renown.] Such who had got a great Name (that is, Fame and Credit) among the People, upon these, or other accounts. This made the Insurrection the more dangerous, that such great Persons were engaged and appeared in it.

Ver. 3. And they gathered themselves together] The fore-named Company came in a Body.

Against Moses,] As an arbitrary Disposer of all Preferment.

And against Aaron;] Who was promoted by *Moses* to the Office of High-Priest; which he himself had discharged before *Aaron's* Consecration; which, perhaps, they made a ground of their Quarrel.

And said unto them, Ye take too much upon you,] In the *Hebrew* the words are *Rab-lachem*, it is sufficient for you: That is, you have domineered long enough; resign your Places to others: for all of us, nay, every Man in *Israel*, is as good as you.

Seeing all the Congregation are holy, every one of them,] Here seems to be the Root of the Quarrel. Before *Moses's* time every one might offer Sacrifice in his own Family, (as I have often observed) which Custom these Men would have had still continued; being angry that this high Office was confined to one Family alone, who were to enjoy all the Benefits of it; which were exceeding great. For the Priests had a large share in most Offerings; and some things wholly to themselves. This is the more probable, because it was so very hard to convince the People, that *GOD* had settled this Dignity, and all the Profits belonging to it, in *Aaron's* Fa-

mily. For tho' *GOD* did a new thing never heard of before, to demonstrate these People that rose against *Moses* and *Aaron*, to be seditious, yet it was necessary still to do more. For after the Earth had swallowed up *Dathan* and *Abiram*, and Fire consumed *Korah* and his Company, and a Plague destroyed many more of them; the *LORD* did another Miracle, *ch.* xvii. 8. in making *Aaron's* Rod blossom and bud, and bring forth Almonds in one Night's time; when all the rest of the Rods remained dry Sticks: Which makes it probable, as I said before, there were some in all the Tribes, who were engaged in this Sedition; and were so deeply infected with the false Notions of *Korah*, that it was necessary to give them all this Satisfaction.

And the LORD is among them:] The People need no other Governor but him, who dwells among them in his Tabernacle; where they can present their Sacrifices to him themselves, without your Assistance.

Wherefore then lift you up your selves above the Congregation of the LORD?] Since *GOD* owns us all for his special and peculiar People, why do you take upon you such high Places and Dignity above us all? For *Moses* disposed and ordered all things: and *Aaron*, by his order, took upon him to be solely *GOD's* chief Minister in his Sanctuary.

Ver. 4. And when Moses heard it, he fell upon his Face.] With *Aaron* also, it is likely; as they did lately, *ch.* xiv. 5. And for the same end, (see there) to deprecate *GOD's* Displeasure, (which they might justly think would now rise higher than ever) and to beg his direction, what to do, in such a dangerous state of things.

Ver. 5. And he spake unto Korah, and unto all his Company,] This shows that *Korah* was the Head of this Faction, and *Dathan* and *Abiram* did not at the first, (I guess from hence) appear with him.

Saying,] Being risen up from Prayer, he made this Answer to the seditious People, by order from *GOD*; who, no doubt, directed him to this way of suppressing them.

Even to morrow the LORD will shew, &c.] In the *Hebrew* the words are, *To morrow*, (or, *in the Morning*) and *the LORD will show*, &c. That is, stay but till to morrow, and it shall appear, without any further delay, whether you or we be in the right. He would keep them in suspense no longer; and yet gave them so much time to consider better, and repent. Some observe that the Morning was the time of executing Justice, and therefore here appointed.

Will the LORD show] By some visible Token.

Who are his,] Or, *Who appertain to him:* viz. As his Ministers.

And who is holy;] Separated and solemnly consecrated, by his appointment, to the sacred Office of Priesthood.

And will cause him to come near unto him;] Make it appear that they are the Persons who ought to burn Incense, and to offer Sacrifice. For *to come near*, is to perform these Offices, as may be learnt from *Lev.* xix. 22. but especially from *Lev.* x. 3. And the very word *Cohen* denotes it; for it signifies a Minister next to the King.

And him whom he hath chosen, will he cause to come near unto him.] They shall discharge the Office of Priesthood, whom GOD himself hath chosen to it; and no Body else.

Ver. 6. *This do:]* I put you to this Trial.

Take your Censers,] Perform the Office of Priests, unto which you pretend a Right.

Korah and all his Company;] All the two hundred and fifty Men, and whosoever else were in the Faction of *Korah*; whom he orders, no doubt, by GOD's Direction, to execute the Office to which they aspired.

Ver. 7. *Put Fire therein, and put Incense in them]* As the Priests were wont to do.

Before the LORD to morrow:] At the Altar of the Incense, as some conceive, before the most Holy Place. So *Menochius*. But this is contrary to ver. 18. where we read, they stood in the door of the Tabernacle, with their Censers, Fire, and Incense. Nor would the Sanctuary contain such a Company; or, if it had been large enough, the People could not have seen, either their Offering, or their Punishment from the LORD for their Sin. Therefore these words *before the LORD* signify, with their Faces towards the Sanctuary, at the Gate of which they stood: for what was done there is said to be *before the LORD*, *Exod. xxix. 42.*

And it shall be, that the Man whom the LORD doth choose, he shall be holy:] This comprehends both the Man and all his Family: so the meaning is, the LORD would declare whether *Aaron* and his Sons should execute the Priesthood alone; or *Korah* and his Company be admitted to it.

Ye take too much upon you, ye Sons of Levi.] It is the same Phrase which we had before, ver. 3. *Rablackem*; you are high enough already; let the station wherein you are suffice you, and aspire not after greater Dignity. The following words justify this Interpretation.

Ver. 8. *And Moses said unto Korah, Hear, I pray you, ye Sons of Levi;]* By this, and by the foregoing Verse, it appears, not only that there were some of the *Levites* in this Sedition, together with *Korah*, at the Head of them; but that they were the chief Incendiaries, (tho' others, as I said before, were drawn in to join with them) because *Moses* addresses himself only to them.

Ver. 9. *Seemeth it a small thing unto you,]* Do you take it to be no Honour to you.

That the GOD of Israel hath separated you from the Congregation of Israel,] Made choice of you above all other *Israelites*, to wait upon him in his Family, as his domestick Servants, *Numb. iii. 12. viii. 6, 14.*

To bring you near to himself,] Tho' not so near as the Priests; yet nearer than all other Men: being the sole Attendants upon the Priests, *ch. iii. 6. viii. 10, 11.*

To do the Service of the Tabernacle of the LORD,] *ch. iii. 7, 8.* particularly the *Kohathites* were chosen to do the Service of the Tabernacle, about the most holy things, *ch. iv. 4, 19.*

And to stand before the Congregation, to minister unto them?] *ch. viii. 11, 19.*

Ver. 10. *And he hath brought thee near to him, and all thy Brethren, the Sons of Levi, with thee;*

Or, Though he hath brought thee (speaking unto *Korah*) thus near to him; and all the rest of the *Levites* thy Brethren: see *ch. viii. 10, 11, 15, 19.*

And seek ye the Priesthood also?] Will it not content you, that you alone are chosen to minister unto the Priests, *ch. iii. 6.* but you must be advanced to minister unto GOD in their Office?

Ver. 11. *For which cause both thou, and all thy Company are gathered together against the LORD:]* By whose Order *Aaron* and his Sons were appointed to serve him in the Office of Priests; as was declared when the *Levites* were taken to minister unto them, *ch. iii. 3. iv. 15, 19, 20.* And therefore to rise up against them, was to rise up against the LORD, and oppose his Authority, who made them his Priests.

And what is Aaron,] Or, *And Aaron, what hath he done?]* Wherein is he faulty?

That ye murmur against him?] For taking upon him the Office of Priesthood; into which he did not intrude himself, but was chosen and appointed by GOD to do him that Service; who would have been angry with him, if he had refused it.

Ver. 12. *And Moses sent to call Dathan and Abiram the Sons of Eliab:]* To summon them to the place where *Moses* now was; which the *Jews* say was the Court of Judgment. This shows that either these Men (as I said, ver. 2.) did not openly appear with *Korah* and his Company against *Moses*, ver. 3. Or, if they did, they retired to their Tents, before he rose up from his Prayer, to give them an Answer.

What became of *On*, we are not informed: for he is neither mentioned here, nor in the following part of this Narrative, concerning their Sedition; nor any where else in the Holy Scripture.

Which said, we will not come up.] They bad the Messenger, who summoned them to appear before *Moses*, to tell him plainly that they denied his Authority. For that's the meaning of this Language, *He hath no Authority to command us, who are none of his Subjects; and therefore will not obey him.*

Ver. 13. *Is it a small thing with thee, that thou hast brought us up out of a Land flowing with Milk and Honey, to kill us in the Wilderness?]* Tho' they would not come to him, yet they returned him this Message; Have we not suffered enough, by being brought out of a rich and plentiful Country, abounding with all good things, into a barren Wilderness, where we are ready to starve? Nothing could be more insolent and ungrateful, than to describe *Egypt* in the very same Language wherein GOD himself had often spoken of the Land of Promise; particularly when he sent *Moses* to tell them, he would bring them up out of the Affliction of *Egypt*, under which they groaned, *Exod. iii. 16. 17.*

Except thou make thy self altogether a Prince over us?] Unless we allow thee to make what Laws thou thinkest good, and impose what thou pleasest upon us? A most rude and insolent Speech; signifying that they had not shaken off the Yoke of Bondage, but only exchanged it; and instead of the rich and wealthy Oppression of *Pharaoh*, were come under the

the poor and hungry Tyranny of *Moses*. For so the next *verse* imports.

Ver. 14. *Moreover, thou hast not brought us into a Land that floweth with Milk and Honey, &c.*] Or, certainly, this is not the good Land into which thou didst promise to conduct us. It seems to be a *Sarcastical* Speech; upbraiding him, as if he had put a Cheat upon them, and fed them only with good Words; to which they would no longer trust.

Or given us Inheritance of Fields and Vineyards:] But told us it shall be bestowed forty Years hence, when we are all dead. This still shows they took him for a Deluder of them with deceitful Promises.

Wilt thou put out the Eyes of these Men?] Some of them spake this in the name of the rest, who were now with *Dathan* and *Abiram*; and the meaning is, Dost thou think to blind us so, that none of us shall discern this Imposture? Or, shall we suffer thee to lead us about like blind Men, whither thou pleasest; sometimes towards *Canaan*, and now back again towards the Red Sea, and *Egypt*.

We will not come up.] A peremptory Resolution, not to own his Authority; which they denied at the first, *ver.* 12.

Ver. 15. *And Moses was very wroth,]* For such Behaviour and Language was so provoking, that it was no wonder it incensed the meekest Man upon Earth, *ch.* xii. 3. Yet the LXX translate the words, as if he only took it very heavily, ἔλασθη μὴν ὀργῇ, it made him exceeding sad.

And said unto the LORD, Respect not their Offering;] He calls the Incense, which they were about to offer, by the Name of *Mincha*, which commonly signifies a *Meat-offering*; but sometimes any inanimate thing that was consumed in honour of God, as Incense was; and must so signify in this place, for they offered nothing else. And when *Moses* desires it may not be accepted, he means a great deal more; that God would give some Sign of his dislike to it. Hence it seems plain to me, that *Dathan* and *Abiram*, as well as *Korah*, quarrelled at the confining the Priesthood unto *Aaron's* Family; for *Moses* calls this *their Offering*; by the Acceptance or Rejection of which, this Controversy was to be decided.

I have not taken one As from them,] This seems to be an Appeal to God, against their unjust Charge, that he acted arbitrarily, and did with them what he list, *ver.* 13. From which he was so far, that he declares before God he had not taken, i. e. received by way of Gift or Reward, (so the LXX and the *Vulgar* understand it) the smallest thing, (for such a single *As* was) much less extorted any thing from them.

Nor have I hurt any one of them.] None can say that I have done any kind of Evil to them; but contrarily, all good Offices. For that he did not seek himself, appeared in this, That he had not advanced his own Family to the Priesthood, but left them in the number of the other *Levites*, upon the same level with *Korah* and his Company.

Ver. 16. *And Moses said unto Korah, Be thou*

and all thy Company before the LORD, &c.] He repeats what he had said to him before, *ver.* 6, 7. only adding, that he would have *Aaron* also there, together with them. So it follows, *Thou and they, and Aaron to morrow.*

Before the LORD.] i. e. In the Court of the Tabernacle, (See *ver.* 7.) where, by an extraordinary Commission from the Divine Majesty, this Trial was to be made. And therefore *Aaron* himself did not now go into the Sanctuary to offer Incense (which was the proper and only place allowed by the Law) but stood with them without: As in another great necessity he offered Incense in the midst of the Congregation, *ver.* 46, 47. Both which was done by a Dispensation from him that made the Law.

Ver. 17. *Take every Man his Censer, and put Incense in them, and bring ye before the LORD every Man his Censer,]* Let every Man of them stand before the LORD, at the Door of the Tabernacle, to do the Office of Priests; to which they pretended as good a Right as *Aaron* and his Sons.

Two hundred and fifty Censers:] This shows that the Incense being offered by so great a number (as it appears it was, *ver.* 35.) they did not offer it in the Sanctuary; which would not contain so many Persons.

Thou also and Aaron, each of you his Censer.] This seems to signify, as if *Korah* was commanded to stand by *Aaron*, since he pretended to be his equal; which made the Hand of God the more remarkable upon him, when he was struck with Lightning, and no harm came to *Aaron*, who stood by him. But it may be doubted, what way *Korah* perished.

Ver. 18. *And they took every Man his Censer,]* That is, the two hundred and fifty Men did as they were commanded; but *Korah* went first to muster up as many as he could get together against *Moses*, *ver.* 19. and then seems to have gone to his Tent, *ver.* 24. Herein these Men submitted to the way of decision which *Moses* propounded, tho' they had so boldly denied his Authority. For they could not but think, that God, whom they owned to be among them, *ver.* 3. would approve of them, if they were in the right, and make good their Allegation, That *all the Congregation were holy*, by accepting their Incense, as much as *Aaron's*: To whom they did not deny an equality with themselves; but only a Superiority.

And put fire in them;] From the Altar of Burnt-offering, which stood in the Court, at the Door of which they were placed, (*Lev.* i. 5.) for *Aaron* durst not take it from any other place; his Sons having lost their Lives for offering with strange Fire: The remembrance of which, it is likely, deterred these Men from doing otherwise; who did not as yet put in the Fire, but only took their Censers, and put Incense in them, (which is all that is ordered in the preceding Verse) and put Fire in afterwards.

And stood in the door of the Tabernacle of the Congregation with Moses and Aaron.] As if they were nothing inferior to them.

Ver. 19. *And Korah gathered all the Congregation against them,]* The LXX translates it, *Korah gathered all his Congregation*, i. e. all the Men of his Faction. But the Hebrew words import that he gathered all the Congregation of Israel, at least all the great Men; who are sometimes called by the Name of *all the Congregation*, *ch. xiv. 1.* whom he got together, that they might be Witnesses, at least, of the issue of this Trial; tho' their coming together with *Korah* and his Company, rather than with *Moses* and *Aaron*, is too plain an Indication that they were inclined, if not to throw off, yet to doubt of their Authority.

Unto the door of the Tabernacle of the Congregation:] Where they themselves stood, *ver. 18.* And so did *Moses* and *Aaron*; but the *Israelites*, that *Korah* had gathered together, stood on his side, as appears from the foregoing words, and from *ver. 24.*

And the Glory of the LORD] The *SCHICHINAH*, or Divine Majesty, came forth out of the most Holy Place, where it usually resided.

Appeared unto all the Congregation.] Openly shewed it self in the sight of all the People; and, it is likely, in such an amazing manner, as it had done before, *ch. xiv. 10.* But where it appeared, we are not told: I suppose in the Cloud, which was just over the Ark of the Testimony, *ch. ix. 15.* not in the Door of the Tabernacle, for there *Korah* and his Company stood. See *Exod. xvi. 10.* And the end of the *LORD's* appearing was to give Sentence in this case; and to declare, by a visible Token, whom he accepted as his Priests. Thus the Glory of the *LORD* appeared the first time that *Aaron* and his Sons offered Sacrifice, *Lev. ix. 6, 23.*

Ver. 20. *And the LORD spake unto Moses and Aaron, saying,]* A little before they put Fire in their Censers.

Ver. 21. *Separate your selves from this Congregation,]* *Viz.* From *Korah* and his Company, and the People they brought along with them; who seemed to favour them, *ver. 19.*

That I may consume them in a moment.] As he did *Korah* and his Companions.

Ver. 22. *And they fell on their Faces, and said,]* To pray to *GOD*, as they had done before, *ver. 4.*

O *GOD!* The most mighty.

The GOD of the Spirits of all Flesh,] Who hast created the Souls of all Mankind, (so *Flesh* often signifies *all Men*, *Gen. vi. 13.*) and therefore searchest into their most secret Thoughts and Inclinations. So these words signify, *ch. xxvii. 16.*

Shall one Man sin,] *Korah*, who was the chief Incendiary and Contriver of this Sedition.

And wilt thou be wroth with all the Congregation?] Many of which he thought might, through weakness, be seduced into this Faction, having no Malice at all in their hearts: Which *GOD* knew perfectly; and therefore he begs of him that he would make a distinction between such as these, and the Men that misled them.

Ver. 23. *And the LORD spake unto Moses,*

saying,] He bad him rise up, having granted his Petition.

Ver. 24. *Speak unto the Congregation,]* Whom *Korah* had gathered together, and brought along with him to the Door of the Tabernacle, *ver. 19.*

Get ye up from about the Tabernacle of Korah, Dathan, and Abiram.] Which, it seems, was not far off; or wheresoever it was, there a great Number of People was gathered together, to see what would be the Conclusion of this Contest. The word *Tabernacle* is in the Singular Number; but includes all the Tents belonging to these Men, as appears from *ver. 26.* Or, perhaps, they had set up one great Tabernacle (for the word here is *Mischcan*, which may be thought to signify more than *Obel*, a Tent, *ver. 26.*) unto which abundance of People resorted, as the place that *Korah* and the rest had appointed for the general *Rendevouz* (as we now speak) of all their Party. For here *Dathan* and *Abiram*, it is evident, (*ver. 27.*) were with him; but there is no mention at all of *On*; which makes it probable he had forsaken them, as *Moses* wish'd all the People to do; on which Condition *GOD* promised to pardon them.

Ver. 25. *And Moses rose up and went unto Dathan and Abiram,]* To try, I suppose, if he could reduce them to their Obedience, and prevent their Ruin. He seems to have had no hopes of *Korah*; but look'd upon him as incorrigible.

And the Elders of Israel followed him.] Either the LXX Elders, who were lately chosen out of the rest, (*ch. xi. 16.*) or the whole Body of those who were called by that Name, and were Men of Authority, attended upon him, to make this Action more solemn, and to let *Dathan* and *Abiram* see how much *Moses* was revered by better Men than themselves, who refused to come to him, *ver. 12, 14.*

Ver. 26. *And spake unto the Congregation, saying,]* It seems *Dathan* and *Abiram* refused to hear him, as they did to come to him; for here is no mention of any thing he spake to them; but only to the Congregation, who were gathered about their Tents.

Depart, I pray you, from the Tents of these wicked Men,] I suppose now they were gone to their own Tents, where their Families were; from which he beseeches the People to remove with all speed. And he doth not mean merely that they should remove their Persons from them, but their Tents, and their Goods, and Cattle.

And touch nothing of theirs,] Because all belonging unto them was under an *Anathema* which *GOD* had passed upon them; That is, was devoted to destruction, and therefore not to be touched, *Deut. xiii. 17.*

Lest ye be consumed in all their sins.] Destroyed with them; who had sinned so grievously, as to fall under the Curse before-mentioned.

Ver. 27. *So they gat up from the Tabernacle of Korah, Dathan, and Abiram,]* Where the greatest number of People were gathered together, as I observed, *ver. 24.* For here is the same word *Mischcan* again, in the Singular number; denoting

noting some spacious Habitation, where perhaps they held their Consultations; and unto which there was the greatest resort.

On every side:] From which we may conclude, that the People had come from all quarters of the Camp to these Rebels; either to join with them, or out of Curiosity to see how things would go.

And Dathan and Abiram] With *Korab* also, it may be thought, because he is mentioned in the beginning of the Verse. Yet this Conclusion cannot be drawn from thence, for it is not said he was now there; but that it was *the Tabernacle of Korab, Dathan and Abiram*; where they used, I suppose, to meet.

Came out,] From the Tabernacle before-mentioned.

And stood in the door of their Tents,] Of their own Tents, where they commonly dwelt.

And their Wives, and their Sons, and their Children.] With their whole Families. This was the highest degree of audacious and hardened Infidelity; whereby they declared that they feared not what *Moses* (who had given the greatest proof he was a Man of God) could do unto them.

Ver. 28. *And Moses said,]* Unto all the People of *Israel*; or to the Elders, and as many as could hear him.

Hereby you shall know] I will now give you an evident Demonstration.

That the LORD hath sent me to do all these works;] That I have been commissioned by God to do all the things with which those Men find fault; particularly to take upon me the Government of them, and to put *Aaron* and his Family into the Priesthood, and make the *Levites* only their Ministers, &c. See ver. 2, 3, 13, 14.

For I have not done them of my own mind.] In the *Hebrew* the words are, *And that not out of my heart.* It was none of my own device or contrivance: I did it not out of an ambitious desire to be great myself, or out of private affection to my Brother.

Ver. 29. *If these Men die the common death of all Men,]* In the *Hebrew* it is, *As die all Mankind*: that is, a Natural Death, as we now speak.

Or if they be visited after the visitation of all Men;] i. e. Such judgments of God come upon them, as are usual and common in the World, viz. a Pestilence, the Sword, or Famine.

The LORD hath not sent me.] Then look upon me as an Impostor.

Ver. 30. *But if the LORD make a new thing,]* In the *Hebrew* the words are, *If the LORD create a Creature*, i. e. do something that was never seen, nor heard of in the World before. The *Jews*, in several of their Books, (particularly in *Pirke Avoth*) say, there are ten things which God created after the World was perfected: and they mention *the Mouth of the Earth* for one of them; that is, the gaping of the Ground, to swallow up these wicked People: Which is said to be created, as *Aben-Ezra* well observes, because by this Miracle God altered the Course of Nature, and did a thing extraordinary.

And the Earth open her mouth, and swallow them up with all that appertain unto them,] i. e.

On a sudden; when there is no Earthquake, but all is calm and still; and it swallow up none but them alone.

And they go down quick into the Pit;] Be buried alive; when they are in perfect health. By this place it is apparent that the *Hebrew* word *Sheol* doth often signify the Grave; which *Bellarmino* and others most earnestly contend never signifies so, but *Hell*; which from hence he asserts to be in the Center of the Earth, *lib. iv. de Christo, cap. 10.* not observing, that if it signify *Hell* in this verse, and ver. 33. then the Houses of these Men, and their Household-stuff, and all that appertained to them, went down thither; which is very absurd. It is hard also to think that all their little Children went down into *Hell* for their Fathers sin, tho' they did into the Grave.

Then ye shall understand that these Men have provoked the LORD.] You shall be sufficiently convinced, that they have unjustly accused me, and brought this destruction upon themselves.

Ver. 31. *And it came to pass, that as he had made an end of speaking all these words, that the Ground clave asunder that was under them:]* He had no sooner done speaking, but immediately what he said was verified; which made it the more remarkable.

Ver. 32. *And the Earth opened her mouth, and swallowed them up,]* Viz. *Dathan and Abiram* before-mentioned, (ver. 27.) who stood in the Door of their Tents, outfacing *Moses*.

And their Houses,] i. e. All their Family; or, as *Moses* himself hath explained it, *Deut. xi. 6. Their Households, and their Tents, and all the Substance that was in their possession.*

And all the Men that appertained unto Korab,] We are not told what became of *Korab* himself: for it is not said he was swallowed up; but all that appertained to him; i. e. all that were at that time in his Tent: His whole Family, except his Sons, who escaped, *ch. xxvi. 11.* taking warning, I suppose, from what *Moses* said, ver. 26. which hath made some think that *Korab* was at the Head of his two hundred and fifty Men, who were the great Abettors of his Faction: who, if he had forsaken them at this Trial that was made who were in the right, we may well think would have withdrawn themselves also, and not have stood to it without their Chieftain, as we find they did, ver. 35. Yet he is not mentioned there, as perishing with them, by Fire from the LORD: and *Moses* seems to say, *ch. xxvi. 10.* that *Dathan and Abiram* were swallowed up together with *Korab*: who had as much reason, or more perhaps, to think it necessary to be with that other Company which he had gathered against *Moses*, (ver. 19.) and to encourage them to persist in their Resolution, than to be with the Two hundred and fifty Men, who were Men of such Authority, (ver. 2.) that they may be thought to have needed none to support them. It may be added also, that the word *appertaineth* is not here in the *Hebrew*, (which makes these words sound as if the meaning were only those that were of *Korab's* Family) but simply, *all the Men* that were to *Korab*, i. e. were gathered to him, and were at that time with him: Which seems

seems to be an Indication that they and he were swallowed up together. How many there were that staid with him there, is not certain : but the generality left him, *ver.* 27. where it is expressly said, they gat up from the Tabernacle of *Korah, Dathan, and Abiram*, as *Moses* had commanded, *ver.* 24. Which may be taken for a further Indication, that he was swallowed up in the Tabernacle where he was ; or in his own Tent after he came out of that Tabernacle. But those Places, I observed before, may be otherwise understood : that Place also, which is the main foundation of this Opinion, *ch.* xxvi. 10. may likewise receive another Interpretation, as I shall show when I come thither. And they that are of the other Opinion, think his Tabernacle, and his Family, and all his Household-stuff might be swallowed up, tho' he himself was not with them ; but was burnt by Fire, with the two hundred and fifty Men that offered Incense ; for *Moses* bad him take his Censer, as well as they, *ver.* 17. Which since they did, and put Fire and Incense therein, why should it be thought he did not do the same ? It seems to me highly probable that he did, otherwise he would have seemed to distrust his Cause : but it must be confessed that it is obscure which way he perished ; and therefore it is not fit to contend about it.

And all their Goods.] All their Household-stuff, and Cattle ; and whatsoever was in, or about their Tents.

Ver. 33. *They and all that appertained to them,]* See *Deut.* xi. 6.

Went down alive into the Pit,] As *Moses* had foretold, *ver.* 30.

And the Earth closed upon them ;] This made it the more wonderful, that the Earth, having swallowed them all up, had no Cleft remaining in it ; but closed up again, and was as firm as before.

And they perished from among the Congregation.] Were never more seen.

Ver. 34. *And all Israel that were round about them, fled at the cry of them :]* Tho' they were at a distance from their Tents, (whence they had removed on all sides, *ver.* 27.) yet they heard them shriek so loudly, as they sunk down into the Ground, that it put them into a great fright, and made them fly still further off.

For they said, lest the Earth swallow us up also.] Some of them were conscious to themselves, that they had favoured this wicked Faction ; and all of them knew how highly they had lately offended *GOD*, by their Unbelief and Murmuring, (*chap.* xiv.) which might make them justly fear the same Fate with their Brethren.

Ver. 35. *And there came out a Fire from the LORD,]* From the Glory of the *LORD*, which appeared unto all the Congregation, (*ver.* 19.) as ready to decide the Controversy : This fell out either at the same time the Earth swallowed up *Dathan* and *Abiram*, or immediately after it.

And consumed the two hundred and fifty Men that offered Incense.] Which was a plain Declaration that they usurped the office of Priests ; and therefore were thus punished by *GOD* him-

self for their Presumption. It is not certain whether they were devoured by the Fire, or only struck dead, as Men are sometimes on a sudden by Lightning ; and perhaps scorched, as they likewise sometimes are. The latter seems most probable from what follows, *ver.* 37. and from the like Punishment by Fire from the *LORD*, which is said to devour *Nadab* and *Abihu*, and yet their Bodies remained intire, *Lev.* x. 2, 4. This was the more astonishing, because *Moses* and *Aaron*, who stood with them at the Door of the Tabernacle (*ver.* 18.) had no hurt.

Ver. 36. *And the LORD spake unto Moses, saying,]* Immediately after the Death of those Men.

Ver. 37. *Speak unto Eleazar the Son of Aaron the Priest,]* Who it is likely stood by them, as next Successor to *Aaron*, in the Office which was disputed ; and therefore, perhaps, employed in what follows rather than *Aaron*, that his Succession might be confirmed. Tho' others will have it, that it was below the Dignity of *Aaron* to perform such a mean Office : and besides, he might have been in danger to be polluted by the dead Bodies of the Men that were burnt.

That he take the Censers out of the Burning,] Out of the Place where the Men were burnt, as some understand it : Or (which differs not much) from among the dead Bodies, which were burnt : *Burning* being put for *Bodies burnt* ; as *Captivity*, *ch.* xxi. 1. for those that were carried *Captive*, or made *Prisoners*, as we there translate it. But there is no need of either of these Additions ; *burning* signifying the Fire which burnt in them, which he orders *Eleazar* to throw out, that the Censers might be brought away.

And scatter thou the Fire yonder ;] The Men were burnt as soon as ever they put fire to the Incense in their Censers, (*ver.* 18.) which flaming at the Door of the Tabernacle where they stood, (near the Altar from whence they took the Fire) *GOD* commanded to be thrown away without the Camp ; into that Place, I suppose, where they were wont to throw the Ashes (*Lev.* vi. 11.) or rather, into some unclean Place, where they threw the Dust scraped from the Walls of leprous Houses, *Lev.* xiv. 41. For it was to show that *GOD* abhorred their Offering.

For they are hallowed.] Or had Fire from the Altar put into them ; which some think sanctified them. But the plain reason is given in the next *Verse*, because *they offered them before the LORD* ; *i. e.* they had been employed to an holy use, and that by *GOD*'s Command, (*ver.* 6, 17.) and therefore *GOD* would not have them hereafter serve for any other.

Ver. 38. *The Censers of these Sinners against their own Souls,]* Who have brought destruction upon themselves, by their Presumption.

Let them make of them] Either *Aaron*, or *Eleazar* were to cause them to be beaten into such Plates as here follow.

Broad Plates for a covering of the Altar.] Of *Burnt-offering* ; which was covered with Brats, (*Exod.* xxvii. 12.) but these Plates were to be laid upon that Covering which it had already, for the end mentioned in the Conclusion of this

verse. And hereby also the proper covering of the Altar lasted the longer.

For they offered them before the LORD,] Presented them before the LORD, when they offered Incense in them, *ver. 35.*

Therefore they are hallowed:] Or holy; that is, I will have them separated, for this reason, to my use alone, and no other. It is a thing worthy to be taken special notice of, that the Impiety of the Men that offered Incense, did not discharge their Censers of the discriminative Respect (as our famous Mr. Mede speaks) due unto things sacred; as these in some sort were, by being presented to the LORD, which made it unlawful to imploy them to common uses. For as the LORD himself is that singular, incommunicable, and absolutely *Holy One*, and his Service and Worship therefore incommunicable to any other; so should that also which is consecrated to his Service, be in some proportion incommunicably used, and not promiscuously and commonly, as other things are. See *Book i. Discourse 2. p. 18.*

And they shall be a Sign unto the Children of Israel.] That GOD accepts no Sacrifice, which is not presented by the Hands of the Sons of Aaron. This the Levites were to remember, who attended upon the Priest, when they saw these Plates laid upon the Altar of *Burnt-offering* every Day.

Ver. 39. And Eleazar the Priest took the brazen Censers, &c.] By this it appears that these Censers were made of the same Metal (tho' it was not said before) that Aaron's Censer was of, and wherewith the Altar was overlaid. He took them up out of the burning, no doubt, immediately upon the foregoing Commands; and as soon as the Mutiny was quite quelled, they were employed as Moses had directed.

Ver. 40. To be a Memorial unto the Children of Israel,] This explains what is meant by a *Sign*, *ver. 38. viz.* to put them in mind; or rather, to keep in their memory.

That no Stranger] Tho' he were an *Israelite*, nay a *Levite*, if he were not (as it here follows) of the Seed of Aaron, he was reputed a *Stranger* to this Office.

Come near to offer Incense before the LORD;] Presume to execute the Office of a Priest in the Sanctuary.

That he be not as Korah and his Company;] Destroyed in a dreadful manner. By this it appears that Korah perished as well as the two hundred and fifty Men; and it is likely, as they did, by Fire from the LORD.

As the LORD said unto him] *i. e.* To Eleazar.

By the hand of Moses.] *Ver. 36, 37.*

Ver. 41. But on the morrow,] An astonishing Instance of the incurable hardness and insensibility of some Mens hearts; which were not in the least altered by GOD's terrible Judgments, and singular Mercies; but instantly forgot both.

All the Congregation of the Children of Israel] Not merely the Rulers of the People, (as this Phrase sometimes signifies) but all the People in general, (*ver. 47.*) who were incited, it is probable, by that lewd Rout which Korah had

gathered together against Moses and Aaron, *ver. 19.* some of which were swallowed up, but most of them remained still alive, to do more Mischief.

Murmured against Moses and against Aaron,] In such a mutinous and threatening manner, as demonstrated the contagious Nature of a seditious Humour, beyond all Example: For from a discontented Party, who grumbled that they were not preferred, suitably to the Opinion they had of themselves; it spread it self into the whole Body of the People; and so infected them, as to kindle a new Flame, as soon as the former had been extinguished, by such a terrible Vengeance, as one would have expected should not have left the smallest Spark of this mutinous Humour in them.

Saying, Ye have killed the People of the LORD.] So they impudently call those Men, whom GOD himself had declared, by a visible Token, to be presumptuous Sinners against their own Souls. Some imagine they quarrelled with Moses and Aaron, because they had not prevailed with GOD to pardon them; which they could as well have done, as procured this Judgment upon them. But the Displeasure which GOD here expresses against this new Murmuring, shows this not to be a true Excuse for them.

Ver. 42. And it came to pass when the Congregation was gathered against Moses and against Aaron,] Their Murmuring presently proceeded to an Insurrection.

That they looked toward the Tabernacle of the Congregation:] i. e. Moses and Aaron implored help from GOD; which is implied in their looking toward his Dwelling-place.

And behold, the Cloud covered it,] One would think by this, that it had, for some time, withdrawn it self from the Tabernacle, when the dead Bodies of Korah's Company lay at the Door of it.

And the Glory of the LORD appeared.] To comfort them in this Distress; and to show he was ready to support and vindicate them.

Ver. 43. And Moses and Aaron came before the Tabernacle of the Congregation.] Perhaps for Safety and Security; or, to hear what Directions GOD would give them.

Ver. 44. And the LORD spake unto Moses, saying,] Out of the Tabernacle; before which he stood waiting for the LORD's Orders.

Ver. 45. Get ye up from among this Congregation,] He speaks to Aaron and Eleazar, I suppose, as well as unto Moses.

That I may consume them as in a Moment:] As he was inclined to do before, (*ver. 21.*) and now had a greater reason.

And they fell on their faces.] To beseech GOD not to punish the People as they deserved, *ver. 22.*

Ver. 46. And Moses said unto Aaron,] By GOD's Direction.

Take a Censer, and put Fire therein from off the Altar,] Near to which they now were, *ver. 43.*

And put on Incense,] Upon the Fire; but not till he came into the midst of the Congregation, *ver. 47.*

And go quickly unto the Congregation,] With the Incense; which regularly was to be offered only at the golden Altar, within the Sanctuary; but now in this extraordinary Case, by GOD's special Order, *Aaron* is sent with it into the Camp; that they might all be Witnesses of his Power with GOD, and that, by his Authority, he was settled in the Priesthood.

And make an Atonement for them:] Which was usually performed by the Blood of a Sacrifice: but there was not time for that; and therefore now it was made by the Incense, where-with their daily Sacrifices, Morning and Evening, were concluded; and was accompanied by the Prayers of the People, while the Priest, as he offered it, made Intercession for them, *Psalms cxli. 2.* Thus as *St. Hieron* glosses, *Currens ira Dei, Sacerdotis voce prohibebatur*; the Divine Anger, coming with full speed upon them, was stopped by the Voice of the Priest: Which was a notable Type of the Power of our great High Priest and Intercessor with GOD, the LORD Jesus.

For there is Wrath gone out from the LORD;] Who would not wholly grant their Prayer for a Pardon, (*ver. 45.*) but inflicted some Punishment upon them.

The Plague is begun.] A Pestilence, in all probability; of which several immediately died.

Ver. 47. And Aaron took as Moses commanded,] A Censer, and Fire from the Altar; with Incense ready to be put upon it, *ver. 46.*

And ran] According to the Command of *Moses*, (*ver. 46.*) who bad him *go quickly.*

Into the midst of the Congregation;] Perhaps into the midst of each of the *four* Camps, of *Judah*, *Reuben*, *Ephraim*, and *Dan* (mentioned in the *second* Chapter) it being broke out every where.

And behold, the Plague was begun among the People:] He saw People die on all sides of him.

And he put on Incense,] Whereupon he put Incense upon the Fire, which he brought along with him from the Altar, *ver. 46.*

And made an Atonement for the People.] Interceded with GOD for them; and obtained what he desired.

Ver. 48. And he stood between the dead and the living,] This seems to intimate that the Plague began in the Skirts of their Camps, and was proceeding into the heart of them; where *Aaron* stood, as a Mediator for those who were not yet smitten.

And the Plague was stayed.] A stop was put to its progress: Which was a further Evidence of *Aaron's* right to the Priesthood, by GOD's appointment; who not only preserved him when he offered Incense together with *Korah's* Company, (*ver. 17.*) but now makes him an Instrument of preserving others from destruction.

Ver. 49. Now they that died in the Plague were Fourteen thousand and seven hundred,] Who, it is likely, were of the forwardest Men to associate themselves with *Korah*, *ver. 19.*

Besides them that died about the matter of Korah.] Whose just number is not known; for besides the Two hundred and fifty Men,

mentioned, *ver. 25.* the whole Families of *Korah*, *Dathan*, and *Abiram* were swallowed up.

Ver. 50. And Aaron returned unto Moses unto the door of the Tabernacle of the Congregation:] To carry back his Censer.

And the Plague was stayed.] Or rather, *For the Plague was stayed*; and so, having done his business, he returned to the Tabernacle.

C H A P. XVII.

Ver. 1. AND the LORD spake unto Moses, saying,] Not long after the Plague was stayed. For tho' there had been enough done to satisfy the People, that *Aaron* was advanced to the Priesthood by GOD's appointment, and not by *Moses's* Affection to his Kindred; yet their Minds had been so poisoned by *Korah* and his Complices, with the contrary Opinion, that it was necessary to do still more to root it out. Which was the occasion of what follows.

Ver. 2. Speak unto the Children of Israel,] Order them to bring what I require thee to take of them.

And take of every one of them] *i. e.* Of every Tribe.

A Rod] Or a Staff, as the *Hebrew* word *Matteh* is often translated: Which some take for an ordinary Walking-staff, or for the Staff which was the Badge of their Authority, as Princes of the several Tribes; neither of which seems to me to be true. For what reason have we to think that every Man's Staff, which he commonly used, was made of the Wood of an Almond Tree? as these were, one may probably conclude from the 8th *verse*. And therefore, I take it, they were all new cut off from some Tree of that kind, and it is likely from one and the same Tree, that none might fancy there was any difference between them. For the Miracle was great enough (which here follows) without supposing, as some do, that these Rods were all of some other common Wood; and yet *Aaron's* Rod produced Almonds, which were not the proper Fruit of it: Tho' it must be confessed, that if they were not of the Wood of an Almond Tree, the wonder was greater that his Rod should bring forth Almonds; and struck their Minds more strongly.

According to the House of their Fathers,] In the *Hebrew* it is *Father*, in the Singular Number; denoting the principal Person or *Patriarch* (as we call them) of whose House or Family he was to take one Rod.

Of all their Princes, according to the House of their Fathers,] This explains the meaning more fully, that the Prince of every Tribe, who was the Head of the House of their Fathers, should bring these Rods. Their Names we have in the *first* Chapter of this Book, *ver. 5, 6.* and *ch. vii. 2, 12, &c.*

Twelve Rods:] Besides *Aaron's*; for so many Tribes there were besides that of *Levi*. And too great a number of every Tribe, in all likelihood, had joined with *Korah* in their discontented Murmurings, at the confinement of the

the Priesthood unto Aaron's Family alone; to which they all fancied they had as much right as he. Which is the reason of taking a Rod from every Tribe; that they might all be convinced, that none of them but he and his Family alone, were owned by GOD for his Priests: see chap. xvi. 3.

Write thou every Man's name upon his Rod.] Either by an Incision into the very Wood; or with such Ink as they wrote withal in those days, ver. 22. This he did in the Presence of the Princes; that they might not afterward suspect any Fraud, when they came to take their Rods again; but be satisfied they were the very same which they saw noted with their Names.

Ver. 3. *And thou shalt write Aaron's name upon the Rod of Levi;]* Because GOD had made him the Prince of that Tribe, by giving him the High-Priesthood. And he would have them see, that as no other Person in any of the Twelve Tribes, so no other Levite ought to pretend unto that high Office, which he had invested him withal, and him alone.

For one Rod shall be for the Head of the House of their Fathers.] One Rod was sufficient, because the Head of the Tribe comprehended the whole Tribe, who were all excluded from the Priesthood, by the Exclusion of him who represented them.

Ver. 4. *And thou shalt lay them up in the Tabernacle]* In the most Holy Place.

Before the Testimony,] i. e. Before the Ark; called in many Places *the Ark of the Testimony*, Exod. xl. 3. because therein Moses put the Testimony, (or, two Tables of Stone) and the Mercy-Seat above it, ver. 20. 21. where the Divine Glory resided. Therefore to lay the Rods before the Testimony, was to lay them before the Divine Majesty; who intended by them finally to determine the present Controversy.

Where I will meet with you.] There he promised to meet with Moses, Exod. xxv. 22. by whom he communicated his Mind unto the People. For he neither met with them, nor with Aaron there, any other way, but by Moses. And therefore the *Vulgar* Latin here translates it, minding the sense rather than the words, *Where I will speak to them.* And so the LXX. *By which I will be made known to thee there.* And indeed meeting with them here, is nothing but declaring, or making known his Mind to them all, by what was done there upon Aaron's Rod. So it follows in the next Verse. And for this reason the Tabernacle of the LORD is called *Obel Moed*, the *Tabernacle of Meeting*; not of Mens meeting there (as is commonly supposed, by our translating it, *The Tabernacle of the Congregation*) but of GOD's meeting there with Men: For so the LORD himself gives the reason of the Name, both here, and in Exod. xxix. 42. xxx. 36. where I have noted the same out of Mr. Mede.

Ver. 5. *And it shall come to pass, that the Man's Rod whom I shall choose, shall blossom:]* The Rods being laid before me, I will tell you whom I have chosen to minister to me in the Priesthood, by making the Rod upon which his Name is written, to blossom, when all the

rest remain as they were before, without any Alteration. This was a kind of new Choice (as the words import) whereby GOD confirmed the Choice he had formerly made of Aaron to be High-Priest.

And I will make to cease from me the Murmurs of the Children of Israel, whereby they murmur against you.] And hereby stop all their Mouths from murmuring any more about this matter; unless they will oppose me directly, who declare before-hand, how I intend to give Judgment in this Case, and put an end to this Dispute.

Ver. 6. *And Moses spake unto the Children of Israel,]* Told them what GOD had said, that they might be all consenting to this way of Decision.

And every one of their Princes gave him a Rod apiece,] For they could not refuse such a fair Proposal.

For each Prince one, according to their Fathers Houses, even twelve Rods;] Observing herein the Commands of Moses; who wrote, no doubt, every Man's Name upon his Rod, as he was also commanded, ver. 2.

And the Rod of Aaron was among their Rods.] Not one of the twelve, as the Jews fancy; but besides the twelve Rods for the twelve Tribes, (as was directed, ver. 2. and obeyed by them, as the foregoing words tell us) his Rod was put among them with his Name upon it, as their Names were upon their Rods. And therefore the *Vulgar* translates it, having regard to the sense only, *There were twelve Rods besides the Rod of Aaron:* Which the LXX intended in their Translation, *Καὶ ἡ ράβδος Ἀαρὼν ἀναμίσσον τὰς ράβδους αὐτῶν;* and the Rod of Aaron in the midst of their Rods. And if it were cut from the very same Tree with theirs, the Miracle became the more remarkable.

Ver. 7. *And Moses laid up the Rods before the LORD,]* Who was by them to declare his Choice, ver. 5.

In the Tabernacle of Witness.] In that part of the Tabernacle where the Ark was, which had in it the *Witness* or Testimony which GOD gave Moses, (Exod. xxv. 21.) who alone could go into that Place.

Ver. 8. *And it came to pass that on the morrow]* It is likely GOD told him, he would forthwith shew whom he had chosen.

Moses went into the Tabernacle of Witness;] The most Holy Place, where the Rods were laid up by GOD's order.

And behold the Rod of Aaron] Which had his Name written on it.

For the House of Levi,] Or, To the House of Levi, i. e. whom GOD had made Head of the Levites.

Was budded, and brought forth Buds, and blossomed Blossoms, and yielded Almonds.] In some Places of the Rod, I suppose, there was an appearance of Buds coming forth; in others, the Buds were fully thrust out; and in others, they were opened and shot forth into Blossoms; and those Blossoms, in other parts, knotted and grown into Almonds. *Μέγιστον δὲ τοῖς ἀπίστοις θαῦμα, &c.* as Gregory Nyssen speaks in the Life of Moses, p. 185. The greatest Miracle, even in the Judgment of Unbelievers; who now

acknowledged, that which before they opposed, *ver.* 12, 13. For that in one Night, a dry Stick (as some suppose them all to have been) should produce Buds, and Flowers, and Fruit, when all the rest, which perhaps were cut from the same Tree, were as dry as they were before, could not but be very amazing; and, unless they would shut their eyes, make them see the distinction which the LORD made between Aaron, whose Name that Rod bore, and all the rest of the Children of Israel, whom the other Rods represented.

The Heathen did not think such things incredible, as *Huetius* hath shown in his *Questiones Alnetane*, l. i. cap. 12. n. 24.

Ver. 9. *And Moses brought out all the Rods from before the LORD unto all the Children of Israel:]* Before whom they were exposed to open view, that they might see the difference GOD had made.

And they looked and took every Man his Rod.] Viewed them, and taking them into their Hands, examined them; and found they were the very same Rods, which they had delivered unto Moses with their Names on them, without any alteration.

Ver. 10. *And the LORD said unto Moses, Bring Aaron's Rod again]* Which either Moses held in his Hand, or delivered it to Aaron (as he did the rest to the several Princes of the Tribes) who showed it to the Children of Israel, with the Buds, Blossoms, and Almonds upon it: After which GOD commanded it to be returned unto him.

Before the Testimony,] To be laid up in the place, where it was before it was thus changed, *ver.* 4, 7.

To be kept for a Token against the Rebels;] That it might be produced as a sufficient Conviction of their Impiety, if any presumed hereafter to rebel against Aaron's Authority: Or, rather, that it might prevent all Insurrections against it for the future. For it remained, we find, in the most Holy Place for some time; as appears both from the Apostle, *Heb.* ix. 4. and from the reason of its being put here, that it might be preserved as a Sign or Proof of Aaron's Authority, and suppress all opposition to it. But how long it continued, we cannot tell, (for it is not mentioned, when the Ark was brought into the Temple of Solomon, *1 Kings* viii. 9.) nor is it certain whether it continued in that verdure wherein it now appeared, with the Buds, Blossoms, and Fruit; tho' it is highly probable it did; because it was to be a Testimony that the Honour of the Priesthood should continue to Aaron's Family alone, thro' all Generations.

There are those who take this Rod which blossomed, and was laid up in the most Holy Place, to have been the Rod of Moses, wherewith he wrought so many Miracles in Egypt, and at the Red Sea: Concerning which the Jews tell very many incredible things; as that it came from a Branch of the Tree of Life, which an Angel gave to Seth, who planted it in the Wilderness, where Moses found it grown to a Tree, and cut this Rod from it. For when they came to Marah, and could not drink the Waters, because they were bitter, GOD show-

ed them this Tree, that with it he might make them sweet. Upon which Tree he afterward placed the brazen Serpent, by looking on which the People were healed, &c. Thus the *Cabbalists* generally tell this Tale; but some of them much otherwise; who say it was given to Adam, and by him to Enoch, and so on till it came to Joseph, in whose House the Egyptians found it when he died, and brought it to Pharaoh; from whom Jethro stole it, &c. with a great deal of such like stuff: Which Abarbinel saith is to be understood mystically. But all the ground they have for this Fancy, of the Rod here laid up being Moses's Rod, is from *ch.* xx. 8, 9. where it is said, That Moses took the Rod from before the LORD, wherewith he brought Water out of the Rock; and this Rod is said *ver.* 11. to be Moses his Rod. Dr. Owen, upon the Epistle to the Hebrews, follows this Conceit, and endeavours to find many Mysteries in it. But it is evidently false: for as there is not the least intimation here that it was the Rod of Moses, but quite contrary, it is called the Rod of Aaron, *ver.* 6. so it had not been a sufficient Argument to convince the Infidelity of the Israelites, if Aaron's Rod had not been of the same kind with all the rest. For they might have ascribed what came to pass to the singular quality or virtue of that Rod, especially if it were Moses his Rod (wherewith Wonders used to be wrought) and not to a special Hand of GOD appearing to establish the Authority of Aaron. And besides, a Rod full of Blossoms and Fruit had been very unfit to be used to smite the Rock withal; for which purpose that Rod (which seems to have been his Pastoral Staff) wherewith he smote the Rock in Horeb was most proper, *Exod.* xvii. 5, 6.

And thou shalt quite take away their Murmurs from me,] i. e. Silence all their Cavils against Aaron and his Family; which the LORD here declares he would no longer bear, if they continued in them after this demonstration of his Will and Pleasure. For here were a great many miraculous things concurred together to convince them, that to oppose Aaron, was to oppose GOD himself. The Jews reckon up eight. First, That Aaron's Rod should bring forth Buds, Blossoms, and Fruit, all in one Night, when the other Rods, which were of the same nature, brought forth nothing. And then secondly, That the Buds brought forth Leaves; for so they interpret those words, *ver.* 8. the Rod of Aaron was budded, i. e. brought forth Leaves; for the next words speak of its budding, which followed after. And thirdly, That it thrust out Leaves before the Blossoms, which is contrary to the nature of the Almond Tree. And next, that it put forth Blossoms all the Rod over; as they interpret those words, *bloomed Blossoms*. And then that a dry Stick (as they understand it) should produce Fruit, and this Fruit Almonds, which some Trees (they think) as that Rod was taken from, did not bear. And further, That it produced ripe Almonds, as the Hebrew word *Schekedim* imports. And lastly, That Moses showed the People all these at one view, the Leaves, Buds, Blossoms, and Fruit in perfection. By which multiplicity of Miracles the

the Dignity of *Aaron* was so demonstrated, that we do not find they at any time hereafter adventured to rise up against him. For besides all those Wonders now mentioned, it may be, that it was not the Season of the Year for Almonds, nor so much as for the budding of that Tree; which made it the more astonishing. But the greatest thing of all was, the continuing of this Miracle to future Ages; which might well make them afraid to open their Mouths again in Murmurings against *Aaron*.

That they die not.] Be not consumed in a moment, as *GOD* had more than once formerly threatened, (*ch.* xvi. 21, 45.) and now declared, if they did not mend their Manners, and cease their Murmurings about this Matter, he would instantly execute.

Ver. 11. *And Moses did so, as the LORD commanded so did he.*] Both brought the Rod again to him, and laid it up before him; and told the Children of *Israel* the reason of it; which occasioned what follows.

Ver. 12. *And the Children of Israel spake unto Moses, saying, Behold, we die, we perish, &c.*] *Moses* having told them, that he laid up the Rod for this end, to be a Witness against them, that (if they murmured any more) they deserved to be all cut off, as they should certainly be; it moved them to make this doleful Complaint; wherein they seem to be convinced of their Guilt, and to bewail their miserable State. For the Sense of these two Verses is, *Some of us died before, and now lately more have perished, and we are all in the same danger; surely, we shall never have done dying, till we be all consumed.*

Behold, we die,] This seems to relate to those Judgments, which had passed upon them heretofore.

We perish,] And this to what had very lately happened to *Korah*, *Dathan* and *Abiram*, with their Company; and to those that murmured the next day after, *ch.* xvi. 49.

We all perish.] This will be the Fate of the whole Congregation.

Ver. 13. *Whosoever cometh any thing near unto the Tabernacle of the LORD,*] Who was not a Priest; and yet approached nearer than *GOD* allowed.

Shall die,] So *Moses* had threatened; and they now believed him, and were afraid withal, they should some time or other incur *GOD*'s Displeasure by their Rashness.

Shall we be consumed with dying?] They seem to be afraid, lest for their late Murmurings and Insurrection, after such a heavy Punishment for that Sin (*ch.* xvi. 41, 42.) *GOD* should further plague them, as by this new Sign he convinced them, they justly deserved: And therefore beg of *Moses* to intreat *GOD* to spare them, and not to go on utterly to destroy them.

C H A P. XVIII.

Ver. 1. **A**ND the LORD said unto *Aaron*,] By the Hand of *Moses*, it is most likely, unto whom *GOD* was wont to communicate all that he would have delivered, either to *Aaron*, or to the People, *ch.* xvii. 4.

And having done more Miracles than one, to establish *Aaron* in the Priesthood; he now lets him know that the Honour he had done him, was an Office of great Weight and Burden; wherein he was to behave himself with great Care and Circumspection: And withal, he again declares what the Duty of the *Levites* was, together with the *Priests*; from *ver.* 1. unto *ver.* 8. And from thence he proceeds to tell them, what Maintenance he had settled upon both, for their Encouragement in doing their Duty; as I shall observe in the proper Places.

Thou and thy Sons, and thy Father's House with thee,] You and the *Levites*, (whom he calls his *Father's House*) who had the Charge of the Sanctuary.

Shall bear the Iniquity of the Sanctuary;] If the Sanctuary were prophaned, thro' the Negligence of the *Levites*, who were to keep Strangers, and People in their Uncleanness, from entering into it; and if the *Priests* were remiss, and did not take care to see the *Levites* do their Duty; the Punishment of such Prophanation, he tells them, should fall upon them.

And thou and thy Sons with thee,] i. e. *Aaron* and the *Priests* alone.

Shall bear the Iniquity of the Priesthood.] Suffer the Punishment of it; if they permitted any Person, who was not of the Line of *Aaron* to offer Incense, or perform any Part of the Priest's Office; or if they themselves should minister in their Uncleanness, or having any Blemish, or did any thing contrary to the Rules of their Office.

This was some Comfort to the People, who were afraid they should die for every Error committed in their Approaches to the Sanctuary, (*ch.* xvii. 12, 13.) for which he assures them he would punish the *Priests* and the *Levites*, and not them. And it also served to remove the Peoples Envy to the Priest, whose Dignity they saw accompanied with such great Danger.

Ver. 2. *And thy brethren also of the Tribe of Levi, the Tribe of thy Father,*] This also was a Comfort to the *Levites*, and designed to make them more contented than they had been, in their inferior Offices, that the *Priests* were to look upon them as their Brethren.

Bring thou with thee,] Into the Tabernacle. *That they may be joined with thee,*] As Assistants to thee there.

And minister unto thee:] In such things as I have mentioned: See upon *ch.* iii. 6.

But thou and thy Sons with thee shall minister before the Tabernacle of Witness.] The words, *shall minister*, not being in the Hebrew, some think he still speaks of the *Levites*, and translate the words thus, *Both to thee, and to thy Sons with thee* (they shall minister, as was said before) *before the Tabernacle of Witness.* But they that are of this Opinion, do not consider what is meant by *the Tabernacle of Witness*, which signifies the most Holy Place, (see *ch.* ix. 15. & x. 11.) before which the *Levites* did not minister; but before the *Tabernacle of the Congregation*, as *Moses* expressly speaks, *ch.* iii. 7. (see there) where they attended upon the *Priests* in the Court of the Sanctuary; in which the *Priests* only could minister;

minister; as *Aaron* alone did, upon one certain Day only, in the most Holy Place.

Ver. 3. *And they shall keep thy Charge, and the Charge of all the Tabernacle:]* Of the outward part of it; see *ch. iii. 7, 8.* and carry the Vessels belonging to the inward part, *viz. the Sanctuary, ch. iv. 15.*

Only they shall not come nigh the Vessels of the Sanctuary] They were not to touch them when they carried them, *ch. iv. 15.* nor to see, when they were covered by the Priests, *ch. iv. 19, 20.*

And the Altar,] I take this to be meant, not only of the *Altar of Incense*, but also of the *Burnt-offering*; unto which they were not to approach, nor touch it, while they attended upon the Priests; who only could minister there. This is justified from *Exod. xxix. 37.* where this Altar is said to be *most holy*, and whosoever touched it, is required to be *holy*.

That neither they, nor you also die.] They for presuming to go beyond the Bounds of their Office, and the Priest for permitting them.

Ver. 4. *And they shall be joined unto thee,]* He would have the Priests look upon the *Levites* as part of that sacred body of Men, that waited upon *God* in the Tabernacle, tho' in an inferior Office. And indeed, the very Name of *Levi* imported as much; and denoted them to be Adjuncts to some other Persons. Accordingly we find, in after-times, that as the *Levites* were a guard on the outside of the Temple, so the Priests watched within it.

And keep the Charge of the Tabernacle of the Congregation, for all the Service of the Tabernacle:] See *ch. iii. 7, 8.* The heaviest part of their Service, which is called their Burden, is mentioned particularly *ch. iv. 3, 4.* and the rest of that Chapter.

A Stranger shall not come nigh unto you.] This seems to relate both to the Priests, and to the inferior Ministers; that none should presume to perform the Office of the former, but only the Family of *Aaron*; nor of the latter, who were not of the Tribe of *Levi*. But the *Hebrew* Doctors, particularly *Maimonides*, by *Zar*, (a Stranger) understand in this Place, every one that was not of the Seed-male of *Aaron*; so that the Sons of his Daughters should not minister. For the Sons of *Aaron*, saith he, (*Riath Hammikdash, cap. ix.*) are appointed, and none other, to lay things in order for Sacrifice, *Lev. i. 5.* and to burn the Fat of the *Peace-offerings* upon the Altar, *Lev. iii. 8.* His Daughters were incapable of it; and so were all those that descended from them. The same may be said of the *Levites*.

Ver. 5. *And ye shall keep]* That is, the Priests were bound to do what follows.

The Charge of the Sanctuary;] Where, as they alone were to minister, so they were to take care of all the holy Things therein contained, (the Shew-bread, Lamps, &c.) and to cover them when they were to be removed, *ch. iv. 5, 6, &c.*

And the charge of the Altar,] Of *Burnt-offering*; where they only were to offer Sacrifice, and to take care of every thing belonging to it, *ch. iv. 3, 14.*

That there be no Wrath any more upon the Children of Israel.] That you may by your

Care and constant Admonitions, prevent the Children of *Israel* from running into such Prophanations, much more from such Intrusions into the sacred Offices, as may bring *God's* most high Displeasure again upon them.

Ver. 6. *And I, behold, I have taken your Brethren the Levites, from among the Children of Israel:]* *ch. iii. 12, 41, 45.* & *viii. 6, 16, 18.* The *Levites* are again called their Brethren, that the Priests might not despise them, because they served in a lower Condition; but treat them with Kindness and brotherly Affection.

To you are they given as a Gift] See *ch. iii. 9.* but especially *ch. viii. 19.*

For the LORD,] To assist you in your Ministry to the LORD.

To do the Service of the Tabernacle of the Congregation.] This hath been repeated very often, *ch. iii. 7, 8.* & *iv. 3, 4, 23, &c. ch. viii. 19, 22, 24.* and here is mentioned again, that the *Levites* might be possessed with this Opinion, that they were but Ministers to the Priests; and therefore ought not to presume hereafter to aspire, as *Korab* did, to the Office of Priesthood.

Ver. 7. *Therefore thou and thy Sons with thee, shall keep your Priests Office]* Preserve it to yourselves, and suffer no other Person to invade it.

For every thing of the Altar,] These Words, and the following, briefly declare what is meant by the Priests Office. First, to offer Sacrifice at the Altar of *Burnt-offering*, and sprinkle the Blood, &c.

And within the Veil,] Next to perform all the Service of *God* within the Sanctuary. For in the *Hebrew* the words are, *and for within the Veil*; which is a short form of Speech, importing both all that was to be done in the Sanctuary, by the Sons of *Aaron*, (as burning Incense, putting on the Shew-bread, and lighting the Lamps) and likewise all that was to be done in the most holy Place, by *Aaron* himself, on the Day of Atonement. For the word *Paroceth* always signifies the *inner Veil* before the most Holy Place; the *outward Veil* being constantly called *Masack*. And therefore the exactest Translation of the *Hebrew* words *lemibbeth laparoceth*, is this, *for within the House (i. e. the Holy Place) for the Veil*; i. e. within the Veil, in the most Holy Place.

And ye shall serve:] In these Places ye alone shall serve; and employ no Body else.

I have given your Priests Office unto you, as a Service of gift,] He would have the *Levites* to know, that *Aaron* and his Sons had not arrogantly usurped this Office of ministering alone at both the Altars; but he had freely bestowed it upon them, and appropriated it unto them.

And the Stranger] Tho' a *Levite*, if he be not of the Family of *Aaron*.

That cometh nigh,] Presumes to offer Sacrifices at the Altar of *Burnt-offering*; or Incense at the golden Altar.

Shall be put to death.] This is repeated by reason of the late Rebellion of *Korab* and his Complices; who, aspiring to the Priesthood, came to a fearful end, see *ch. iii. 10.*

Ver. 8. *And the LORD spake unto Aaron, saying,]* Having told him in the foregoing part of the Chapter (particularly in the foregoing

ing *Verse*) what should be the Work of him and his Sons, he proceeds to tell him what Recompence he should have for his Service at the Altar of *Burnt-offerings*, and in the *Sanctuary*. Of which he gives him a large Account; (from this *Verse* to the 20th) that he might want no Encouragement to Care and Diligence in his Employment.

Behold, I also, I have given thee the Charge] He bids him observe the large Grant which he now makes him, as well as the Work he had laid upon him: For by giving him the charge of what follows, he means bestowing them upon him for his own use; with a Charge to let none have them but himself.

Of my Heave-offerings, of all the hallowed things of the Children of Israel;] See *Lev. vii. 34.* and below, *ver. 11.* of this Chapter.

Unto thee have I given them, by reason of the anointing,] Because thou art consecrated, by being anointed with the Holy Oil to the Office of a Priest, *Lev. viii. 12.*

And to thy Sons by an Ordinance for ever.] See *Lev. vii. 34.*

Ver. 9. This shall be thine of the most holy things,] He begins with those things which might be eaten only by the Priests themselves.

Reserved from the fire:] From the Altar of *Burnt-offering*: for there were some things called *most holy*, which were their Portion, that came not from thence, but out of the *Sanctuary*; viz. the *twelve Cakes*, which were taken off the Table, and given to *Aaron* and his Sons every Sabbath-day, *Lev. xxiv. 5, 6, 7, 8, 9.*

Every Oblation of theirs,] In the *Hebrew*, all their *Korbans*: which is a larger word than *Zebach*; comprehending not only such Sacrifices as were killed at the Altar, (which are properly called *Zebachim*) but all the *Mincha's* or *Meat-offerings* (as we translate it) which were of things inanimate; and the Sacrifices of Birds also, whose Blood was never poured out at the Altar. And therefore *Korban* seems here to be a general word, comprehending all the Particulars which follow; especially if all be translated exactly, as the words are in the *Hebrew*.

Every Meat-offering of theirs, &c.] In the *Hebrew* the words are, *For all their Meat-offerings*: Which makes the sense plainer, if the whole be thus translated, *All their Korbans* (or Oblations) *for all their Meat-offerings, and for all their Sin-offerings, and for all their Trespass-offerings*; of all which the Priest had a part. Concerning the *Meat-offerings*, or rather the *Bread-offerings*, (for so *Mincha* may most fitly be translated, the Sacrifices being *Flesh*, which were not eaten without *Bread* and *Drink*, that were their Concomitants) see *Lev. ii. 3, 10. vi. 15, 16.* Where the *Flesh* of the *Sin-offerings*, except those whose Blood was brought into the most Holy Place, is given also unto them, *ver. 26.* And so are the *Trespass-offerings* also, in the next Chapter, *Lev. vii. 6, 7.* As for *Burnt-offerings*, they were wholly the *LORD's*; and *Peace-offerings* were not accounted things *most holy*, but reckoned among the *less holy*; as appears from *ver. 11.* of this present Chapter.

Which they shall render unto me,] These words relate only to the *Trespass-offerings*, immediately

before-named; which were attended with a recompence of the Wrongs done, either unto the *LORD*, *Lev. v. 15, 16.* or unto their Neighbours, *Lev. vi. 5. Numb. v. 8, 9.*

Shall be most holy for thee, and for thy Sons.] To be used by none else; as it follows in the next *Verse*.

Ver. 10. In the most holy place shalt thou eat it;] i. e. In the Place where they performed their sacred Office, (in that part of the Tabernacle next the *Sanctuary*) which is called *most holy*, in comparison with the rest, which were further off; because none might enter into it but the Priests alone: see Note upon *Lev. vi. 16.* where it is said expressly, *It shall be eaten in the holy place, in the Court of the Tabernacle of the Congregation.* And see *ver. 20.* and *ch. x. 12, 13.*

Every Male shall eat it:] And none else, as the Places before-mentioned expressly limit it, *Lev. ii. 3, 10. vi. 18, 29. vii. 6.*

It shall be holy unto thee.] Peculiarly separated from the use of all other Persons, but only *Aaron* and his Sons.

Ver. 11. And this is thine;] Now he mentions the *less holy* things, as before the *most holy*: which he bestowed upon him and his whole Family.

The Heave-offerings of their Gift, with all the Wave-offerings of the Children of Israel:] That is, the *Breast* of their *Peace-offerings*, (which are here called their *Gift*) which was waved before the *LORD*; and the right Shoulder heaved; and then given to the Priest for his Portion, *Lev. xii. 30, 31, 32, 33, 34.* And so was the right Shoulder of the *Ram*, which was offered for the *Nazarite*, *Numb. vi. 19, 20.*

I have given them unto thee, and unto thy Sons, and to thy Daughters with thee, &c.] These were not confined to the Males only, but might be eaten by their Daughters also, *Lev. x. 14.*

Every one that is clean in thy House, shall eat of it.] Not only their Wives, and their Daughters that were not married, but those who were divorced, or Widows, and returned to their Fathers House, without Children; or had Children begotten by a Priest, (see *Lev. xxii. 13.*) together with their Servants also, whether bought with their Money, or born in their House; tho' not hired Servants, or mere Sojourners, *Lev. xxii. 10, 11.* But these things were to be eaten in a clean place, (*Lev. x. 14.*) somewhere within the Camp, as afterward in *Jerusalem*, (*Deut. xii. 6, 7, 17, 18.*) And no unclean Person permitted to eat of them, *Lev. vii. 20, 21. xxii. 4.* And besides, when any *Israelite* killed an Ox, a Sheep, or a Goat for his own use, he was bound to give the Priest the Shoulder, the two Cheeks, and the Maw; as the *Jews* understand, *Deut. xviii. 3.*

Ver. 12. All the best of the Oil, and all the best of the Wine, &c.] The *Greek* translates the *Hebrew* word *Cheleb* (fat) by *μυελος*, marrow, *Gen. xli. 18.* but here *ἀπαρχή*, the *First-fruits* of the Oil, &c. signifying these *First-fruits* were to be of the very best of all the things here mentioned; which were to be brought in the beginning of the Vintage, and of the Harvest: The precise quantity of which is no where determined; but, they say it was at least the

sixtieth part of the whole: see *Exod.* xxii. 29. xxiii. 19 *Deut.* xviii. 4. where he speaks of the First-fruits, which every private Man was to offer; beside which there was a First-fruits offered in the Name of the whole Congregation, *Lev.* xxiii. 10, 17. All which belonged to the Priests as a Reward of their Service.

The First-fruits of them, which they shall offer unto the LORD, them have I given thee.] Our Mr. Thorndike thus distinguishes the two sorts of First-fruits, mentioned here, and in other places: The one was to be taken by the Priests at the Barn and Wine-Press, as he thinks that here spoken of was: The other was to be brought to the Sanctuary, viz. those mentioned *Exod.* xxii. and xxiii. and *Deut.* xxvi. 1, 2. The quantity of either of them being in the moderate account, a *fiftieth* Part, as St. Hierom determines upon *Ezek.* xlv. which is agreeable to the Jewish Constitutions in Maimonides, of *First-fruits*, cap. 2. and of *Separations*, cap. 3. But the Scripture, *Ezek.* xlv. 13. requires only the *sixtieth* Part. See *Rights of the Church in a Christian State*, p. 210.

Ver. 13. *And whatsoever is first ripe in the Land which they shall bring unto the LORD, shall be thine;]* Some take this to signify the *First-fruits* of all other things besides Corn, Wine and Oil, mentioned in the foregoing Verse. But it being a different word from that which we translate *First-fruits*, (viz. *Biccurim*, not *Resbith*) it is most likely he here intends, either the things *first ripe* (as we translate it) before the rest of the Harvest and Vintage; or those voluntary Offerings of this sort, which any one pleased to make; which seem to be intended in these words, *which they shall bring unto the LORD*; i. e. of their own good will, over and above the ordinary First-fruits.

The Jews generally understand by *Biccurim* such things as are ripe before the rest, either in the Field or elsewhere; whether they were Wheat, Barley, or any other sort of Grain; or Figs, Grapes, Pomegranates, Olives or Dates; which they bound about with a Rush, and said, *Let this be for the First-fruits*: Which every Man might bring in what measure he pleased, none being appointed by the Law.

Every one that is clean in thy House shall eat of it.] The whole Family of the Priests, if they were under no pollution: See *ver.* 11.

Ver. 14. *Every thing devoted in Israel, shall be thine.]* Of those things which the Hebrews call *Cherem* (a thing devoted) Moses speaks in *Lev.* xxvii. 21, 28. And they were either simply devoted, in such words as these, *Let this thing be a Cherem*: Or with an addition (determining it to a certain use) *Let this be a Cherem offered by me, for holy uses*. The first sort were wholly the Priests; but the latter were employed about the Temple, or the Vessels of it, or the Priests Garments. And these devoted things, which became the Priests Portion, differed in this from *Free-will-offerings*, that every thing which was offered as a *Cherem*, might be eaten only by the Priests in the Holy Place; but other *Free-will-offerings* by the whole Family in any clean place.

Ver. 15. *Every thing that openeth the Matrix*

in all Flesh which they bring unto the LORD, whether it be of Men or Beasts, shall be thine:] That which first came out of the Womb of any Creature was to be the Priests, if it were a Male. If a Female were the First-born, and a Male followed next, that was not the Priests, because it did not open the Womb, as the Hebrews expound it. See *Exod.* xiii. 2.

Nevertheless the First-born of Man shalt thou surely redeem, and the Firstling of unclean Beasts shalt thou redeem.] See *Exod.* xiii. 13. xxxiv. 20.

Ver. 16. *And those that are to be redeemed,]* Viz. Of the First-born of Men mentioned before, (not of unclean Creatures which were to be redeemed by a Lamb, *Exod.* xiii. 13.) and that after they were *eight Days* old, *Exod.* xxii. 30.

From a Month old shalt thou redeem] Then the Money was due, but they commonly staid till the *fortieth Day*, when the Woman was purified.

According to thy estimation,] Some think this relates not to what follows, that the Priest should set a value upon them, (for that was a set rate, *five Shekels* for every one) but to what goes before, that after a Child was a Month old, the Priest should appoint a Day for the Payment of the Redemption-money; either immediately after the Woman had lain in a Month, or on the *fortieth Day*, that she might be purified, and the Child redeemed, both together. But it rather refers to what follows; for tho' the Price be determined, yet so it is in another case, *Lev.* xxvii. 3, 4. and notwithstanding is said to be by the estimation of the Priest; because he was to take this Money, not according to the quality of the Person, but as much of a poor Man as of a rich, and not more of a rich Man than of a poor.

For the Money of five Shekels, &c.] Which was the Price set upon the First-born, when they were exchanged for the Levites, *ch.* iii. 46, 47. This Redemption of every First-born was a matter of great importance, and therefore so often mentioned, as a very learned Friend of mine, Dr. Alix, observes in his *Reflections on the four last Books of Moses*, chap. 3. For as the Separation of the Tribe of Levi to God's Service instead of the First-born, whom God spared and preserved in Egypt, (of which we read in the *third Chapter* of this Book) made every Levite become a living Memorial of that great Miracle wrought at the Israelites going out of Egypt; so this Law concerning the Redemption of the First-born, made a further impression upon their Minds, of that mighty Hand of God which compelled Pharaoh to let the Israelites depart out of his Country.

Ver. 17. *But the firstling of a Cow, or of a Sheep, or a Goat, thou shalt not redeem,]* For they were clean Creatures; and only unclean Beasts were to be redeemed, *ver.* 15.

They are holy:] Separated by my appointment for an holy use; viz. to be offered in Sacrifice; not redeemed, or put to any other use.

Thou

Thou shalt sprinkle their Blood upon the Altar, and burn their Fat, &c.] Just as they did with their *Peace-offerings*, *Lev. vii. 31, 33.*

Ver. 18. And the Flesh of them shall be thine,] The whole Body of the Beasts, (not merely some part of them) after the Fat was burnt, became the Priests intirely.

As the Wave-breast and the Right-shoulder are thine.] As these parts of the *Peace-offerings* were the Priests, (see *ver. 11.*) so that all their Family, who were clean, might eat of the Flesh of these Firstlings, as they did of those Parts of the *Peace-offerings*.

Ver. 19. All the Heave-offerings of the holy things, which the Children of Israel offer unto the LORD,] He repeats what he had said in the beginning of this Discourse, *ver. 8.* that he had given him all the Heave-offerings; which comprehend those mentioned, *ch. vi. 19, 20.*

Have I given thee, and thy Sons and thy Daughters with thee, by a Statute for ever.] Settled upon the Priests and their whole Family for their Support, by an unalterable Law. See *ver. 11.*

It is a Covenant of Salt for ever before the LORD, unto thee, &c.] i. e. An everlasting Covenant, never to be revoked. See upon *Lev. ii. 13.* And these Things being to be eaten before the LORD, there was a Place in the Court of the Women, where they feasted upon them; as *L'Empercur* observes upon *Middoth*, *cap. 2. sect. 6.*

Ver. 20. And the LORD spake unto Aaron, saying,] See *ver. 1.*

Thou shalt have no Inheritance in their Land,] *i. e.* In the Land of the Children of Israel, whom he speaks of in the foregoing *verse*: Where having told him what Reward he and his Family should have for his Service, he bids them be satisfied therewith, and not expect any more. And indeed it was so very liberal a Provision, that their Desires could not reasonably extend any further. For as they had two sorts of First-fruits (as I observed *ver. 12.*) so after a Tithe of that which was given to the Levites, there was another Tithe of what remained to be spent in sacrificing at *Jerusalem*; that is, for the most Part, upon the Priests and Levites, unto whom, and unto the Poor, it wholly belonged every third Year, *Deut. xiv. 22, 28. Exod. xxiii. 19. xxxiv. 20.* Add hereunto the First-born, all the *Sin-offerings*, and their Share in the *Peace-offerings*, and the Skins of the Sacrifices (which alone, as *Philo* observes, was a great Revenue) and it will appear, it could not be so little as a fifth Part of the Fruit of the Country that came to the Priests for their Maintenance, as *Mr. Thorndike* observes in *the Rights of the Church in a Christian State*, p. 211.

Neither shalt thou have any Part among them:] When the Land was divided, no Fields, or Vineyards, &c. were to be given to the Priests, or to any of the Tribe of *Levi*. And as the *Jewish* Doctors say, they were to have no Part among their Brethren in the Spoil. So *Jarchi* upon this Place, and *Maimonides*, and others, who endeavour to answer the Objection which may be raised against this from the 31st Chap-

ter of this very Book, *ver. 28, 29.* Where a Tribute was taken of the Prey they got from the *Midianites*, and given to *Eleazar* and the Levites. This Tribute, say they, was offered because the Spoil came by executing God's Vengeance upon a Land that was not theirs, *ch. xxv. 17.* But of the Land of *Sihon* and *Og*, (which God bestowed upon them, as he did the Land of *Canaan*) nothing was given to the Priests and Levites; for they were admonished to the contrary (as they understand them) by these Words, *Neither shalt thou have any Part among them; no not of the Spoil.*

Certain it is, that of the Land of the Country they were to have no Part, God having otherwise provided for them; that they might attend wholly to his Service, and not spend their Time in tilling the Ground, or feeding Cattle; which would have taken up their Thoughts very much from their Sacred Employment. Yet the Levites had certain Cities and their Suburbs assigned to them, *ch. xxxv. 2, &c.* (which was executed by *Joshua*, as God commanded, *Josh. xxi. 2, 3.*) whereby they were dispersed among the Tribes of *Israel*, that they might the better instruct the People in the Divine Law, *Deut. xxxiii. 10. 2 Chron. xxx. 22. Malachi ii. 4, 5, &c.* By accident also the Priests came to have some Land. See *Lev. xxvii. 20. &c.* and my Notes there.

I am thy Part, and thine Inheritance among the Children of Israel.] For they were maintained in his House, and lived upon his Altar, and fed from his Table; as it is explained in *Josh. xiii. 14. The Sacrifices of the LORD God of Israel made by Fire, are their Inheritance, as he said unto them:* Which is given as the Reason why *Joshua* gave them no Inheritance. And see *ver. 33.* of that Chapter, where the LORD God of *Israel* is said to be their Inheritance: Who, it appears by the foregoing Part of this Chapter, and other Places, made such an ample Provision for them, that if he had given them any Part of the Land of *Canaan* together with it, there had been too great an inequality between them and the rest of the Tribes of *Israel*. For without any Share in the Land, their Portion was far richer than that of any other Persons whatsoever. I have said enough to prove this already; but it may not be amiss to set it before the Reader again, a little more distinctly. As they had yearly the First-fruits of the whole Country, which was at least the sixtieth Part of the Fruits it produced; and the tenth Part of the Tithe given to the Levites, (as it follows below, *ver. 26.*) and all Free-will-offerings; together with the Money which arose out of Persons and Things devoted unto God; and all the Firstlings of Cows, Sheep and Goats; and the Redemption-Money for the Firstlings of such Creatures as were unclean; so they had all the Meat-offerings, Offerings for Sin and Trespass-offerings; together with the Breast and Shoulder of all Peace-offerings, and the Skins of all Burnt-offerings; and the Loaves made of the first Dough, and the Shew-bread, and (as *Josephus* and others expound *Deut. xviii. 3.*) a considerable Part of every Beast that was killed for private Use; be-

sides the Cities and Land about them which were assigned to the *Levites*: Which, if well weighed, there will appear a vast difference between the Priests and the rest of the People. For the First-fruits alone, if they were not less than the *sixtieth* part of the Product of the Country, might seem sufficient, especially if the Firstlings be added; the Priests not being the *sixtieth* part of the People; no, nor the *hundredth* part, as learned Men have computed. See *Bonfrerius*.

Ver. 21. *And behold,*] Now he gives the *Levites* notice of the Recompence he would make them for their Service, as he had told the Priests what they should have for theirs. And *Aaron* hath the delivery of this Grant made to them from *GOD*, that they might see he did not mind himself, and the Interest of his own Family only.

I have given the Children of Levi all the tenth in Israel,] See *Lev. xxvii. 30.* and *2 Chron. xxx. 5, 6.* where they are distinctly mentioned. *Aben-Ezra* thinks the *tenth* rather than any other part was assigned, because it was a perfect Number; *Ten* being in simple Numbers the highest to which we can arise, without repeating the Numbers under it. For it is (as he speaks) the beginning of the second Combination, and the end of the first, whereupon all Numbers do depend: Which our *Mr. Mede* hath expressed, in my Judgment, far better; who looks upon it as *GOD*'s favourable dealing with Men, in requiring but *the Tenth*; which is in truth *the least part* of their Goods, according to the first Division. For when we proceed beyond *Ten*, we begin to make a new Division, as *Eleven* is ten and one, &c. But we need not have recourse to such Niceties. See upon *Genesis xxviii. 22.*

For an Inheritance,] Instead of a Share in the Land of *Canaan*, which other Tribes had divided among them. And a larger Inheritance this was than any other Tribe possessed; for this was the smallest Tribe of all, as appears by comparing the Account which is given of them in the beginning of this Book. For all the Males of this Tribe, from a Month old and upward, were but two and twenty Thousand, *ch. iii. 29.* Whereas in the Tribe of *Judah* alone there were above threescore and fourteen Thousand Men of War, *ch. i. 26, 27.* And yet the *Levites* had a tenth part of the Product of the whole Country; and the *twelve* Tribes had only the other nine parts among them. Such a care had *GOD* of those who were peculiarly devoted to his Service.

For the Service which they serve, &c.] As a Reward of their Service; of which see *chap. iv.*

Ver. 22. *Neither must the Children of Israel henceforth come nigh the Tabernacle of the Congregation,*] Or rather, *Therefore the Children of Israel must not come nigh*, so as to perform any of the Offices belonging to the Priests and *Levites*; who were appointed to do every thing belonging to the Service of *GOD* there; and had their Reward for it also appointed.

Lest they bear Sin, and die.] Be punished with Death; which is often threatened to such Presumption.

Ver. 23. *But the Levites shall do the Service of the Tabernacle of the Congregation,*] It was their work, and no Bodies else; and therefore no other Persons were to meddle with it: That is, they alone guarded the Tabernacle, and afterwards the Temple; opened the Gates of it; kept out all Strangers, (*i. e.* all but *Priests* and *Levites*) carried the Tabernacle, and its Vessels, when they were to be removed, &c.

And they shall bear their Iniquity.] They shall die for it, if they permit any one else to come there and do their work; see *ver. 1.*

It shall be a Statute for ever throughout their Generations, that among the Children of Israel they have no Inheritance.] As all other Persons were excluded from serving in the Tabernacle, so they who served there were shut out from having any Inheritance among their Brethren. This was made an unalterable Law, which provided another separate Maintenance for them, by the Tithes of all the Land; as here it again follows.

Ver. 24. *But the Tithes of the Children of Israel, which they offer as an Heave-offering unto the LORD,*] That the People might not grudge to pay them the Tithes for their Service, he represents them as an Heave-offering which they offered to *GOD*, in Gratitude to him, of whom, as the supreme Landlord, they held their Land. Not that they were heaved up or waved before the *LORD*; but they were of the same Nature with those things that were so offered to him, *i. e.* Holy Things, separate to his Uses; all which are called by this Name of *Terumah*, *ver. 8.* And particularly all the Offerings which *GOD* required to be freely brought, for the building him a Sanctuary, are called by this Name of *Terumah*, or Heave-offering, *Exod. xxv. 2.* See there.

I have given to the Levites to inherit.] The *Israelites* gave them to *GOD*; and he gave them to the *Levites* for their Inheritance; who had as much Right to them, as the other Tribes had to their Land. Which was the reason he ordered they should have no Portion of the Land of *Canaan* with the other Tribes, as it here follows; *therefore have I said unto them, Among the Children of Israel shall they have no Inheritance:* For he had given them the Tithes *to inherit*. But *R. Solomon Jarchi* observes also, that the *Levites* themselves had no right to them, till they had taken out the tenth part from their Tenth, and given it to the Priests; as is here immediately directed.

Ver. 25. *And the LORD spake unto Moses, saying,*] In all the foregoing part of the Chapter, (*ver. 1, 8, 20.*) the *LORD* spake unto *Aaron* (tho' by *Moses*) but here his Order is particularly directed to *Moses*; because that which follows would better come from him, than from *Aaron*; who was employed in acquainting the *Levites* with the Donation *GOD* had made of the Tithes to them, *ver. 21.* but it would not have been so proper for him to tell them, what was to be given out of the Tithes to himself, and to the Priests.

Ver. 26. *Thus speak unto the Levites, and say unto them, When ye take of the Children of Israel the Tithes, which I have given you from them for*
your

your Inheritance,] In these Words *Moses* confirms the Report which *Aaron* had made to them; that the Tithes of the Land should be theirs, and their Brethren the Children of *Israel* have no right to them.

Then shall ye offer up an Heave-offering for the LORD,] As the *Israelites* made their grateful Acknowledgments to *GOD* by offering their Tithes to him, for the use of his Servants the *Levites*, (*ver. 24.*) so it was but fit that the *Levites* should be so grateful as to offer to him the Tithe of their Tithes (as it here follows) for such Uses as he should appoint.

Even a tenth part of the Tithe.] For the tenth part which *GOD* reserved to himself out of the Land which he gave the Children of *Israel*, was a kind of Rent paid to him their Supreme *LORD*: And he assigning this Rent over to the *Levites* for their Maintenance, thought good notwithstanding to reserve a Tithe of this tenth part to himself; that thereby he might, as it were, hold his Possession, and keep *Seisin* (as the Lawyers speak) of his own Inheritance.

Ver. 27. And this your Heave-offering shall be reckoned unto you] Be accepted by *GOD*, as the Offerings heaved up to him in the Sanctuary are, (*ver. 24.*) tho' it be but the hundredth part of the whole Fruit of the Land.

As though it were the Corn of the Threshing-floor, and as the fulness of the Wine-press.] As if you paid such a Tithe, as the *Israelites* do to you, out of all their own Fields and Vineyards: That is, they were to believe their Offering of this small part to be as acceptable to *GOD*, as that of all the Tribes of *Israel*; and that they should have the same Right to what remained, when they had done this, as the People had to all the rest of the Fruits of the Earth, when they had paid the tenth part to the *Levites*.

Ver. 28. Thus you also shall offer an Heave-offering unto the LORD, of all your Tithes which ye receive of the Children of Israel:] He would have them know that he ordered this, because he would not have the *Levites* alone offer nothing to him, from whom they received so much; but they also should make him a grateful Acknowledgment as well as others.

And ye shall give thereof the LORD's Heave-offering] It is called so often the *LORD's Heave-offering*, that they might the more willingly pay it, out of a thankful Sense of what they owed to him, the Donor of all.

To Aaron the Priest.] This Tithe is thought by some to have been designed for the High-Priest alone. Two great Men in their Time were of this Opinion, *viz. Nicolaus Lyra*, and the famous *Alphonfus Tostatus*. And another very learned Person of our own (*Bishop R. Montagu*) thinks it not altogether improbable, that such a Provision as this might be made for the High-Priest and his Family, State and Dignity; he being a Man of great Power and Might, only less than the Kings of *Israel*; and the inferior Priests having a nobler Maintenance, without this, from the First-fruits and Offerings of the People.

But there is nothing to support this, but the mere Letter of the Text: for *Josephus* expressly says the contrary, (*lib. vi. Archæolog. cap. 4.*)

and so do the generality of the *Jewish* Writers, and *St. Hierom* also; that all the Priests had their share in this Tenth paid by the *Levites*: Which till it was paid, the *Levites* might not spend, to their own Use, any part of their Tithe. And to secure this, *the Priest was to be with the Levites, when they took Tithes*, (as we read *Nehem. x. 37, 38.*) to take care that they set out a tenth part of them for the Priests. Where by *the Priest the Son of Aaron*, I cannot think is meant the High-Priest himself, (for that had been below his Dignity) but some Priest, I suppose, appointed by him, who took care of the Concerns of the whole Order of Priesthood, and particularly of the High-Priest's Interest; who, it is probable, had a principal Share among the rest in this Revenue; perhaps a tenth part out of their Tenth. But for this I have no Authority: tho' I take it for certain, that when he saith this Tenth should be given to *Aaron the Priest*, the meaning is, that, as it was not for himself alone, but all his Sons had a Share in it, so he himself was not excluded from an honourable portion of it.

It may seem strange perhaps that there is no particular Portion set out for the High-Priest by himself, if this be not it. But it is to be considered, that all the fore-named Provision (from *ver. 8.* to *ver. 20.*) was made for him, in the first place; and for the Priests together with him. For so the Words run, *Unto thee have I given them, and to thy Sons, ver. 8, 9, &c.* And he had this Privilege also, that he did not minister by Lot, as the other Priests did in their several Courses, but when he pleased; and might take to himself what Sacrifices he thought good to offer, (*ver. 9, 10.*) as *Maimonides* tells us, in *Cele Mikdash, cap. 5.* where he speaks concerning the High-Priest's Prerogatives.

Ver. 29. Out of all your Gifts] Not only out of their Tithes, but out of all their other Possessions, which *GOD* gave them; their Fields, for instance, which were in the Suburbs of their Cities.

Ye shall offer] Make a Present to the Priests.

Every Heave-Offering] Some Portion of every thing *GOD* gives you to possess.

Of the LORD,] As a thankful Acknowledgment of the Divine Bounty to you, upon whom he hath bestowed so many good things. See *ver. 28.*

Of all the best thereof,] And that not of the Refuse, but of the best of the Tithe, and other Things that were given them: By which is not to be understood, that they were bound to pick out the very best, Wheat suppose, and separate it from the worse (which would have been to have given them more than a tenth part) but they were to give the Priests as good as they left for themselves. For that was the Rule, *Lev. xxvii. 32, 33.* And it was but reason the Priests should have this honourable Provision made for them above the *Levites*, their Vocation being more honourable, and their Service more noble, in the very Sanctuary it self: For which Cause this Tenth of the Tithe of the Land was assigned them; which, they being but few in Comparison with the *Levites*, made the Allowance to every one of them much greater

than to any of the *Levites*. And yet, as an Augmentation to it, they had the First-fruits, and their Fees, as I said before, out of the Sacrifices, and other Things, wholly to their own Use.

Even the hallowed part thereof, out of it.] The sacred Part was the Tenth part, which they might not use; it being taken by GOD for his part, *Lev. xxvii. 30.* By which all the rest was sanctified to the use of the Owner, when this part was taken out of it; which may possibly be here also intended.

Ver. 30. Therefore thou shalt say unto them,] Tell them the reason why this tenth Part must be separated from the rest.

When ye have heaved the best thereof from it,] Taken out the tenth Part, as an Offering to the LORD.

Then it shall be counted to the Levites, as the increase of the Threshing-floor, and as the increase of the Wine-press.] Then the Remainder may be as freely used by them, as the Corn or the Wine of any Man's Land in *Israel*, when he had paid his Tithes. But till then, it was unlawful for him to enjoy it, because GOD was first to be served. This is made more plain in the next Verse.

Ver. 31. And ye shall eat it] After the hallowed part was taken out (*ver. 29.*) all the rest was theirs, to be enjoyed as Men do that which is their own.

In every place,] This seems to be said to distinguish these from the *holy things* given by GOD to the Priests; which being offered at the Altar, were to be eaten only in the Holy Place; but the Tithes, tho' they were a kind of Offering to the LORD, yet not being presented at the Altar, might be eaten any where, after the tenth Part was given to the Priests.

And your Households:] All their Family, Servants as well as others, might eat of them; whether they were clean or no. And more than this, they might sell them to Strangers, to buy other Necessaries with the Money they yielded, or exchange them for other Commodities.

For it is your Reward for your Service in the Tabernacle of the Congregation.] See *ver. 21.*

Ver. 32. And ye shall bear no sin] Suffer no punishment.

By reason of it,] For eating it, with your Households.

When ye have heaved from it the best of it:] When they had taken out the tenth Part as sacred to GOD's uses, (*ver. 28.*) they might safely use the rest themselves, as they pleased: For GOD had given it to them for their Support, and therefore would not punish them for eating it, as he did those that did eat holy Things which did not belong to them.

Neither shall ye pollute the holy things of the Children of Israel,] Nor would there be any danger of polluting the holy Things (which GOD had reserved to himself) by turning them to a common Use; as there would have been if they had eaten the Tithes, or other Gifts, before the tenth Part, which was GOD's, was taken out of them.

Lest ye die.] In the *Hebrew* it is, *Nor shall ye die*; as those did, who meddled with the holy

Things which GOD reserved for his Ministers alone.

CHAP. XIX.

Ver. 1. AND the LORD spake unto Moses, and unto Aaron, saying,] They were both concerned in what follows; *Moses* to deliver the Command, and *Aaron* to see it executed.

Ver. 2. This is the Ordinance] Or, the Constitution.

Of the Law which the LORD hath commanded:] Which is now passed into a Law by GOD's Command; who had ordered this Water of Purification to be made some time before, as appears from *ch. viii. 7.* but now sets down a Rule for all Posterity to observe, in the making of it. It is the rather mentioned now after the foregoing History, to free the People from that great Fear they were in of perishing in their Uncleanness, (*ch. xvii. 12, 13.*) by showing them a way how to be purified from the greatest Pollution, before they approached to the Tabernacle.

Speak unto the Children of Israel, that they bring thee] At the common Charge of the People, because it was for their common Benefit.

A red Heifer] The *Hebrew* word *Parah*, which we translate *Heifer*, signifies a young Cow; as *Par* signifies a young Bullock, not above two or three years old at most, as *Kimchi* and others observe.

Without spot,] This the *Jews* refer to the Word *red*, which goes before, and take it to signify perfectly red, without the Mixture of any other Colour: for as to any other Imperfections, they are provided against in the next Words, *without blemish*: Inasmuch that *Maimonides*, in his Treatise on this Subject, saith, That if this Cow had two Hairs black or white, it was unfit for this Use. From whence other Nations, particularly the *Egyptians*, derived the Custom of sacrificing red Oxen, as *Plutarch* tells us in his Book *de Iside & Osiride*, τῶν βοῶν τὰς πύρρους καὶ ἀμεγέλειους, &c. And he saith they search'd them so very narrowly, that if they found one Hair black or white, they counted it ἕθνη, unfit to be sacrificed: See *Bochartus*, *P. i. Hierozoic. lib. 2. cap. 39.* where he shows, this was the most common Colour, among that sort of Creatures, in some Countries.

Wherein is no blemish,] See *Lev. xxii. 20, 21, 22.*

And upon which never came yoke.] Had never been employed in ploughing the Ground, or any other Work: for according to the common Sense of all Mankind, those Creatures which had been made to serve other Uses, became unfit to be offered to GOD. Whence *Diomedes* promises *Pallas* a Cow of a year old,

— ἢ ἔπω ὑπὸ ζυγὸν ἤμενον ἀνέμ.

Which no Man hitherto had brought under the yoke. Iliad. K. And so doth *Neslor*, *Odyss. 1.* and the like *Bochartus* observes out of *Virgil*, *Ovid*, and others, in his *Hierozoicon*, *P. i. lib. 2. cap. 33.*

All

All this is very plain; but why a young Cow, rather than a *Bullock*, (which is commonly appointed in Sacrifices) and why one perfectly red, is not so easy to understand. If we had any reason to believe that those Superstitions were among the *Egyptians* in the days of *Moses*, which were when *Plutarch* or *Herodotus* lived, we might very probably say, (as some Men of Learning have) that this Precept was given to preserve the *Israelites* from their Religion. For they abhorred to offer a Cow, whom they honoured, as sacred to *Isis*. So *Herodotus*; they sacrificed Males, both old and young, τὰς δὲ θηλείας ἔσθιν ἐξέσει θύειν. but it is not lawful for them to offer Females, lib. ii. cap. 41. And therefore GOD, it might be thought, ordered a Cow to be burnt rather than a Bullock. And for the same Cause one perfectly red, because that was a Colour odious and abominable to the *Egyptians*; who fancied *Typhon*, (the Author of all Evil in their Account) to be of that Colour; and therefore offered him red Oxen, as hateful to them as red Men and Asses were. Thus *Plutarch* and *Diodorus Siculus*. In opposition to which, it may be thought that a Cow of this Colour was acceptable to GOD, because hated and abhorred by those Idolaters. But I look upon what such late Writers say, as of no Authority in this Matter. And as there is no Proof of any such Customs among the *Egyptians* in *Moses* his Time, so there is an high Probability that the whole Fable of *Typhon* was framed out of the Story of *Moses*, as *Bochartus* hath most ingeniously endeavoured to make out, by many Observations out of that Book of *Plutarch* and other Authors. *Hierozyic. P. i. lib. 2. cap. 34. p. 340, 341, &c.*

But supposing the Antiquity of those Superstitions among the *Egyptians*, to have been as great as some fancy them, I cannot think that if *Moses* had had any respect to them, he would have ordered such a great Number of Sacrifices, as we read of in his Law, without the least Consideration of the Colour of any one of them, and only mention the Colour of this Cow, which was no Sacrifice. I rather think this perfect red Colour was chosen, because of its Rarity; it being hard to find a Cow without any the least Mixture of other Hair. And tho' it were not a Sacrifice, yet being designed to the same end, there was a respect herein to that great Expiation which was made by the Sacrifice of Christ: With whose Blood tho' the Apostle doth not compare the Blood of this Heifer (because it was not offered) yet he doth compare it with the Ashes of this burnt Heifer, put into the Water of Purification. See *Heb. ix. 13*. Where after the Blood of Bulls and Goats, he mentions the *Ashes of this Heifer sprinkling the unclean*. For they were a more extraordinary sort of Purification than any under the Law; of which we no where read, but in this Place; nor of any Command for the repeated burning of such an Heifer to Ashes, (as there is for the anniversary Sacrifice on the Day of Atonement) but only of the use of the Water made of these Ashes, as oft as there was Occasion. But of this it will be more fit to treat in the following part of the Chapter.

Ver. 3. *And ye shall give her*] They who brought her in the Name of the whole Congregation, were to bring her to *Moses*, as the foregoing *Verses* direct: and he and *Aaron* were to deliver her to *Eleazar*.

Unto Eleazar the Priest,] It is commonly thought that *Aaron* might not be employed in the following Work, because it would have defiled him, and made him unfit to minister before GOD for a season; which he was bound to avoid, even when natural Affection seemed to require it, *Lev. xxi. 11, 12*; yet a vulgar Priest was not entrusted with this Service, but it was committed unto the very next Person to *Aaron*, who was to be his Successor; because it was of very great Weight and Importance.

That he may bring her forth without the Camp,] As a thing exceeding unclean; more impure than any common Offering for Sin. For the greater the Impurity was, that was laid upon any Sacrifice, the further still off from the Sanctuary it was carried. The Bullock, for instance, which was offered for a Sin committed by the Priest, or the whole Congregation, was in part offered at the Altar, but the far greater part was to be burnt without the Camp, *Lev. iv. 12, 20*. And so was the Bullock and Goat, offered for all the Sins of the People, on the Great Day of Expiation, *Lev. xvi. 27*. And the Scape-Goat, which was designed for the same Purpose, was not so much as burnt, but banished into a Land not inhabited, no Body knows whither. All which more particularly represented Christ in his Sufferings, as the Apostle observes, *Heb. xiii. 11, 12*. and so did this in part; having something of the Nature of a Sacrifice in it. For tho' it was not a Sacrifice brought to be slain at the Altar, yet it was intended to be used to the same Purpose, for the cleansing of the People from the greatest legal Defilement.

And one shall slay her before his face.] Some Person appointed by *Eleazar* (for it was not necessary a Priest should do it) was to kill her without the Camp. Where it is plain from *ver. 5, 8, 9*. there were more than one concerned in this Office. But it could not be slain unless *Eleazar* was there; and it was to be done in his Presence, who was the chief of the Priests, to show that it was intended for GOD's Service, tho' not offered as Sacrifices were at the Tabernacle, before the LORD. And this is the reason, perhaps, why the Care of this Heifer is committed to *Eleazar*, and not to *Aaron*, because he officiated only at the Tabernacle.

Ver. 4. *And Eleazar the Priest shall take of her Blood with his finger,*] As they did in expiatory Sacrifices, *Lev. iv. 6*.

And sprinkle of her Blood] In the sprinkling of the Blood, as the *Jews* observe, consisted the very Essence of an expiatory Sacrifice. Therefore, tho' this was not a Sacrifice, yet it had something of that Nature in it, and may be called a *Piaculum*, an expiatory Thing; tho' nothing was called *KORBAN*, a Sacrifice, but what was offered at the Altar, as our Dr. *Outram* hath most judiciously observed against *Abarbinel*, who calls this red Cow an offering for Sin.

Directly

Directly before the Tabernacle of the Congregation] This Rite of *sprinkling the Blood* was never used but in Sacrifices slain at the Altar, in the Presence of God; and in this red Cow, which was slain in the Prospect of the Sanctuary; towards which the Priest was to look stedfastly while he sprinkled it; otherwise, the Jews say, it was in vain: Which shows that the Validity of this Act, and of the Purification to be made by it, was to be expected from the Sanctuary. For the Blood of that Heifer, whose Head was cut off to cleanse a City, near to which a Man was found slain by an unknown Person, was not sprinkled; being slain, not in sight of the Sanctuary, but in a Valley near that City, *Deut. xxi. 3, 4, &c.* And in this the Jews were so curious, that after the Temple was built, this Blood being to be sprinkled directly before the Porch of it, they took care the Gate *Shushan*, which was before it, should have lower Battlements than any other Gate of the Temple had, that the Priest might see the Face of the Porch of the House of God.

Seven times.] This signifies the Perfection of the Expiation that was to be made by this red Cow, on whose Ashes the Jews thought so much depended, that they took care the Priest, who was to see her burnt, should be put apart in a Chamber of the Temple (called *the House of Stone*) that they might be certain he was free from all Pollution by a Grave, or a dead Corps. For the Ashes of this burnt Cow, being the great and only Cleanser for that Defilement, they took suitable care that he should not be defiled who went to burn her. See Dr. *Lightfoot's Temple Service, chap. 17. sect. 2.* where he describes out of *Maimonides* and others, how solemnly the Priest was attended, when he went about this Work. And the Apostle had reason to mention the Ashes of this Heifer, wherewith the Water was made for sprinkling the Unclean, as the principal Thing that *sanctified to the purifying of the Flesh*, i. e. taking away bodily Defilements: With which he compares the Blood of Christ, as infinitely more powerful for the *purifying of the Conscience from dead works*, *Heb. ix. 13, 14.* In which words, *dead works*, there is a respect (as our Dr. *Jackson* observes) to the main Intention of these Ashes, which were for the Purification of those defiled by dead Bodies. And he seems to me also not to be led by Fancy, but by a solid Judgment, when he considered these Ashes also as a notable Figure of the everlasting Efficacy of Christ's Blood, of which the Apostle there discourses. For if the frequent Occasion for the use of the Water of Purification, had not spent all the Ashes of this Heifer now slain and burnt by *Eleazar*, they might have been preserved for this Purpose without any danger of Putrefaction, for a longer time than the Law of Ceremonies lasted. For Ashes being well kept, never perish; and therefore are an Emblem of Immortality. But it must be considered that the frequent use of these Ashes might exhaust the whole Stock of them made at this Time, and make it necessary the Priests should burn another Heifer for the same End; as the Jews say they did, tho' so rarely (as I

shall note below) that this burning of a red Heifer was not reiterated, if we may believe them, till the Destruction of *Solomon's Temple*. Which makes them a more notable Figure, tho' not a perfect one (for no such can be found) of the Power of Christ's Blood to purify us for ever, without the Repetition of it continually; which was the Imperfection of the Legal Sacrifices, that they must be often offered.

Ver. 5. *And one shall burn the Heifer in his sight; her Skin, and her Flesh, and her Blood, with her Dung, shall be burn.]* There was a great Pile of Wood (to which they set fire immediately after he had done sprinkling) in which this Heifer was more intirely burnt than any publick Expiatory Sacrifice before-mentioned, *ver. 2.* (for here the Remainder of the Blood is ordered to be burnt) because this was of all other Things the most unclean; and to be utterly consumed at a Distance from the Sanctuary.

Ver. 6. *And the Priest shall take Cedar-wood, and Hyssop, and Scarlet,]* These three Things composed that Instrument which the Priest made use of for sprinkling of *leprous* Persons, or Houses, when they were to be cleansed, *Lev. xiv. 6, 7, 49, 50, &c.* (where see what I have noted) And the Apostle mentions *two* of them, as used by *Moses* himself, when he sprinkled the Book of the Covenant, and all the People with the Blood of the Sacrifice, *Heb. ix. 19.* Which tho' not mentioned in *Exodus*, yet the Apostle knew was the ancient way of Sprinkling. And therefore these Things which were used of old as Cleansers, either of inward or outward Filth, are ordered here to be thrown into the Fire, while the Heifer was burning in it, whose Ashes were to be the great Means of Mens Purification from the highest Pollutions.

And cast it] He speaks as if these three Things being bound together, became one.

Into the midst of the burning of the Heifer.] To denote the great Vertue which the Water made of the Ashes of all these Things should have, to cleanse those who were sprinkled with it; one of these Things (*viz. Hyssop*) being ordered to be dipt into the Water for that Purpose, *ver. 18.*

Ver. 7. *The Priest shall wash his Cloaths, and shall bathe his Flesh in Water, and afterward he shall come into the Camp,]* Tho' we do not find that *Eleazar* was employed, either in killing or in burning this Heifer; which was only to be done in his Presence; yet having touched her Blood, he became unclean; and therefore was to use these Ceremonies for his Cleansing, before he returned to the Camp; as *Aaron* did when he had offered the great Sacrifice of Expiation, on the Day of General Atonement, *Lev. xvi. 24.*

And shall be unclean until the Even.] So as not to come into the Camp, I suppose, much less to the Sanctuary until Sun-set; which was but a short time, considering the Greatness of this Heifer's Impurity; this being the common time of remaining unclean for the smallest Defilements, *Lev. xi. 24, 25, 27, &c.*

Ver.

Ver. 8. *And he that burneth her shall wash his Cloaths in Water, &c.*] This was a general Maxim among the *Jews*, that the Bodies of those Beasts, whose Blood was carried into the Holy Place, polluted those that touched them: Which is justified by *Lev. xvi. 28.* And therefore he that burnt this Heifer, whose Blood was sprinkled towards it, was to do the same, as he that carried the Scape-Goat into the Wilderness, was also bound to do, *Lev. xvi. 26.*

Ver. 9. *And a Man that is clean,*] Free from any Legal Defilement.

Shall gather up the Ashes of the Heifer,] They were the principal Ashes, tho' the Ashes of the Cedar-wood, Hyssop, and Scarlet-wool, were also mingled with them; which being taken up, were pounded and sifted, as the *Jews* tell us.

And lay them up without the Camp in a clean place,] The *Jews* say that the Heifer, in after times, being burnt on the pitch of Mount Olivet, which was over against the Temple, they laid up some part of the Ashes in a place near that Mount, for the Sprinkling of the People; and another part was delivered to the 24 Courses, for the Sprinkling of the Priests; and another third part laid up for a Memorial in the Inclosure of the Court of the Temple. See Dr. *Lightfoot* in the place before named. But there is no certainty of this, and it contradicts in part, what is here commanded, that they should be laid up without the Camp. See *ver. 12.*

And it shall be kept,] Laid up, *sic διατηρεται*, as the LXX translate it, *to be reserved* and kept for the use of those who had defiled themselves by the Dead; unto whom it was delivered when they had occasion for it. And this word *reserved*, or *kept*, imports, that these Ashes were not for the use of that Generation only, but for all Posterity. And as *Manna* (which was commanded in the same form of Speech to be *kept* or *reserved* in the Ark) was a Type of Christ, as he was the Food of Life, or the Bread that came down from Heaven: So were these Ashes kept, as an Emblem of the everlasting Efficacy of his Sacrifice. For there is no bodily Substance under Heaven (as Dr. *Jackson* speaks, *Book x. chap. 55.*) which can be so true an Emblem or Model of Incorruption, as Ashes are; for being the Remainder of Bodies perfectly dissolved or corrupted, they are not capable of a second Corruption.

For the Congregation of the Children of Israel,] This one Heifer, being slain, and its Blood sprinkled, and Body burnt, afforded Ashes enough to season as many Vessels of Water, as the whole People of *Israel* should need. Wherein it was a notable Representation of Christ's Blood, shed for the whole World, *to cleanse us from all unrighteousness.* Yea, they were sufficient for all the People, for many Generations, tho' they had frequent occasion to use them for Legal Purification; wherein still they more lively represented the Virtue of Christ's one Sacrifice, which continues for ever. For the *Jews* say, this red Heifer was killed but *nine* times, while their State lasted. First, By *Eleazar* here in the Wilderness;

which was not repeated till after the Destruction of *Solomon's Temple*, *i. e.* not during the space of more than a Thousand Years. The *second* time it was burnt by *Ezra*, after their return from the Captivity of *Babylon*; and but *seven* times more, till the Destruction of the second Temple. Since which they have not adventured to make these Ashes, but expect it to be done the *tenth* time by the King *Messias*, who indeed came to put an end to this, and all other Legal Rites; not after the Legal manner, but by offering himself *once for all*, instead of all other Sacrifices or ways of Purification.

For a Water of Separation;] To be put into Spring-water, (which was always accounted more pure than other) by which those *Persons* were to be cleansed, who for their Pollutions were separated from the Congregation; and those things also which had been defiled, were restored to their common use. Ashes, all know, are of great use in scouring things polluted; and the ancient Gentiles used them much in their Lustrations, as appears from *Virgil*, *Ovid*, and many other Authors. But the Water into which they put them was prepared with Magical Rites; and, for the most part, was drawn out of some pretended Sacred Fountain; and sometimes it had a burning Torch taken from the Altar, quenched in it; and in some places they put Sulphur, and Spittle, and other cleansing things into it. In which, I suppose, at first they imitated this Rite prescribed by *Moses*; but in process of time added many Superstitions of their own to it.

It is a Purification for Sin.] In the *Hebrew* the words are, *It is sin*; and we add *a purification*, to explain the sense. For it was not a proper Sacrifice for Sin, (as this Phrase *for sin* sometimes imports, *Lev. iv. 24.*) but had something of that Nature in it, (as I observed before) and may be properly said to purify, or cleanse Men from their Sin; *i. e.* from such Legal Defilements as are mentioned afterwards. And it may, in a less proper sense, have the Name of a *Sin-offering*, inasmuch as the Body of it was burnt without the Camp, (as the great Sin-offering was on the Day of Atonement) and its Blood sprinkled seven times towards the Sanctuary; tho' not shed at the Altar: Whereby it became a more compleat Representation of the Sacrifice of Christ; especially if we consider that this *Purification* here mentioned, doth not signify only one, or a few Acts of Purification, but a *continued Purification*; the Ashes being to be laid up as a Treasure or Store-house (to use Dr. *Jackson's* words) for making as many Purifications, or Waters of Sprinkling, as the *Israelites* should have occasion to use. For therein consisted the Excellence of this *Purification*, that the Ashes were not to be made by burning a Heifer every time the People had occasion for them, but the Ashes of this one Sacrifice (as we may call it) was sufficient for the use of many Generations. Accordingly the Apostle saith our LORD Christ, *καθαρσμεν τοις ἁμαρτιας*, *having made a purification of our sins*, (*Heb. i. 3.*) *far down at God's right hand*: Which word *purification* in that place, doth not signify one Act

or Operation, but implies that by this one Act of Sacrificing himself, he was consecrated to be a perpetual Fountain of Purification; being still the propitiation for our sins.

Ver. 10. *And he that gathereth the Ashes of the Heifer, shall wash his Cloaths, and be unclean until the Even:]* This is one of the strange things, which the Jews say Solomon himself did not understand, (and Maimonides professes he could find no reason of, *More Nevochim*, P. iii. cap. 47. and the Author of *Sepher Cosri* also ascribes purely to the Will and Pleasure of GOD, of which he could give no account, P. iii. sect. 53.) that the same thing should both cleanse and pollute; as these Ashes did, which polluted him that gathered them, and made those that used them clean from the highest Legal Pollutions. But this is not strange to those who consider, that all those great Sacrifices which were offered for Sin, (which I mentioned ver. 7.) tho' they purified those for whom they were offered, were very impure themselves, because the Sins of Men were laid upon them; as all our Sins were upon Christ; who therefore is said to be *made sin for us* (2 Corinth. v. 21.) *that we might be made the Righteousness of GOD*, i. e. freed from all Sin.

And it shall be unto the Children of Israel, and unto the Stranger, &c.] All Profelytes to their Religion were to have the benefit of this Purification, as well as the Jews, by an unalterable Law: By which was figured the Propitiation Christ made for the Sins of the whole World.

Ver. 11. *He that toucheth the Body of any dead Man shall be unclean seven days.]* This long Uncleaness by touching a dead Body, was the ground of those strict Injunctions to the Priests, about mourning for their dead Relations; which is forbidden, lest they should be hindered too long in their Ministration. See Lev. xxi. He that touched the Carcase of any unclean Creature, was defiled only till the Even, Lev. xi. 24. nor was he longer who touched the Bed of him that had an Issue, or his Seat, &c. Lev. xv. 5, 6, 7, 8, &c.

Ver. 12. *He shall purify himself with it,]* With the Water of Separation mentioned ver. 9. Which seems here to be designed chiefly, if not only, for the purging of this great Impurity, by touching any Man's dead Body.

On the third day,] Then he was to begin his Purification, by being sprinkled with it: Which makes it probable that these Ashes were kept in more places than the Jews mention *without the Camp*, (as afterwards near Jerusalem) and it is most likely, in all the Cities of the Country. For it had been too hard for all the People, nay impossible for those who were remote, to go to Jerusalem the third Day after they were defiled, to fetch these Ashes; which therefore were kept in several clean places, where every Body might easily have them to put into Water, and be sprinkled with it. For as there was no Sacrifice, so no Priest required to make this Purification; but any clean Person might sprinkle the Water, ver. 18, 19.

And on the seventh day he shall be clean:] Then his Purification was perfected; but

not without a new sprinkling on this Day, ver. 19.

But if he purified not himself the third day, then the seventh day he shall not be clean.] If he did not begin his Purification on the third Day, his sprinkling on the seventh would not make him clean. But it is very probable, that tho' he omitted it on the third Day, yet if he purified himself on the fourth or fifth, or any Day following, that being reckoned as if it had been the third, when he had made up the number seven, his cleansing might be completed.

Ver. 13. *Whosoever toucheth the dead Body of any Man that is dead, and purifieth not himself,]* With the Water of Separation, in the manner before prescribed, ver. 12.

Defileth the Tabernacle of the LORD;] If he approach unto it, without this Purification.

And that Soul shall be cut off from Israel:] He was to die for it, if he did it presumptuously.

Because the Water of Separation was not sprinkled upon him,] Because he neglected the Means of his Purification.

He shall be unclean,] Remain in his Uncleaness.

His uncleanness is yet upon him.] Not to be purified now by this Water of Separation, but cut off from the Body of the People. This still concerns those that came to the Tabernacle presumptuously, being unpurified. If they did it ignorantly, a Sacrifice was admitted for their Atonement, Lev. v. 3, 6, 17, 18.

Ver. 14. *This is the Law,]* Concerning such Defilements as these, by the dead Bodies of Men.

When a Man dieth in a Tent,] Wherein they now lived during their stay in the Wilderness; and the same Law obliged them, when they came to dwell in Houses, in the Land of Canaan.

All that come into the Tent, and all that is in the Tent, shall be unclean seven days.] The meaning seems to be, that every Person who came into the Tent while the dead Body lay there, (or before the Tent was purified) as well as they who were in it when the Person died, should be unclean. For all the Goods of the House were not made unclean; but only all open Vessels.

Ver. 15. *And every open Vessel which hath no covering bound upon it, is unclean.]* Because the Air in the House, which was supposed to be tainted by the dead Body, came as freely into such Vessels as it did to the dead Body. Tho. Aquinas fancies that this Law was made to prevent Idolatry: for the ancient Idolaters thought that if a Mouse or a Lizzard, or such like thing, which was dedicated unto their Idols, fell into a Vessel, or into Water, they became thereby very acceptable to their Gods. And he saith this Superstition continued till his Days; in which some Women were wont to leave their Vessels uncovered on purpose, in observance of the Nocturnal Deities, whom they called *Janos*. See *Prima & Secunda Quæst.* 102. *Artic.* 5. To abolish which Superstition GOD required, he thinks, all Vessels left uncovered, where the

the Dead lay, should be polluted; *i. e.* not acceptable unto GOD, nor employed to holy, nor common Uses. If such Customs had been in *Moses's* Days, this might be better applied to what we read in *Lev. xi. 32, 33.*

Ver. 16. *Whoever toucheth one that is slain with the Sword in the open Fields,*] Or killed any other way, it appears by the Words following.

Or a dead Body,] Of a Man that falls down dead of a sudden, or is executed for his Crimes.

Or a Bone of a Man,] Taken out of a Grave, or the Grave itself where the dead Body lies; as the next Words are.

Shall be unclean seven Days.] As long as if he had touched the dead Body itself.

Ver. 17. *And for an unclean Person,*] *i. e.* For the cleansing of one defiled any of these ways.

They shall take of the Ashes of the burnt Heifer of Purification for Sin,] It is not said what Quantity; therefore I suppose, whether it were little or great, it would serve the turn. It is observable that the Ashes of the burnt Heifer are here called *Ghattab* (*Sin*) which shews they had the Virtue of a *Sin-offering* in them. See *ver. 9.*

And running Water shall be put thereto in a Vessel:] The Ashes being put into a Vessel, they were to put pure Spring, or at least River-water, upon them; which became the *Water of Separation*.

Ver. 18. *And a clean Person,*] It is not said a Priest; and therefore I suppose any other Person, who was not unclean, might do this: as any such Person might slay the Heifer, and burn her, *ver. 8, 5.* But in this the *Jews* were so curious, that their Tradition made this extend, not only to a Person that was at present clean, but that never had been defiled by a dead Corps in all his Life; and therefore tell us, what Devices they had to keep Persons thus clean, for this very End and Purpose. See *Dr. Lightfoot* in his *Temple Service, chap. 17. sect. 2.*

Shall take Hyssop,] When the Priest sprinkled the Lepers, or their Houses, with the Blood of a Bird killed over running Water, he dipt *Hyssop*, *Cedar-wood*, and *Scarlet-wool* in them, *Lev. xiv. 4, 6, 7, 49, 50, &c.* But here the sprinkling being made by some Neighbour, *Hyssop* alone sufficed; which every one knows was a cleansing Herb, and easily procured: Instead of which the Gentiles, in their Superstition, used Branches of *Laurel*, or of *Olive*; as we learn from *Juvenal* and *Virgil*.

And sprinkle it upon the Tent, and upon all the Vessels, and upon the Persons that were there, &c.] For the purifying of all the Things, and all the Persons above-mentioned, *ver. 14, 15, 16.*

Ver. 19. *And the clean Person shall sprinkle upon the unclean, on the third Day, and on the seventh Day:*] Here he explains what was not so distinctly delivered *ver. 12.* And I suppose both Persons and Things were to be sprinkled on both Days, because he saith in general, *upon the unclean*; which seems to re-

late to all that is mentioned in the foregoing verse.

And on the seventh Day he shall purify himself, &c.] This seems to be meant of the clean Person who sprinkled the unclean, and by coming near them, was in some sort defiled. But he was not to be purified by the *Water of Separation*; but only by washing his Cloaths, and bathing himself in Water; and his Uncleanness lasted but till the *Even*, as it here follows in the rest of this verse. See *ver. 21.*

Ver. 20. *But the Man that shall be unclean,*] By a dead Body, a Bone, or a Grave, &c.

And shall not purify himself,] By the Water of Separation, appointed for that purpose.

That Soul shall be cut off from among the Congregation:] As a Contemner of this Law of GOD.

Because he hath defiled the Sanctuary of the LORD, &c.] This and the following Words are only a Repetition of what was said *ver. 13.* for the greater Confirmation of it.

Ver. 21. *And it shall be a perpetual Statute unto them, that he that sprinkleth the Water of Separation, shall wash his Cloaths,*] Be reputed unclean, until he hath washed his Cloaths; which I suppose comprehends his Body also, *ver. 19.*

And he that toucheth the Water of Separation,] As a Man might chance to do, when he mingled the Water and Ashes together, *ver. 17.*

Shall be unclean until Even,] And wash his Cloaths, it must be supposed from the foregoing Words. For mere staying till *Even* purified no Body without some Rite of Cleansing. And there was more Reason for him that touched the Water, immediately to wash his Cloaths, than for him who only sprinkled with it.

Ver. 22. *And whatsoever*] Or *Whomsoever.*

The unclean person toucheth, shall be unclean:] He doth not mean by the *unclean Person*, him who was made unclean by touching the Water of Separation, (for his Uncleanness was so slight, that any one would think he should make no Body unclean by his Touch) but the unclean Person spoken of all along in this Chapter; who was defiled by touching a dead Body. He whom such a Person touched was made unclean, and therefore was to wash his Cloaths, and not be thought clean until the *Even*.

And the Soul that toucheth it.] Or toucheth him.

Shall be unclean until Even.] Not only he whom the unclean Person touched, but he who touched the unclean Person, or any unclean thing, was to be unclean till the *Even*, and wash his Cloaths (as I said before) for his Cleansing. No other Cleansing was necessary for such kinds of Uncleanness as these. For Sacrifices were required only for the Uncleanness of Lepers, and of a Childbed-woman, and of a Flux of Blood, or Seed: All others were purged without Sacrifice.

By this nice Care, which is here taken, about the smallest bodily Defilements, GOD intended (I make no doubt) to make them sensible how necessary it was to preserve inward Purity; without which they could not be acceptable to GOD, though they approached to his Sanctuary. For these Laws extending to what was done at

home, as well as abroad, were a plain Instruction, both that it was not sufficient to be pure in the Eyes of Men, and that nothing could be concealed from the Divine Majesty, who sees what passeth in secret.

C H A P. XX.

Ver. 1. **T**HEN came the Children of Israel, even the whole Congregation, into the Wilderness of Zin,] From Rithmah, or Kadesh-barnea, they came at last into this Wilderness, after many Removals to other Stations, of which Moses gives an Account in the thirty-third Chapter, from ver. 19, to ver. 36. For GOD led them, by the Cloud, quite back again to the Red Sea, (ch. xiv. 25.) and from thence brought them into this Wilderness of Zin; which is quite different from that mentioned, Exod. xvi. call'd Sin: for this lay on the Confines of Idumea, as appears from ver. 14, 15.

In the first Month:] Of the fortieth Year after they came out of the Land of Egypt. For Moses gives an Account of the Transactions only of the two first Years after they came from thence, and of the last: the rest he passeth over in Silence, being spent in tiresome Journeys; whereby all above twenty Years old were consumed, by one Disease or other. In those Travels he shews how, at several Removals (mentioned Chapter xxxiii.) they were led back from Kadesh-barnea unto Ezion Geber, (that is, from the North to the South of the Shore of the Red Sea) in which Journey they compassed the Land of Edom many Days, (Deut. ii. 1.) that is, many Years. For from the time they left Kadesh-barnea till they returned back again, was thirty-eight Years, Deut. ii. 14.

And the People abode in Kadesh;] Not in Kadesh-barnea, which was their fifteenth Station, and in the Confines of the South part of Canaan, ch. xxxiv. 4. Josh. xv. 3. but another Kadesh on the Confines of the Land of Edom, towards the Red Sea, ch. xxxiii. 36. Deut. ii. 3. Judges xi. 17.

And Miriam died there,] Four Months before her Brother Aaron, (ch. xxxiii. 38.) and eleven Months before Moses; being elder than either of them. For she was near an hundred and thirty Years old, as may be gathered from Exod. ii. 4, 7. where it appears she was not a Child, when Moses was born.

And was buried there.] In Kadesh, where she died. But we read of no Mourning for her, as there was for Aaron a little after, ver. 29.

Ver. 2. And there was no Water for the Congregation:] The Water that hitherto followed them, from the Rock in Horeb, now failed. Which happening just at the Death of Miriam, the Jews have a foolish Conceit, that as her Piety procured it for them, so she being dead, it was taken from them, and was restored again for the Piety of Moses and Aaron. It is more reasonable to think, that GOD suffered the Water to be discontinued for a time, that he might try the Faith of this new Generation, whether they were any better than their rebellious Fathers, and withal, to convince them that the

Water out of the former Rock, was not contained in it, if He had not produced it, who could bring forth Water out of any other Place, as well as that. Or, they being now going towards Canaan, and near a Country where Water might be had for Money, (or they might have found it by digging for it) GOD thought fit to let the Miracle cease; that they might see he would shortly provide for them otherways. For it is very likely, that in their last Station, where they were before this, at Ezion-Geber, (ch. xxxiii. 36.) the Water that had followed them in all their Journeys thither, fell there into the Red Sea, and so was swallowed up; they being, as I said, to return towards Canaan, by Places where Water might be procured without a Miracle. For being upon the Edge of the Land of Edom, when Aaron died in their next Removal, (ver. 28. ch. xxxiii. 37.) we read expressly, that they presently after came to a Land of Rivers of Water, Deut. x. 7. And indeed not long after they removed from Mount Hor, when Aaron died, we find in the next Chapter to this, that they came to Obodh, ch. xxi. 10. which signifying Bottles, it is no unreasonable Conjecture, that here they met with Water, with which they filled their empty Bottles. And next to that Station, they came to Jie-abarim, ver. 11. heaps of Fords; Or, as the Chaldee expounds it, the Ford of those that pass over: And then to the Valley of Zared, ver. 12. or to the Brook Zered, as it is in Deut. ii. 13, 14. And then to the River Arnon, ver. 13. and thence to Beer, where they digged a famous Well, ch. xxi. 16, 17, 18. which, perhaps, they might have done before in other Places, if they had made Experiment; for Kadesh, where they now were, was in the Border of a Country inhabited.

And they gathered themselves together against Moses, and against Aaron:] Just as their Fathers had many times done; particularly upon such an Occasion as this, Exod. xvii. 2, 3.

Ver. 3. And the People chode with Moses,] Instead of condoling with him, and comforting him, for the Death of his Sister and their Prophets, (as Abarbinel observes) they came in a rude manner to scold at him.

And spake, saying, Would GOD that we had died, when our Brethren died before the LORD.] By a sudden Death, rather than linger away by Thirst. They allude to the Strokes upon their Brethren, ch. xi. 1, 33. xiv. 37. xvi. 32, 35, 46. Which one would have thought should have affrighted them from uttering such very discontented Language, ch. xix. 2. But nothing will alter those, who will not lay to Heart, and preserve in Mind GOD's Mercies and Judgments.

Ver. 4. And why have ye brought the Congregation of the LORD into this Wilderness, that we and our Cattle should die there?] The very Words of their Fathers, presently after they came out of Egypt, Exod. xvii. 3.

Ver. 5. And wherefore have ye made us to come up out of Egypt,] They speak as if it had not been their own Desire; but that they were persuaded to it by Moses to leave Egypt; who was sent to tell them GOD heard their Sighing, Groans and Cries, and would deliver them, Exod.

Exod. ii. 23, 24. iii. 17. But in a discontented Fit, nothing of this was remembered.

To bring us unto this evil Place?] They do not speak of returning to *Egypt*, as their Fathers did, *ch.* xiv. 3, 4. but they repented that they were come out of it. So shamefully forgetful they were of all *God's* Benefits, who had in a wonderful manner redeemed them from the heaviest Slavery, and hitherto provided for them miraculously in the Wilderness, which was a better Place than such an ungrateful People deserved.

It is no Place of Seed,] *i. e.* Of Corn.

Or of Figs, or of Vines, or Pomegranates, &c.] Now they complain for want of other Things, as well as Water: wherein they still imitate their unbelieving Fathers, *ch.* xvi. 14.

Ver. 6. And Moses and Aaron went from the Presence of the Assembly, unto the Door of the Tabernacle of the Congregation,] To pray to *God* to pardon their Sin, and to supply their Wants.

And they fell upon their Faces:] As they had often done before, on other such like Occasions; particularly *c.* xiv. 5.

And the Glory of the LORD appeared unto them.] Unto all the People, it is likely; as it had done several times, to silence their Murmurings: see *ch.* xiv. 10. xvi. 19, 42.

Ver. 7. And the LORD spake unto Moses,] From that Glory which appeared upon the Tabernacle.

Ver. 8. Take the Rod,] That famous Rod where-with *Moses* had wrought so many Miracles in *Egypt*, and at the Red Sea, &c.

And gather thou the Assembly together,] This Word *Edab* signifying sometimes only the Assembly of the Elders, not of the whole People, it would be uncertain which of them he is bid to gather together, (for it is a different Word from that which we translate *Assembly*, *ver.* 6.) if the *tenth* Verse had not determined, that it was the *Kabal*, or Congregation of the People, as the Word *Edab* also signifies just before, *ver.* 8.

Thou and Aaron thy Brother,] For the People were gathered together against *Aaron*, in a mutinous manner, as well as against *Moses*, *ver.* 2.

And speak ye unto the Rock before their Eyes,] To the first Rock you meet withal, (saith *Nachmanides*) and that is within their Sight. For this is not the same Rock out of which the former Water flowed, as the *Jews* fancy; but quite different. Their very Names are different; that being called *Tzur*, this *Selah*. That was in *Rephidim*, this in *Kadesh*; two very distant Places. Thus *Chaskuni*; some think this the same with that in *Exodus*; but it is not the same History. For the former was in *Horeb*, this in *Kadesh*; which is in the Extremity of the Land of *Edom*. But whether *God* pointed him to a Rock, which was then in their Sight (as he did at *Horeb*, *Exod.* xvii. 5, 6.) or left him to chuse any stony Place, is not certain. But it is a mere Fancy of some of the *Jews*, that because *God* here bad them speak to the Rock, *Moses* offended *God* in smiting it. For to what Purpose should he take the Rod, if he was not to smite the Rock with it, as he had done formerly? Just such another Conceit there is in *Schalschelet Hakabala*; where *R. Gedaliah* saith, That he

had given an Account of this Sin in another Book, which he gathered out of various Writers, and found there were 28 different Opinions about it: But he preferred this before any of them; that whereas *God* bad *Moses* gather the *Edab* together, that is, the Assembly of the People, *ver.* 8. he gathered the *Kabal*, *i. e.* the Congregation of the Princes and Elders (as he will have it) whose Faith needed no Confirmation: See *Hottinger* in his *Smegma Orientale*, *cap.* viii. *p.* 451.

And it shall give forth his Water,] The *Jews* puzzle themselves about this Expression, which sounds, they think, as if the Water was contained in the Rock; and *Moses* only made a Gap for it to gush out: But it seems to be spoken in Opposition to the Waters issuing out of the former Rock, which had supplied them hitherto, but now ceased to flow; it being as much as if he had said, This shall give forth Water, as that did before: Now it shall be called the Water of this Rock; not that of *Horeb*.

And thou shalt bring forth to them Water out of the Rock:] Renew the former Miracle.

So thou shalt give the Congregation and their Beasts drink:] So that they and their Cattle (which they fear will perish, *ver.* 24.) shall be as plentifully provided for as ever.

Ver. 9. And Moses took the Rod from before the LORD, as he commanded him.] From hence some conclude, that this was the Rod of *Aaron* which blossomed; because he is said to take it from before the *LORD*, where *Aaron's* Rod was laid up, *ch.* xvii. 10. But this Rod is so expressly called *Moses his Rod*, *ver.* 11. which was the Instrument of bringing the former Water out of the Rock in *Horeb*, that I cannot but think this was the very same Rod; which being there called the Rod of *God*, (*Exod.* xvii. 9.) as it is at the first mention of it *Exod.* iv. 20. it is very probable, that by *God's* Order it was laid up somewhere before him in the Sanctuary; though not before the Ark of the Testimony. For having been employed in doing so many Wonders, it was not seemly it should lie in his own Tent, as a common Staff; but in the House of *God*, as a sacred Wand. This indeed is no where mentioned, no more than many other things, which notwithstanding are plainly intimated.

Ver. 10. And Moses and Aaron gathered the Congregation before the Rock,] As *God* had commanded, *ver.* 8.

And he said unto them,] *Moses*, who was the chief Actor, said unto them.

Hear ye now, ye Rebels,] The *Talmudists* fancy that this is the great Sin for which *Moses* and *Aaron* were denied to go into *Canaan*, because he called *God's* People *Rebels*: From whence they have framed this Maxim, *He that treats the Church contemptuously, which ought to be honoured, is as if he blasphemed the Name of God.* But they subvert the Truth, who build it upon no better Foundations. For *Moses*, the great Minister of *God*, only uses *God's* own Language to their Fathers, *ch.* xvii. 10. where he bids him lay up *Aaron's* Rod, as a Token against the *Rebels*. And if this were a Sin, *Moses* committed

ted it again, not long after this, and in an higher Strain, (which no Body can think he would have done, if it had cost him so dear) when he saith, *Deut. ix. 24. Ye have been rebellious against the LORD ever since I knew you.*

Must we fetch you Water out of this Rock?] In these Words also some of the *Jews* (particularly *Nachman*) think they find the Sin of *Moses* and *Aaron*; who here (they fancy) ascribe to themselves that which they ought to have acknowledged the Work of *God* alone. But this is without any Ground; for the plain Meaning of the Words is quite contrary; *Is it in our Power to bring Water out of a Rock?* So the *Vulgar Latin* translates it; it being a Speech of those that wonder, like that *1 Kings xxi. 19. Hast thou killed, and also taken Possession?* As if *Moses* had said, *Strange! that you should think it possible for us to bring you Water out of a Rock, which is the Work only of an omnipotent Power.*

Ver. 11. And Moses lift up his Hand, and with his Rod he smote the Rock twice:] It seems the Water did not gush out at the first Stroke; which made him repeat it.

And the Water came out abundantly, and the Congregation drank, and their Beasts also.] So that their present Necessity was supplied; and they also filled their Vessels when they left this Place, to serve them till they met with the Convenience of Water; as they did, I shewed upon *ver. 2.*

Ver. 12. And the LORD spake unto Moses and Aaron, Because ye believed me not,] Here Interpreters have been much troubled to find what it was for which *God* was offended at *Moses* and *Aaron*: For though the Text tells us expressly it was for their Unbelief, (whereby they gave great Scandal, and did not sanctify him as they did formerly, before the *Israelites*) yet it doth not clearly appear wherein this Unbelief declared itself. *Abarbinel* hath collected several Opinions of the *Jewish* Doctors about this Matter, which are no less than ten; after which he delivers his own, which seems to me as unsatisfactory as the rest were to him; for it is far-fetched, with too much Nicety and Subtilty, and relies also upon Uncertainties. The plainest Account of it, I think, is this, which none of them take Notice of; That the Water now ceasing at the same time that *Miriam* died, *Moses* was very sad both for her Death, and perhaps for the ceasing of the Water; and being unexpectedly assaulted by the People, who ought to have had a greater Reverence for him, in a Time of Mourning especially, it was the Occasion of a greater Commotion of Anger and Indignation, than was usually in him: Which gave him such a Disturbance in his Mind, and so disordered his Thoughts, that when *God* bad him take his Rod, and go and speak to the Rock, he fell into some Doubt, whether *God* would grant them the Favour he had done before; either, because they were so wretched a People, that it was not fit *God* should do any thing for them; or because he thought, perhaps, Water might be other ways procured for them. And because of this doubting, I suppose, it might be, that upon the first striking of the Rock, no Water came forth; (*God* also, per-

haps, so ordering it, that he might try him) and hereupon his Diffidence increased into Unbelief, and a settled Persuasion they should have no Water. His Anger also at such a rebellious Generation, it is likely, made him the more distrustful, that *God* would do nothing for them. For both these are mentioned by the Divine Writers that touch upon this History, that he *did not believe*; and that his Spirit was so provoked, that he *spake unadvisedly with his Lips*, (*Psal. cvi. 32, 33.*) which was when he spake those Words, *ver. 10. Must we fetch you Water out of this Rock?* i. e. *Is that a likely Matter?* They being Words of the same Sort with those of *Sarah*, *Gen. xviii. 13. Shall I of a surety have a Child, who am old?* that is, *I cannot believe it.* And when he saw the Water did not come out at the first Stroke, he might be so rash as to say, *Now it is plain God will give you none, but let you perish:* or Words to that Effect.

I know nothing more probable than this; unless the Reader likes the Opinion of *Joseph Albo* better, which is the ninth Opinion mentioned by *Abarbinel*: That *Moses* and *Aaron* having had such long Experience of *God's* Goodness to this People, and of his Readiness to help them, ought not to have gone and made their Complaints to *God* about the want of Water, (*ver. 6.*) but immediately, of themselves, gone to the Rock, (being confident of *God's* Power and Mercy, which had never failed them) and called for Water to come out of it. For now the Tabernacle was built, and they had *God* dwelling among them, (which they had not when he smote the Rock at first) which ought to have bred in them the highest Assurance that *God* would supply them. *Dr. Lightfoot* hath another Conjecture, (which I shall propound, that the Reader may judge which is most likely) That *Moses* and *Aaron* began to distrust *God's* Promise of entering into the promised Land, at the End of forty Years; imagining that if they brought Water again out of the Rock, it must follow them, as long as the other had done. For this he makes the Sense of their Words, *What, ye Rebels! must we bring Water out of a Rock, as we did at Horeb? Are all our Hopes and Expectations of getting out of the Wilderness come to this? We never fetch'd you Water out of a Rock but once; and that was because ye were to stay a long time in the Wilderness, &c. Now that is gone, must we fetch Water out of another Rock? O ye Rebels, have ye brought it to this pass by your Murmurings, that we must have a new Stay in the Wilderness? Are we to begin our Abode here again, when we thought we had been at the End of our Travels? At this rate we shall never get out:* Whereupon he presently smote the Rock twice in a Fume; whereas *God* bad him only speak to it, *ver. 8.*

To sanctify me in the Eyes of the Children of Israel.] i. e. Openly to assert me to be the Holy One of *Israel*, faithful to my Promises, (as well as infinite in Power) of which they had given the *Israelites* occasion to doubt, by declaring some Distrust of what *God* said to them, *ver. 8.* For these Words plainly shew that their Sin did not consist only in an inward Diffidence, but in

in such outward Expressions of it in their Anger and Impatience, as might be apt to breed Unbelief in the *Israelites*; who were already too prone thereunto. And it is no improbable Conjecture of a *Jewish* Doctor, (in his *Book of the Death of Moses*) that the Divine Glory not appearing now upon this Rock, as it did at *Horeb*, (*Exod. xvii. 6.*) which perhaps they expected; it gave some occasion to their Unbelief: Which, he thinks, was not so great a Sin in itself, as to have deserved the following Punishment, had not GOD, in passing this Sentence, had a respect to the Excellency and Dignity of their Persons; in whom a Fault of this Nature was far more grievous than in an ordinary Man.

Therefore ye shall not bring this Congregation into the Land which I have given them.] They brought them into the Land of *Sihon*, and of *Og*; but not into *Canaan*, which was properly the Land promised to them.

Ver. 13. *This is the Water of Meribah,*] Called *Meribah-kadesh*, *Deut. xxxii. 51.* to distinguish it from that *Meribah* mentioned *Exod. xvii. 7.* where the *Israelites* are guilty of the same Crime.

Because the Children of Israel strove with the LORD;] Expostulated with him most undutifully; and accused him of Unkindness to them, ver. 3, 4.

And he was sanctified in them.] The *Hebrew* Doctors differ very much in their Opinions about this also, Whether he was sanctified in the Waters, or in the People of *Israel*, or in *Moses* and *Aaron*. Some fancy it is meant of the Waters, viz. that GOD did himself great Honour in bringing Waters again out of the Rock; and therefore the Name of the Place was called *Kadesh*, from his being sanctified there. Thus *Chaskuni*. But it seems to have been called so before this; being a Place well known to the *Edomites*, ver. 16. The common Opinion is, that he speaks of *Moses* and *Aaron*: for GOD's Name, saith *R. Solomon*, is much revered, when he doth not spare even his holy Ones, *Lev. x. 3.* But *Nachmanides* expounds it of the *Israelites*, before whose Face (as he expounds sanctified in them) GOD's Power, and Faithfulness, and Goodness appeared: and who alone are mentioned in this Verse; not *Moses* and *Aaron*. But all three Opinions in the Issue, concur in this one: that GOD made his Power, &c. appear in the Eyes of all the *Israelites*, by bringing Water out of a Rock; and at the same time demonstrated his Holiness and impartial Justice, in punishing his greatest Friends for their Unbelief.

Ver. 14. *And Moses sent Messengers*] By GOD's Order, as his Words seem to import, in *Deut. ii. 2, 3, 4.*

From Kadesh,] On the Confines of the King of *Edom's* Country.

Unto the King of Edom,] When the *Israelites* came out of *Egypt*, *Moses* speaks of *Edom* as governed by *Dukes*, *Exod. xv. 17.* for the Successors of *Esau* at first had no higher Title, *Gen. xxxvi. 15, &c.* Not long after, it seems, their Posterity became Kings; and now (nine and thirty Years after the *Israelites* coming out

of *Egypt*) they were still under kingly Government. And this King, to whom *Moses* now sends Messengers, the great *Primate of Ireland* takes to have been *Hadar*, the last of those that *Moses* mentions *Gen. xxxvi. 39.* who for his Inhumanity to the Children of *Israel*, was shortly after punished with Death; and the Kingdom turned again into the Government by *Dukes*. For *Moses*, (as he thinks) writing the *Book of Genesis* in the latter end of his Life, (or then adding what was necessary to what he had written before) reckons immediately after *Hadar*, several *Dukes* reigning all at one time, in several Parts of the Country, which they had shared among them: See *Usser. Chronolog. Sacra, cap. 11.*

Thus saith thy Brother Israel,] In the Language of those times, all that were near of Kin called one another Brethren: and these two Nations descended from two twin Brothers.

Thou knowest] For they could not but have received Intelligence before this time of such publick things.

All the Travel that hath befallen us.] How we, and our Fathers before us, have travelled from Place to Place, without any certain Habitation: See *Psal. cv. 13.*

Ver. 15. *How our Fathers*] After several Removals from one Part of *Canaan* to another.

Went down into Egypt,] Which was so publick a thing (they being invited by *Pharaoh*, who sent Carriages for them) that the *Edomites* could not be ignorant of it.

And we have dwelt in Egypt a long time:] See *Exod. xii. 40, 41.* and what I have observed there.

And the Egyptians vexed us and our Fathers.] See *Exod. i. 11, 12, 13, &c.*

Ver. 16. *And when we cried unto the LORD, he heard our Voice,*] *Exod. ii. 23, 24, 25. iii. 7, 8.*

And sent an Angel,] See *Exod. iii. 2, &c.* *Maimonides* here by *Angel* understands *Moses* himself; for the Prophets are sometimes called *Angels*, i. e. Messengers sent from GOD, *Judg. ii. 1.* This he asserts in the first Part, and more than once in the second Part of *More Nevochim*. But it is very unreasonable to think, that *Moses* would thus magnify himself to the King of *Edom*, who understood not such Language; and could not but be the more moved to hearken to his Embassy, if he believed the *Israelites* were under the Conduct of a heavenly Minister; who, as other *Jews* think, was *Michael* the Prince of the heavenly Host; whom they commonly understand by the Angel here mentioned. But many great Men, particularly *Masius*, thinks this is short of the Truth, unless we understand by *Michael*, the eternal Son of GOD; who was, as he speaks, *the perpetual Prince and Director of the People of GOD*. For tho' he was then properly made the Messenger of the Father, when he took on him our Flesh, and dwelt here among us; yet from the Beginning it was his constant Care to reconcile Men to GOD, and preserve Religion among them. So that he might be called *the Angel of GOD* before he became a Man, because GOD the Father

Father by him communicated with Men about all things necessary for their Good. And the *Jews* seem to have had some obscure Notion of this: For what else could *Moses Gerundensis* mean, when he saith the Angel whom *Moses* saw in the Bush, was the same whom *Jacob* calls the God of Bethel, and whom he calls the Angel Redeemer: of whom *Moses*, he saith, speaks in this Place, and in *Deut. vi. 12. The Lord brought us out of Egypt?* Certain it is, that thus the ancient Christians understood such Places, taking the Angel here spoken of to be the eternal Logos, or Word, as St. *John* calls the eternal Son of God: Whose Sense no Man, I think, hath better explained than our Mr. *Thorndike*; who, tho' he confesses it to be plain by the Scriptures, that it was always an Angel that appeared under the Old Testament, who is sometimes called by the proper Name of God (*JEHOVAH*) yet this is no Prejudice to what the Fathers of the Church teach, concerning the appearing of the eternal Word; who was that Lord who then assumed some Angelical Nature, wherein he might appear, to deal with Men for a short time; after which he dismissed it, when he had done that Business for which he assumed it.

And hath brought us forth out of Egypt;] *Exod. xiii. 22. xiv. 19.*

And behold, we are in Kadesh,] Near to Kadesh; for it is not likely they were admitted into the City itself, which gave its Name to the adjacent Country.

A City] Or Town: for it doth not seem to have been a walled Place.

In the uttermost of thy Borders.] In the Confiners of the King of Edom's Country; and belonging, it is likely, to his Dominion.

Ver. 17. Let us pass, I pray thee, through thy Country:] In our way to the Land of Canaan; which God hath promised to give us.

We will not pass through the Fields, or through the Vineyards,] They engaged not to turn aside, as they went along, into any private Man's Grounds. See *ch. xxi. 22.*

Neither will we drink of the Water of the Wells:] Which any private Person hath digged for his own use; but only of the Rivers, which are common to all Creatures.

We will go by the King's Highway,] Keep in the common Road, which is made for all Passengers, by the King's Allowance.

We will not turn to the right Hand or to the left,] Out of the Road; but go strait on.

Until we have passed thy Borders.] Got to the other side of the Country of Edom.

Ver. 18. And Edom said unto him,] This sounds as if the whole Country had joined in the following Answer.

Thou shalt not pass by me,] Go thro' our Country, *ver. 20.*

Lest I come out against thee with the Sword.] The King bids them not attempt it; for he would oppose their Passage with all his Forces. He was afraid, no doubt, lest they should seize his Country, or spoil it; and therefore would not trust their Declarations which they made to the contrary.

Ver. 19. And the Children of Israel] Who were sent upon this Message, *ver. 14.* Or else some new Ambassadors, whom *Moses* dispatched with new Intreaties, after he understood his Denial.

Said unto him,] Gave him new Assurances of their honest Intentions.

We will go by the Highway,] Believe us, we will not step out of the common Road.

And if I and my Cattle drink of thy Water,] Out of the Wells before-mentioned, *ver. 17.* which private Men had digged: and therefore had a Propriety in them.

Then will I pay for it;] For Water was commonly sold in those dry Countries; where it was very scarce.

I will only, without doing any thing else,] The Hebrew Words *ein dabar* (which we translate, *without doing any thing else*) literally signify in our Language, *it is no Word*, i. e. not mere fair Promises; but we will perform what we say.

Go through on my Feet.] Go thro', as fast as we can travel on Foot.

Ver. 20. And he said, Thou shalt not go through.] He persisted in his Resolution; and would not rely on their most solemn Affeверations. Yet he consented (as appears by *Deut. ii. 28, 29.*) to furnish them with necessary Provisions, both of Meat and Drink, for their Money.

And Edom came out against him with much People, and with a strong hand.] For fear they should press into his Country, he raised a great and powerful Army to oppose them; and shewed himself ready to fight them if they moved that way.

Ver. 21. Thus Edom refused to give Israel Passage through his Border:] Which *Grotius* censures in his second Book *de Jure Belli & Pacis, cap. 2. sect. 13.* as contrary to the Law of Nations; by which the Highways, as well as the Sea, and the Rivers of all Countries, ought to be free for all that have a Mind to pass thro' them, upon just Occasions. And he gives many Examples of such Permission, out of Heathen Story; and therefore looks upon the Denial of this, as a just Ground of War with *Sihon* and *Og*, (mentioned in the next Chapter, where I shall consider it) as it might have been with *Edom* and *Moab*, had not God prohibited it. Nor doth the Fear, he thinks, which the *Edomites*, it is likely, had of letting such a vast Number of People pass thro' their Country, alter the Case; for no Man's Fear is to take away another Man's Right: And there might have been Means contrived to remove this Fear, by letting them pass thro' in small Companies at a time, or unarmed. He had better have said, in my Opinion, by giving Hostages on both Sides, for the Performance of Conditions: For it might have put the *Israelites* in as great Fear, to have gone thro' in small Parties; or if they should have disarmed themselves. But when all is said, it seems not clear, that all Men have such a Right, as that great Man thinks they may claim. For no Man can challenge a Passage through a private Man's Ground, without his Leave; and every Prince hath the same Dominion in all his Territories, that

that a private Man hath in his Land. There are many Examples also, as *Gronovius* hath observed, of Countries which have suffered extremely by granting this Liberty, (which shew that Princes have Reason to deny it, for their People's Security) and the Examples of those who have granted it, are Examples of *Fact*, rather than of *Right*; and of such as were not in a Condition to refuse what was demanded. See *Selden's Mare Clausum*, Lib. i. cap. 20.

Wherefore Israel turned away from him.] By God's Command; who ordered them also to buy what they wanted of the *Edomites*, *Deut.* ii. 5, 6. For they stayed some time in *Kadesh*, by their Consent, before they removed; that they might furnish themselves, as they offered, with Necessaries, *Judges* xi. 17.

Ver. 22. *And the Children of Israel, even the whole Congregation,*] For they might not divide into several Bodies, lying in several Places; but all march together, when the Cloud moved, in the Order God appointed, *ch.* x. 13, 14, &c.

Journeyed from Kadesh, and came to Mount Hor.] Another Place upon the Edge of the *Edomites* Country, *ch.* xxxiii. 37. where they pitched in a Part of that Mountain which was called *Mosera*, *Deut.* x. 6. Whether Mount *Hor* gave the Name of *Hori* to him, who was the Ancestor of *Seir*, and the first Planter of the Country, which was afterwards conquered by *Esau*, (*Gen.* xxxvi. 20. 30. *Deut.* ii. 12.) or had its Name from him, cannot be determined. But *Hori*, we are sure, was the first Possessor (of whom there is any Memory) of this Mountain *Hor*; which was afterwards called *Seir*, (from one descended from him) and afterward *Edom*.

Ver. 23. *And the LORD spoke unto Moses and Aaron in Mount Hor,*] At the Foot of the Mount, as appears from *ver.* 25.

By the Coast of the Land of Edom.] *ch.* xxxiii. 37.

Ver. 24. *Aaron shall be gathered unto his People:*] Shall die, *ver.* 26.

For he shall not enter into the Land which I have given unto the Children of Israel,] *ver.* 12. A manifest Token that the earthly *Canaan* was not the utmost Felicity at which God's Promises aimed; because the best Men among them were shut out of it.

Because ye rebelled against my Word at the Water of Meribah.] By this Word rebelled, it appears there was something of Obstinacy in their Unbelief, mentioned *ver.* 12.

Ver. 25. *Take Aaron and Eleazar his Son,*] Speak to them in my Name. For it is expressly said, *ch.* xxxiii. 38. that they went up at the Commandment of the LORD.

And bring them up unto Mount Hor.] This shews that they pitched their Tents at the bottom of it, in a Place called *Mosera*. See *Deut.* x. 6. where this seems also to have been the Name of the whole Hill, as well as *Hor*.

Ver. 26. *And strip Aaron of his Garments,*] *i. e.* Of his Priestly Robes, (as *Josephus* rightly expounds it, τὴν ἀρχιερατικὴν στολὴν) mentioned *Exod.* xxviii. 2. 3, &c. wherewith he was clothed when he was anointed to the Office of High-Priest, *Lev.* viii. 7, 8, 9. which he put on, I suppose, in the Camp, and went up in

them to Mount *Hor*, that he might die gloriously; not in his Robes, but immediately after he put them off, to be put upon his Son. For this stripping him of his Robes was in effect the divesting *Aaron* of his Office, that it might be conferred upon his Son; which was done as follows.

And put them upon Eleazar his Son:] Which was the investing him with the Office of High-Priest, in which he now succeeded, in his Father's stead; and was by this Ceremony admitted to it. The Talmudists say, the manner was, first to put on the *Breeches*, then the *Coat*; which being bound about with the *Girdle*, then the *Robe*, upon which was the *Ephod*, and then the *Mitre* and golden *Crown*. See *Selden de Succession. in Pontif.* Lib. ii. cap. 8.

And Aaron shall be gathered unto his People, and die there.] This was said before, in short, *ver.* 24. but now the Time of his Death is expressly declared, (immediately after he laid down his Office, and had the Satisfaction to see his Son inaugurated in his Room) and the Place of it, upon Mount *Hor*. Of this Phrase, *Gathered to his People*, see *Gen.* xxv. 8, 17.

Ver. 27. *And Moses did as the LORD commanded: and they went up into Mount Hor, in the Sight of all the Congregation.*] That they might all be Witnesses of the Succession of *Eleazar* to the Office of his Father.

Ver. 28. *And Moses stripped Aaron of his Garments, and put them upon Eleazar his Son;*] This *Moses* did as the Minister of God; who now translated the Priesthood to another.

And Aaron died there in the top of the Mount:] And was buried also there, *Deut.* x. 6. For great and heroick Persons were in ancient Days usually buried in high Places. So *Joshua* was, *ch.* xxiv. 30, 33. and *Eleazar*, *Judges* ii. 9. and *Cadmus* and *Harmonia*; who lived near the time of *Joshua*, as *Bochartus* observes in his *Canaan*, Lib. i. cap. 23.

And Moses and Eleazar came down from the Mount.] After they had seen him laid in his Grave, by those that attended them.

This fell out in the fortieth Year after they came out of *Egypt*, on the first Day of the fifth Month; when *Aaron* was an Hundred and three and twenty Years old, as we read *ch.* xxxiii. 38, 39. in the new Moon of the Month, which the *Athenians* called *Hecatombæon*, the *Macedonians*, *Lous*, and the *Hebrews* called *Sabba*, as *Josephus* glosses. But that last Word should be *Ab*, not *Sabba*, as *Jacobus Capelinus* observes (in his *Histor. Sacra & Exotica ad An.* 2542.) which answers, he thinks, to the nineteenth of our *July*. And so the *Hebrews* say in *Seder Olam*, *Aaron died on the first Day of the Month Ab*; upon which there is a Fast, in their Rituals, in Memory of it.

Ver. 29. *And when all the Congregation saw that Aaron was dead,*] *i. e.* Understood (as the Word *See* is used *Gen.* xlii. 1. that God had taken him out of the World, as *Moses* and *Eleazar* told them; who also came down from the Mount with him.

They mourned for Aaron thirty Days,] Till the End of the Month. For so long their Mourning seems, in those Days, to have been continued

tinued for great Persons, (as it was for *Moses*, *Deut.* xxxiv. 8.) tho' a Week sufficed for private Persons.

Even all the House of Israel.] Both Men and Women.

C H A P. XXI.

Ver. 1. *AND when King Arad the Canaanite,]* In the *Hebrew* the Words are thus placed, *When the Canaanite King Arad:* And so they are in the *LXX.* and the *Vulgar:* And *Arad* may as well signify a Place, as a Person: Nay, there seems more Reason to translate the Words thus, *The Canaanitish King of Arad:* because there was such a City in *Canaan*, mentioned *Josh.* xii. 14. and *Judges* i. 16. One of the Sons of *Canaan* being called *Arad*, (as both the *LXX.* and the *Vulgar* translate the *Hebrew* Word *Arvad.* *Gen.* x. 18.) who it is likely gave the Name to this Part of the Country; the chief City of which was also called after him.

Which dwelt in the South.] In the South Part of the Land of *Canaan*, towards the Eastern Angle of it, near the Dead Sea. See *ch.* xxxiii. 40.

Heard that Israel came by the way of the Spies;] Which were sent by the King *Arad* (as many suppose) to bring him Intelligence which way the *Israelites* marched. For it being *Eight and thirty* Years since the Spies sent by *Moses* went that way; or rather, they going so secretly, that it was not known which way they went; it is thought not probable that *Moses* speaks of them in this Place. But there is no necessity of taking the *Hebrew* Word *Atharim* to signify *Spies*; but it may as well be the Name of a Place, as the *LXX.* understood it, by whom it is translated *Ἀθάριμ*. And, if the Situation would agree to it, one might probably conjecture, the Place was so-called from the *Spies* that went from thence by *Moses's* Order to survey the Country. For that was a thing so memorable, that as it could not well slip out of the Minds of the People of *Canaan*, so they found, I make no question, after they were gone, which way they came into their Country, (tho' for the present they passed unobserved) and ever after called it *the way of the Spies*.

Then he fought against Israel,] He marched out of his Country with an Army; and fell upon the *Israelites* as they passed that way.

And took some of them Prisoners.] He attacked, it is likely, at first only the Skirts of their Camp, where he surprised some of them, and carried them away captive, as the Words are in the *Hebrew*.

Ver. 2. *And Israel vowed a Vow unto the LORD,]* It was resolved, it seems, that they should engage them; but the *Israelites* being afraid of them, because they were unexperienced in War, implore the Divine Aid by the solemn Vow.

If thou wilt indeed deliver this People into my Hand,] Give us the Victory over them.

Then will I utterly destroy their Cities.] They vow to reserve none of the Spoil to their own Use; but devote it all to Destruction. For

such was the Nature of this Vow, called *Cherem*. See *Lev.* xxvii. 29.

Ver. 3. *And the LORD hearkned to the Voice of Israel,]* He approved their Vow.

And delivered up the Canaanites:] The *Israelites* vanquished their Army.

And they utterly destroyed them and their Cities:] Utterly devoted them to Destruction, according to their Vow. For they did not now actually destroy them, they remaining when *Joshua* came to *Canaan*, who executed this *Cherem*, or Curse upon them, *ch.* xii. 14. which if it had been executed now, they must have entered into the Land of *Canaan* at this time; from whence we cannot imagine they would have returned, to march farther about before they got into it; but have gone on to prosecute their Victory, by subduing the Country, as they had begun.

And he called the Name of the Place Hormah.] From the *Cherem* (or *Herem* as some write it) which was pronounced against it: which when it was put in Execution, this Name became more proper to it, *Judges* i. 17.

Ver. 4. *And they journeyed from Mount Hor,]* Where their Camp was pitched, when the King of *Arad* assaulted them; and whither they returned, after they had overthrown him.

By the way of the Red Sea,] Towards *Ezion-Gaber*, as we read *Deut.* ii. 8.

To compass the Land of Edom:] Which extended itself into the Red Sea.

And the Soul of the People was much discouraged because of the Way.] The Word we translate *discouraged*, signifies two things: to *faint*, and to *breathe short*, thro' the Anguish and Bitterness of one's Spirit, *Exod.* vi. 9. And *secondly*, to be angry at, or at least impatient, by reason of some Trouble. And so it may be best taken in this Place, (as *Buxtorfius* observes in *Histor. Serp. Anei*, cap. 1.) not simply for their being tired, with a tedious, long, and troublesome March; but that accompanied with no small Indignation and Wrath: which did not only burn within, but broke out into Words of great Impatience; as appears by what follows. Whence the *Hebrew* Words *Ketzar Ruach* (*short of Spirit*) signifies Angry or Hasty, *Prov.* xiv. 29. and in *Job* xxi. 4. we translate it *troubled*, and *Zach.* xi. 8. *loathed*; where it had better been translated, *I was angry with them*. Now that which made the People thus *fret*, or *faint*, (if we will have it so interpreted) was the way wherein they were now led; which was about the Land of *Edom*. For when they were come towards *Canaan*, in the middle of the *fortieth* Year, (at the End of which they were promised to enter in and possess it) they are carried back again towards the *Red Sea*, whither *GOD* had sent their Fathers, after they had brought a false Report upon the Land, *ch.* xiv. 25. This made them think, perhaps, that they should never come to *Canaan*; or, at least, it was tedious to march such a great way about, after they had been kept so long from their Inheritance, and were lately in such Hopes of it, when *Moses* demanded a Passage into it thro' the Country of *Edom*.

Ver. 5. *And the People spake against GOD, and against Moses,]* This shews they were in a very

very great Rage; which made them so forgetful of their Duty, as to charge G O D himself with ill Conduct: Whereas their Fathers were wont only to murmur against *Moses* and *Aaron*.

Wherefore have ye brought us out of Egypt,] The Hebrew Word *heelithunu* (*made us to go up*) is a strange Word, (as Dr. Lightfoot calls it) in this Language; declaring the great Fume they were in when they uttered it.

To die in the Wilderness?] As if they had said (so *Abarbinel* explains it) What can we expect or hope for but Death, from this long Stay in the Wilderness?

For there is no Bread, neither is there any Water,] For we want the most necessary things for the Support of Life, (as he also well explains it) which they spake in a Rage; for they had both, by a miraculous Providence over them. They themselves immediately confess they had *Manna*; and that they lately received Water out of a Rock. But nothing would satisfy, unless they were brought to a Country, where Bread and Water was to be had without a Miracle. For the Meaning of their Complaint was, that G O D did not deal with them as he did with other People, who (to speak in our Phrase) do not live from Hand to Mouth, as the *Israelites* did, who had Bread given them only to suffice for one Day, and no more; and that such Bread as they despised. It is likely also they began now to want Water again, which did not follow them, as formerly, out of the Rock: and what they had in their Vessels, perhaps, was near spent.

And our Soul loatheth this light Bread.] As for the Bread G O D bestowed upon them, they were so far from being satisfied with it, that they loath it, and call it by the scornful Name of *light Bread*. So we translate the Hebrew Word *Hakkikel*: which, being the doubling of a Word which signifies *light* or *vile* in that Language, imports as much as very despicable, exceeding vile; or as the LXX. translate it, very empty; having no Substance in it to fill their Stomachs. So *Abarbinel* expounds this Passage, *We are tired with long Journeys, which require more solid Bread than this to support us.*

Ver. 6. *And the LORD sent fiery Serpents among the People;*] So most of the *Jews* translate this Place; taking *Seraphim* for an Adjective, (as Grammarians speak) and consequently rightly translated *fiery*. But there are those who take it to signify a peculiar sort of Serpents; being added to *Nechashim* (*Serpents*) by way of Apposition (as they speak) and signifying such Serpents as the *Greeks* call *Πυρσίνες* and *Καύσινες*, whom *Pliny* reckons among the *Scele-ratissimi Serpentes*, most pernicious Serpents, lib. xxiv. cap. 13. Or, as others will have it, those called *Διπλάδες*, because they made great Inflammations in Mens Bodies, and an unquenchable Thirst, being also of a flame Colour. But the famous *Bochartus* hath alledged a great many Arguments to prove, that they were a sort of Serpents, called *Hydrus*, because in Winter they lived in Fens and Marshes; which being dried up in Summer, they were called *Chersydrus*, because then they lived in dry Places, and in the hot Season had a most sharp, ittinging

Poison, which, as *Nicanor* saith, made such Inflammations, as brought upon him that was stung by them, ἀλγεα μυρία, *innumerable Grievs*. See *Hierozoicon*, P. ii. lib. 3. cap. 13. where he shews also they were flying Serpents, of which the Prophet *Isaiab* speaks, ch. xix. 29. xxx. 6. and that now was a hot Season, wherein they were wont to be most venomous. For *Aaron* dying the first Day of the fifth Month, (which answers to the nineteenth of our July) and they mourning for him thirty Days; after which followed their Encounter with the *Canaanites*, and then this Murmuring, and this Punishment; it must fall out in the latter End of August, when the Dog-days were going out. See *Vossius de Orig. & Progressu Idolol.* lib. iv. cap. 56.

And they bit the People,] This *Eben-Ezra*, and others, think was a Punishment suitable to their Sin; which was evil speaking against the L O R D, by calumniating his Providence. For *Solomon* compares a Calumniator to a Serpent which bites if it be not charmed, *Eccles.* x. 11.

It is a strange Fancy of *Fortunatus Licetus*, that *Moses* here speaks of a Disease bred in the Body, which in Children is called *Dracunculus*; and not of the biting of Serpents from without, lib. de Ortu Spontaneo viventium, cap. 51. For which there is no ground at all; and on the contrary, nothing more certain than that in *Arabia*, and *Egypt*, and other Countries of *Africa*, there are such Serpents as are here described. Yet *Bartholinus* seems to think, that his Opinion may be defended against *Ezekiel de Castro*, who confuted it: See *Epistol. Medic. Centur.* i. Epist. 32.

And much People of Israel died.] The whole Wilderness, through which the *Israelites* marched so many Years, was full of fiery Serpents, and Scorpions, as *Moses's* Words import, *Deut.* viii. 15. which makes it the more wonderful, that we never hear of their being bitten and killed by them, until now. But it is to be considered, that they were protected by the Cloud from this, and from all other Dangers, (as the *Hebrews* well observe) which now withdrew its Shadow from them, and let in the Serpents upon them. Or rather (as *Moses* here expressly saith) G O D, who had hitherto kept them off, now sent them; and, perhaps, brought them from remote Parts of the Wilderness, to infest the whole Congregation.

Ver. 7. *Wherefore the People came to Moses, and said, We have sinned,*] It doth not appear, whether they were immediately sensible of their Sin, and confessed it, upon the biting of the Serpents, and the direful Effects of it; or staid till there had been a great Mortality among them. It is likely they instantly made their Addresses to him; but before a Remedy was found out, by erecting the brazen Serpent, many of them perished.

For we have sinned against the LORD, and against thee;] They make a particular Acknowledgment of their Guilt, as a Token of the Sincerity of their Repentance.

Pray unto the LORD, that he take away the Serpents from us:] In the Hebrew the Words are, *take away the Serpent*, in the singular Number; about which the *Jews* make a great many cu-

rious Observations, as if there was one evil Angel that governed them all. And if there be any Truth in this Observation, we Christians cannot but think these Words point to *the old Serpent, the Devil*, who loſt his Sting by the lifting up of Chriſt on the Croſs; as the brazen Serpent, it here follows, was lifted up for the Cure of the biting of thoſe Serpents. But the ſimple Truth is, that in this Language the ſingular Number is often uſed *collectively* for the plural. As in *Exod. viii. 6. The Frog came up and covered the Land*, i. e. a vaſt Multitude of Frogs. And ſo *Mofes* ſpeaks in the Place juſt now named, *Deut. viii. 15.* where he calls this Wilderneſs where-in they travelled, *a Place of a fiery Serpent and Scorpion*, i. e. faith *Jonathan*, full of ſuch Creatures.

And Moſes prayed for the People.] Here *R. Bechai*, and others, obſerve the great Meekneſs and Charity of *Mofes*; and thence draw this Inſtruction, That *he of whom any one asks Pardon for an Offence, ought not to be hard-hearted, but ready to forgive.* Thus *Abraham* prayed for *Abimelech*, *Gen. xx. 17.* *Job* for his Friends, *ch. xlii. 10.* It would be a Sin to do otherwiſe, *1 Sam. xii. 19, 20, 23.*

Ver. 8. *And the LORD ſaid unto Moſes,*] In answer to his Prayer.

Make thee a fiery Serpent,] The Figure of one of thoſe Serpents which bite the People. *Abarbinel* thinks, that upon *Mofes's* Prayer, the Serpents were removed; but ſtill there remained many among the People ſorely afflicted by the venomous Effects of their biting; for whoſe Cure *God* graciously gave this Direction.

It is ſomething ſtrange, that any learned Chriſtian ſhould ſo much admire the *Egyptian* Learning, as not to forbear the mention of their *Incantations* of Serpents, when they ſpeak of this Relation which *Mofes* makes, concerning the brazen Serpent which *God* ordered him to ſet up. Yet *Sir John Marſham* (in his *Chronicon, ſect. 9.*) when he comes to treat of this Station of the *Iſraelites* at *Tſalmona*, hath a long Diſcourſe to ſhew how famous the *Egyptians*, and other Nations were in this ſort of Magick; and thus concludes it, that *Mofes* putting this brazen Serpent upon a Perch, *non tam Serpentes igneos incantabat, ne nocerent, quàm eorum venenum extinguebat*, did not ſo much charm theſe Serpents, that they ſhould not hurt, as extinguiſh their Venom. This ſeems to me a ſcurvy Intimation, that *Mofes* had their Practices in his Mind; but went beyond them. He ſhould have ſaid, *Mofes* abominated their wicked Arts, (if they had any ſuch in thoſe Days) and directed the *Iſraelites* to look up to *God* for healing. So the *Jews* themſelves, particularly *Aben-Ezra*; who takes Notice, that ſome ſuperſtitious People fancied that this Serpent was a *Taliſman*, made to receive I know not what Influence from the Stars. But *God* forbid, faith he, *God* forbid, we ſhould have any ſuch Thought. This was made by the Divine Order; the Reason of which let us not ſcrupuloſly ſearch: They thought, that there was ſomething extraordinary in it, as *Jonathan* plainly declares in his Paraphraſe of the laſt Words of this Verſe; *He ſhall be healed, if he direct his Heart to the Name of*

the WORD of the LORD: Where no Chriſtian can forbear to think of our Bleſſed Saviour, the Eternal *WORD*, who was prefigured (as I ſhall ſhew in the following Verſe) by the erecting of this Serpent here mentioned, upon a Pole, that all might look upon him, and live.

And ſet it upon a Pole.] So high, that every one in the Camp might ſee it. For the Word ſignifies ſuch a Pole as made their *Enſign* or *Banner*, to which all the Army was to reſort. Concerning this Word *Nes*, ſee *Boetius, lib. ii. cap. 4.*

And it ſhall come to paſs, that every one that is bitten, when he looketh upon it,] The *Jews* generally have ſo much Underſtanding as to ſay, that the mere beholding of it did not cure them; but that they were to look up to *God* (as the Scripture ſpeaks) when they beheld it, and expect a Cure from him. So the Author of the Book of *Wiſdom, ch. xvi. 7.* *He that turned himſelf towards it, was not healed by the thing which he ſaw, but by thee, that art the Saviour of all.* And therefore he calls it, in the foregoing Verſe, *A Sign of Salvation, to put them in Remembrance of the Commandment of the Law.*

Shall live.] Be cured, and reſtored to perfect Health: Which the *Jews* think the greater Miracle, becauſe naturally it would have made the Inflammation greater. So *Nachmanides*: This rather would have increaſed the Diſeaſe; for they who are bit by the venomous Beaſts (according to the Preſcriptions of Phyſicians) muſt not ſee the Image of the Beaſt by whom they are bitten: But this was commanded by *God*, that the *Iſraelites* might know, both their Diſeaſe and their Medicine came from *God*, who made that whoſe Aſpect was hurtful, to be the Means of their Cure.

Ver. 9. *And Moſes made a Serpent*] Whence this Place ſeems to have been called *Zalmonah, ch. xxxiii. 41.* which imports an *Image*, Similitude, or Reſemblance of a Thing repreſented by it. And another Place thereabouts, as *Dr. Lightfoot* obſerves, called *Maaleh Akkrabbim*, ſeems to have had its Name from the ſame thing, it ſignifying *the going up of Scorpions, Joſh. xv. 3.*

Of Braſs,] Poliſh'd; that it might reſemble a Serpent of a flaming Colour; and being very glittering, might be the better ſeen far and near. So ſeveral of the *Hebrew* Writers, particularly *Nachmanides* and *Abarbinel*, who obſerve that *God* did not bid him make a Serpent of Braſs, but only a *Saraph, ver. 8. i. e.* a Reſemblance of a *Flaming Serpent*: which could not be made ſo well of any other Metal as of Braſs; thoſe *Saraphs* (which we render *fiery Serpents*) being fiery Red, like *Copper* or Braſs: Of which there was good ſtore not far off from this Place; for the next Station to *Zalmonah*, where they now were, was *Punon*, or *Pinon*, as *Mofes* tells us, *ch. xxxiii. 42.* a Place belonging to the *Edomites*, (who had an ancient Duke of this Name, *Gen. xxxvi. 41. 1 Chron. i. 52.*) famous for Mines of Braſs, as *Bochartus* ſhews out of ſeveral of the Fathers; who ſpeak of χαλκις μέταλλα ἐν Φινον. From whence *Mofes* perhaps had this Braſs, *Hierozoicon, P. ii. L. iii. cap. 13.*

And put it upon a Pole.] As he had been directed in the foregoing Verſe.

And it came to pass, that if a Serpent had bitten any Man,] Which was not present Death, but made an Inflammation, and such Ulcers (as some conceive) as were incurable.

When he beheld the Serpent of Brass, he lived.] Tho' Naturalists say, the Sight of Brass was hurtful to those who were bitten; yet hence they received their Cure: as the Sight of CHRIST crucified naturally filled his Crucifiers only with Anguish, when they beheld him whom they had pierced, and were convinced he was their MESSIAH; but by the Grace of GOD, became their only Salvation thro' Faith in him.

The *Hebrews* cannot but acknowledge a *Mystery* in this brazen Serpent, as *Moses Gerundensis* calls it; which our LORD CHRIST himself hath explained in this Discourse with *Nicodemus*, *John* iii. 14. *As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him, should not perish, &c.* Where he doth not compare himself to the Brazen Serpent, (for what Likeness can there be found between the Serpent and the Seed of the Woman; or how should Light be fore-shadowed by Darknes, as *Dr. Jackson* speaks?) but he compares the Lifting up of this Serpent on the Pole, with his Lifting up, or Crucifixion on the Cross; for so he himself expresses his Death, and the Manner of it, *John* xii. 32. *And I, if I be lifted up from the Earth, will draw all Men unto me.* And their looking on the Serpent in the Wilderness as evidently represented Mens believing on CHRIST; and their Cure, the powerful Virtue of CHRIST's Death to preserve all those that believe on him *from perishing*, (as he speaks in the Place named before) and procure for them *everlasting Life*. For by his Death, our Saviour *destroyed him that had the Power of Death, that is, the Devil*, (as the Apostle's Words are, *Hebr.* ii. 14.) which was notably represented in this Brazen Serpent put upon a Pole; which was not a Figure of CHRIST, but of the old Serpent himself (the Devil) as wounded, bruised, and dead, by the lifting up of CHRIST upon the Cross; where he intirely disarmed him of all his Power to hurt us.

I cannot tell whence *Justin Martyr* concluded this Brazen Serpent to have been made in the Form of a Cross, as he saith it was in his *Second Apology*; unless we conceive it to have been made with Wings at the Bottom of its Neck, which might give it that Figure. But his Observation in his Book against *Trypho* (p. 322, 338.) seems very considerable; that there must be some Mystery in it, that GOD, who forbid all manner of Images, should now command one to be made: of which, he saith, one of the *Jews* confessed he could never hear a Reason from their Doctors; who cannot understand it, till they believe in CHRIST and him crucified; whose Victory over the Devil, by his Cross and Passion, was herein most lively represented. I shall only add, that this *Lifting up the Brazen Serpent*, was a thing so publick, and so well known to all Neighbouring Nations, that the Fame of it, in all likelihood, went into *India*; where they still set up an *Idol* in form of a wreathed Serpent, upon a Perch six or seven Foot high, which they solemnly worship;

and carrying it along with them in their Travels, set it up every Morning for the Company to pay their Adorations to it. So *Tavernier* relates in his Travels to that Country, p. 28. And see the present Lord Archbishop of *Canterbury's* excellent Treatise of *Idolatry*, p. 351, &c. with *Huetius's Demonstr. Evang.* p. 96. and his *Quæstiones Alnetanæ*, cap. 12. n. 25. where he shews the *Talismans*, in all likelihood, were an Imitation of this Serpent: Of which the *Jews* were so fond, that they *burnt Incense to it* in the Days of *Hezekiah*, and had done so we know not how long, *2 Kings* xviii. 4. Which may make it the less Wonder, that the poor *Indians* should worship a Serpent upon a Pole, when they that should have understood better, committed such a foul Idolatry, as to do Divine Honour to the Figure of the greatest Enemy of GOD and of Mankind.

Ver. 10. *And the Children of Israel set forward,] After they had been at two other Places; which Moses now omits for Brevity's Sake, because he intended hereafter to give an exact Account of all their Removals, at one View; which he doth in the xxxiii^d Chapter of this Book: See ver. 41, 42.*

And pitched in Obobh.] Where, it is probable, they found Water; of the Want of which they complained: See *ch.* xx. 2.

Ver. 11. *And they journeyed from Obobh, and pitched in Fie-Abarim,]* Not that Mount *Abarim* where *Moses* died, (*ch.* xxvii. 12.) but another Place in the Confines of *Moab*, as it here follows: See what I have observed *ch.* xx. 2.

In the Wilderness which is before Moab,] Called the Wilderness of *Moab*, *Deut.* ii. 8.

Toward the Sun-rising.] On the East Part of it, as *Jephthah* observes a great many Years after this, *That they came by the East side of the Land of Moab, Judges* xi. 18.

Ver. 12. *And from thence they removed,]* As they were about to remove from this last Place, they received a Command from GOD, not to meddle with the Country of *Moab*, *Deut.* ii. 9: which is the Reason (as *Abarbinel* observes) that *Moses* here sets down briefly, whence and whither they went, and where they pitched; that it might appear they did not transgress that Command.

And pitched in the Valley of Zared.] Or, as some translate it, in *Nachal-Zared*; which is called *Dibon-Gad*, *ch.* xxxiii. 45. For this Place had two Names, (as the same Author observes) and it was just *eight and thirty* Years since the Spies went up to survey the Country, from *Kadesh-barnea*, till their passing this Brook, as we translate it, *Deut.* ii. 14: But I take *Dibon-Gad* rather to have been a Place which lay upon the Brook *Zered*.

Ver. 13. *From thence they removed, and pitched on the other Side of Arnon,]* The Hebrew Word *Meheber*, may be translated *on this Side*, or *on the other Side*. And some think they were now on this Side of the River, and not yet gone over it. Nor did they immediately come hither from their former Station; but first to *Almon Diblathaim*, *ch.* xxxiii. 46. which is also called *Beth-Diblathaim* in the Wilderness of *Moab*, *Jerem.* xlviii. 22. and *Diblah*, *Ezek.* vi. 13. And

then, passing by *Ar* in the Confines of *Moab*, and approaching to the Country of the Children of *Ammon*, God commanded them not to invade the *Ammonites*, being Descendants from *Lot*, as well as the *Moabites*, *Deut.* ii. 18, 19, 37. but to pass over the River *Arnon*, (*Deut.* ii. 24.) to that Side of it which belonged to the *Amorites*. For this River, at that time, divided the *Moabites* from the *Amorites*, as it here follows.

Which is in the Wilderness, that cometh out of the Coasts of the Amorites:] Runs by the Wilderness of *Kedemoth*, unto which the *Amorites* extended their Dominion, *Deut.* ii. 26.

For Arnon is the Border of Moab, between Moab and the Amorites.] This River flowed from the Mountains of *Arabia*, where it had its Rise, and fell into the Dead Sea, (as *Josephus* saith, *lib.* iv. *Antiq.*) δειξων την τε Μωαβίτην κ' Ἀμορίτην, bounding the Country of the *Moabites*, and of the *Amorites*; the Country of *Moab* lying on one Side of it, and that of the *Amorites* on the other. For tho' the *Moabites* formerly possessed the Country on both Sides of *Arnon*, as far as *Heshbon*, yet the *Amorites* had driven them out of that Part of it which lay next to them, and made the River the Boundary of their two Kingdoms, *ver.* 26, 27. This *Moses* recites the more exactly, that it might appear the *Israelites* invaded none of the *Moabites* Possessions, but what was now possessed by the *Amorites*: By which *Jephthah* defended the Right of the Children of *Israel*, in future Times, against the *Ammonites*, who pretended this Country belonged to them, *Judges* xi. 13, 14, 15, &c.

Ver. 14. *Wherefore it is said in the Book of the Wars of the LORD,]* A Proof of this *Moses* thought good to alledge out of an authentick Record in those Countries, containing the History of all the Wars that had been in those Parts; which are here called *the Wars of the LORD*, because he is the great Governor of the World, (as *Abarbinel* interprets it) *from whom and by whom are all Things*, who putteth down one, and setteth up another (as the *Psalmist* speaks) at his good Pleasure. This Book, he thinks, was written by some of the Wise Men of those Nations, (and so thinks *Nachmanides*) who, looking upon this Conquest made by *Sihon* as a very memorable thing, put it down in their *Annals*; which, after the Way of those Countries, were written, he thinks, in a Poetical Manner. There are those who are of Opinion, that this Book was written by *Moses* himself; who left in it Directions to *Joshua*, how to proceed in the *Wars of the LORD*, when he conquered *Canaan*. So *Dr. Lightfoot* conjectures; and *Bonfrerius* doth not much differ from him. But I take the former Account to be the more probable, that *Moses* justifies what he writes concerning this Conquest, out of their own Books; which he quotes, just as *St. Paul*, in the New Testament, doth one of the *Greek Poets*.

What he did in the Red Sea,] These are the Words of the Book, out of which he quotes a small Fragment: And the Marginal Translation of them is most proper, *Vabeb in Supheb*, only the Word *Eth* is omitted; which makes the Sense to be this, *against Vabeb in Supheb*; that

is, he came (some such Word must be understood) against *Vabeb*, (a King of the *Moabites*) and overthrew him in *Supheb*, a Place in the Frontiers of *Moab*. See *Deut.* i. 1. Others understand by *Vabeb*, the Place where *Sihon* gave the *Moabites* this Blow; which he did by falling upon them on a sudden, with a terrible Fury. So *Nachmanides* understands these Words *Bejuphab*; he stormed the City, and made a furious Assault, when they thought not of it: For *Supheb* signifies a *Whirlwind*, or *stormy Tempest*, *Isa.* v. 28.

And in the Brooks of Arnon,] The same *Nachmanides* takes the Word *Veeth*, which we translate *and in*, to signify rather *and with*; and, these being still the Words of the Book before-mentioned, the Sense is this: In the same manner he smote the Brooks or Torrents of *Arnon*; upon which he fell like a Tempest, and carried all before him.

Ver. 15. *And at the Stream of the Brooks]* None, I think, hath given a better Account of these Words, than the same *Nachman*, who by *Esched hannechalim*, (which we translate the *Stream of the Brooks*) understands either a Cliff from whence the Torrents flowed, (as *Aschdod* and *Happisgab*, *Deut.* iii. 17. are the Hills from whence the Springs gushed) or the Valley through which the Torrents ran; where they made a great broad Water, which is here called an *Effusion of Torrents*, as *R. Levi ben Gersom* interprets the *Hebrew Words*, *Esched hannechalim*.

That goeth down to the Dwelling of Ar,] Which extends itself as far as *Ar*, a City of *Moab*, *ver.* 28. *R. Levi ben Gersom* takes the Word *Schebet* (which we translate *Dwelling*) to signify a Place as well as *Ar*, towards which these Torrents bent their Course.

And lieth upon the Borders of Moab,] Which leaneth or belongeth unto *Moab*, being in the Border of that Country.

Thus far are the Words of the *Book of the Wars of the LORD*: And the Meaning of them is, That the King of the *Amorites* took all these Places by a sudden, furious Invasion; which *Moses* therefore punctually recites, to shew that the Country of the *Moabites* now reached no farther than *Arnon*: All the Brooks, or Torrents, and all the Effusions of Water as far as *Arnon*, (*i. e.* all the Country about them) being taken from them by the *Amorites*, in whose Possession it now was, and, perhaps, had been a long time. And therefore the *Israelites* took nothing from the *Moabites*, when they conquered this Country, (as was said before) nor from the *Ammonites* neither; Part of whose Country the *Amorites* also had got from them, (*Deut.* iii. 11.) and the *Israelites* took from the *Amorites*, when they conquered *Sihon* and *Og*; and it fell to the Share of the *Gadites*, *Josh.* xiii. 25.

Ver. 16. *And from thence they went to Beer:]* A Place which took its Name from the *Pit* or *Well*, which was here digged by God's Order, as the next Words tell us.

That is the Well whereof the LORD spake unto Moses,] That is, saith *Abarbinel*, that Place was remarkable for the Well that God gave us, of his own Accord, without our Petition; which he prevented by bidding *Moses* dig it for us.

Gather

Gather the People together, and I will give them Water.] Which they now again wanted, being removed from the River *Arnon*; but did not murmur about it, as they had done formerly: and therefore God most graciously, when he saw their Distress, provided it for them.

Ver. 17. *Then Israel sang this Song,]* This extraordinary Kindness of God, which prevented their Prayers, and gave them Water out of his own good Pleasure alone, (as *Abarbinel* speaks) transported them with such Joy, that it made them express their Thankfulness in this Song.

Spring up, O Well,] As soon as they saw *Moses*, and the Princes, thrust their Staves into the Earth, and the Water began to bubble up, they said with a loud Voice, *Come up, O Well*; that is, let Waters flow abundantly to satisfy us all.

Sing ye unto it:] Or, as it is in the Margin, *Answer unto it.* The Manner of the *Hebrews* was anciently to sing their Songs of Praise alternately, as appears from *Exod. xv. 20.* And so one Company having said, *Spring up, O Well*, (which it's likely they repeated often) they called to the rest to answer to them; which they did, I suppose, in the following Words.

Ver. 18. *The Princes]* i. e. The LXX Elders. and Heads of the Tribes.

Digged the Well,] Very easily, only turning up the Earth with their Staves.

The Nobles of the People digged it] The other Side of the Choir, perhaps, took up the Song again, repeating the Sense of what the former Company had said.

By the Direction of the Lawgiver,] Or, *Together with the Lawgiver*, who began the Work, and whose Example they followed.

With their Staves.] With no more Labour but only thrusting their Staves into the Ground, and turning up the Earth. For, as *R. Levi ben Gersom* takes it, the Ground here being sandy and very soft, was easily penetrated; tho' they were not likely to find Water in it. But they believing *Moses*, and following his Direction, God sent it copiously unto them; and with no more Pains, than a Scribe takes when he writes with his Pen; for so he translates the *Hebrew Word Mechokek* (which we render *Law-giver*) a Scribe, or Doctor of the Law.

And from the Wilderness] Mentioned ver. 13.

They went to Mattanah:] This, and the Place following, are otherwise named in the thirty-third Chapter, as the fore-named *ben Gersom* understands it. But others think these were no Stations (which alone *Moses* gives an Account of in the thirty-third Chapter) where the *Israelites* pitched their Tents, but Places thro' which they passed, till they came to the Station, from whence they sent to *Sibon* for Leave to pass thro' his Country.

Ver. 19. *And from Mattanah to Nabaliel, &c.]* This, as well as the Place next mentioned in this Verse, seems to have been on the Borders of *Moab*.

Ver. 20. *And from Bamoth in the Valley]* Rather *From Bamoth* (which signifies a very high Place) *to the Valley.* Or, as it may be translated, *from Bamoth a Valley* (that is, there is a Valley) *in the Field of Moab, &c.* unto which they came next; for some such thing must be understood:

That is in the Country of Moab,] Or near to it. *To the Top of Pisgeb,]* Or, *To the Beginning* (as the *Hebrew Word Rosch* may be interpreted) of the high Mount *Pisgeb*: That is, they pitched at the Foot of it, where the Mountain began: Which Mountain was a Part of the Mountains of *Abarim*, as appears from *Deut. xxxii. 49. xxxiv. 1.*

Which looketh towards Jeshimon.] Or, *Towards the Wilderness.* For so *R. Levi ben Gersom* interprets it; to a Land that was *shemumah*, untilled and desolate, viz. to the Wilderness of *Kedemoth*: where they pitched and settled their Camp; and from thence sent Messengers to *Sibon*.

Ver. 21. *And Israel sent Messengers to Sibon King of the Amorites, saying,]* These Messengers were sent from the Wilderness of *Kedemoth*, which was in the Skirts of his Country, (*Deut. ii. 26.*) or lay just upon it: For there was a City of this Name in that Country, which was given to *Reuben*, in the Division of the Land, *Josh. xiii. 18.*

Ver. 22. *Let me pass through thy Land;]* They do not seem to desire a Passage thro' the midst of his Country, but only the extreme Parts of it; which would have much shortened their Journey to the Fords of *Jordan*.

We will not turn into the Fields, or into the Vineyards; we will not drink of the Waters of the Well, &c.] This is the very same civil Message which they sent to *Edom*, *ch. xx. 17.* By whose Example they pressed *Sibon* to grant them, at least, as much as the *Edomites* and *Moabites* had done: See *Deut. ii. 28, 29.*

Ver. 23. *And Sibon would not suffer Israel to pass through his Border:]* This shews that they ask'd only to pass thro' the Skirts of his Country: See *Deut. ii. 30.*

But Sibon gathered all his People together,] He not only refused to grant their Request; but came in an hostile manner, with all the Forces he could raise, to oppose their Passage over *Arnon*.

And went out against Israel into the Wilderness:] From whence they sent their friendly Message to him, ver. 21. which *Moses* in *Deut. ii. 26.* calls, *Words of Peace.*

And he came to Jabaz,] A City, it is probable, belonging to the *Moabites*; whither the *Israelites*, perhaps, retreated when *Sibon* denied them a Passage thro' his Country. For *Isaiab* plainly mentions *Jabaz*, as a Place either in the Country of *Moab*, or near it, *ch. xv. 4.* and *Jeremiab* also, calling it *Jabazab*, *ch. xlviii. 21.*

And fought against Israel.] Who had Orders from God, not to decline the Battle (as they did with the *Edomites* and the *Moabites*) and were assured of Victory, *Deut. ii. 31.* For they were *Amorites*, whose Country God promised to *Abraham*, (*Gen. xv. 21.*) being Part of the *Canaanites*, whom they were commanded to destroy; for they were descended from one of the Sons of *Canaan*, *Gen. x. 16.* Which made this War with them to have a just Ground; not because they denied the *Israelites* a Passage thro' their Country, against the Right of Nations, as *Grotius* thinks, (which was but the Occasion, not the Ground of the War) but because they were one of the *Seven Nations* condemned by God to Destruction, (whose Land he bestowed upon the *Israelites*, *Josh. iii. 10.*) and because *Sibon* came out

out armed against them, beyond the Bounds of his own Dominions; and fell upon them, when they had given him no Provocation.

Ver. 24. *And Israel smote him with the Edge of the Sword,*] Utterly overthrew his Army; and, putting them all to the Sword, made themselves Masters of his Country.

And possessed his Land] For they destroyed all the Inhabitants, Men, Women and Children, *Deut. ii. 33, 34.*

From Arnon unto Jabbok, even unto the Children of Ammon:] This is a brief Description of the Extent of *Sibon's* Country; which reached from the River *Arnon*, the Bound of the *Moabites* Country on the South (*ch. xxii. 56.*) unto *Jabbok*, which was the Bound of the *Ammonites* Country on the North, *Deut. iii. 16. Josh. xii. 2. xiii. 10.* But they meddled with no Place that lay upon the River *Jabbok*, which belonged to the *Ammonites*; for that God had forbidden, *Deut. ii. 37.* By which *Jephthah* (as I observed) two hundred and sixty Years after this, justified the Title of the *Israelites* to all the Country here mentioned; which they took not from the *Ammonites*, or *Moabites*, but from the *Amorites*, who were the Owners of it, when they conquer'd it, *Judges xi. 13, 15, 22, 23.* For *Sibon* had got half of their Country, as well as Part of the Country of *Moab*, as appears from *Deut. iii. 11.* and from *Josh. xiii. 25.* where it is plain, *Joshua* gave the *Gadites* half of the Country of the Children of *Ammon*, which was now taken from the *Amorites*, who had dispossessed them. *Josephus* describes it as lying between three Rivers, like an *Island*: for the Banks of *Arnon* were the Bounds of this Region on the South Side; and *Jabbok* on the North, which running into *Jordan*, lost its Name; and the Western Tract of it was washed by *Jordan* itself: and on the East Part it was surrounded with the Mountains of *Arabia*.

For the Border of the Children of Ammon was strong.] This is not mentioned here as a Reason why the *Israelites* did not set upon their Country, (for they were expressly forbidden to do it, *Deut. ii. 19.*) but why *Sibon* conquered none of the *Ammonites* Country beyond *Jabbok*, (as he did all from *Arnon* thither) because their Frontiers on that Side of their Country were very strong, by the Fortifications, which it is likely they had made upon the River.

Ver. 25. *And Israel took all these Cities:*] All the Cities of that Country, which lay between *Arnon* and *Jabbok*: Some of which are named *ver. 30.*

And Israel dwelt in all the Cities of the Amorites,] Having destroyed the former Inhabitants, as I noted before, *Deut. ii. 34.*

In Heshbon,] Even in their Royal City.

And in all the Villages thereof.] In *Hebrew*, the *Daughters*; as Villages and Castles are called, which depend upon the *Metropolis*, as *Daughters* on their Mother.

Ver. 26. *For Heshbon was the City of Sibon the King of the Amorites,*] He had made this the Seat of his Kingdom, after the Conquest of this Country: Which *Moses* observes, (together with what follows) that it might appear to Posterity, they invaded no Part of the *Moabites* Territories, or of the *Ammonites*, but what was in the

quiet Possession of the *Amorites*, who had taken this Country from them, and perhaps in a just War, and long enjoyed it.

Who had fought against the former King of Moab, &c.] It is not certain that this *Sibon*, whom the *Israelites* now vanquished, had dispossessed the *Moabites* of this Country; but more likely some of his Ancestors, who were all called by the Name of *Sibon*, (as the Kings of *Palestine* were all called *Abimelech*, *Gen. xx. 2. xxvi. 1.* and the Kings of *Egypt* called *Pharaoh*) who had fought, not with the present King of *Moab*, but with one of his Predecessors, and conquered him and his Country.

The former King of Moab.] These Words are not to be understood, as if he fought with the King of *Moab*, who immediately reigned before *Balak*; but, as I said, with some of his Predecessors. So the LXX, τὸ πρὸτερον, that heretofore was King of *Moab*: and in the *Hebrew* the Words are literally, *The King of Moab, the first*; perhaps, of the present Race.

Ver. 27. *Wherefore they that speak in Proverbs,*] In the *Hebrew* the Words are, *wherefore the Proverbialists*: that is, the Poets, whose Compositions, in those Days, were very sententious.

Say,] Have this Song in their Mouths: which seems to have been composed by some of the *Amorites*, upon the Victory which *Sibon* got over the *Moabites*; particularly upon the taking of *Heshbon*; which, I suppose, he besieged immediately upon the routing of their Army. This *Moses* thought good to insert in his History, as an Evidence that this Country belonged to the *Amorites*, when the *Israelites* subdued it. Thus he quotes a common Saying about *Nimrod*, to justify what he writes of his Greatness: See *Gen. x. 9.*

Come into Heshbon,] The Words either of *Sibon* calling to his People; or of the *Amorites* exhorting one another, to go to *Heshbon*, and help to repair the Ruins that had been in it by the War, that it might become the Royal City of their Country. For that's the Meaning of the following Words.

Let the City of Sibon be built and prepared.] Let that Place which *Sibon* hath chose for his Seat, be built up again, and made fit for his Reception.

Ver. 28. *For there is a Fire gone out of Heshbon,*] Now the Poet rises into a Rapture, and prophesies the Conquest of the whole Country, by the Army of *Sibon* marching out of *Heshbon*. For in the prophetical Language, the Desolations made by War are compared to *Fire*, and to the *Flames*, which consume all they come near, *Amos i. 7, 10, 12, 14. ii. 2, 5.*

A Flame from the City of Sibon:] This is but a Repetition (as the Manner is) of what was now said in other Words; expressing the Certainty of this Prefage.

It hath consumed Ar of Moab,] He speaks as if he already saw the Thing done which he foretold; tho' it never came to pass. For they did not conquer *Ar*, which remained in the Possession of *Moab* in *Moses's* Time; as appears from *Deut. ii. 9, 18, 29.* But in his poetical Heat, (or Fury, as they say) he insults, as if they had actually taken the capital City of *Moab*. For so

Ar was; and afterwards called *Rabbath*, and *Rabbath-moba*, i. e. the great City of *Moab*; to distinguish it from *Rabbab-Ammon*, i. e. the great City of the *Ammonites*. For so we find in *Stephanus (de Urbibus)* *Ραββαθμωμ* (it should be *Ραββαθμωβα*, as *Bochartus* hath truly corrected it, in his Preface to his *Phaleg*.) which he calls *Πόλις τέτης Παλαιστίνης ἢ νῦν Ἀρεόπολις*. For *Ar*, as I said, was the old Name of it, *Deut. ii. 29. Isa. xvi. 1.* from whence came the Name of *Ἀρεόπολις*, which it retained in later Ages.

And the Lords of the High-places of Arnon.] The *Masters*, or *Owners* (as the Word *Baale* may be translated) of the *High-places*, &c. i. e. those that dwell in the strongest Forts of the Country: Or, as some fancy, the Priests of the Places are here meant; or, rather their Temple where *Baal* was worshipped. For we find a Place in this Country called *Bamoth-Baal*, *Josh. xiii. 17.* The *High-places of Baal*. And it is evident, this Poet triumphs in this *ἑπὶ τῶν θεῶν* over their Gods and their Religion, as well as over them.

Ver. 29. *Wo unto thee, Moab;]* He goes on to foretel the Calamity of the whole Country.

Thou art undone, O People of Chemosh:] So he calls the *Moabites*, who served (as the *Chaldee* translates it) or worshipped *Chemosh* as their God: For so we read he was, *Jerem. xlviii. 7, 13. 1 Kings xi. 7. Judges xi. 24.* which *St. Hierom* thinks differs from *Baal-Peor* only in Name. See *Vossius de Orig. & Progr. Idolol. Lib. ii. cap. 8.* Some take *Chemosh* to be *Saturn*; particularly *Scharastanius*: the Manner of whose Worship see in *Dr. Pocock's* excellent Annotations in *Specim. Hist. Arab. p. 316.* I shall only add, That as the *Moabites* are called the *People of Chemosh*, because they worshipped him as their God, so the *Israelites* are called the *People of the LORD*, and the *People of GOD*, because they worshipped the *LORD* alone, *Judges v. 11. 1 Sam. xiv. 13.* For in the Days of Paganism, as *Mr. Mede* observes, every Country, nay every City, had their proper and peculiar Gods, which were deemed as their Guardians and Protectors: From whence the Nations themselves are expressed by the Name of their Gods. That is evident from this Place; but it is not so plain, that when *GOD* threatens to deliver up *Israel* to serve other Gods, he means giving them up into the Hands of the People of strange Countries; which he takes to be intended in *Deut. iv. 28. xxviii. 64. Jerem. xvi. 16, &c.* See *Book iv. p. 977.* And so he thinks the Words of *David* may be expounded, *1 Sam. xxvi. 19. They have driven me out this Day from abiding in the Inheritance of the LORD, saying, Go serve other Gods; i. e. banished me into the Country of Idolaters.* See *Book iii. p. 823.* where this is more largely explained.

He hath given his Sons that escaped, and his Daughters into Captivity, unto Sibon King of the Amorites.] This is a manifest Triumph over their God *Chemosh*, who was not able to save his Worshipers (whom he calls his *Sons* and his *Daughters*, i. e. his Children) who were under his Protection. No, he could not so much as preserve those that escaped the Fury of the Sword, but they were afterward taken Captive, to make up Part of the Triumph of *Sibon* King of the *Amorites*.

Ver. 30. *We have shot at them; Heshbon is perish-*

ed even unto Dibon,] The *Hebrew* Words, *vanniram abad Heshbon ath Dibon*, may as well, if not better, be translated *their Light is perished* (or taken away) from *Heshbon* unto *Dibon*. So *Forsterus* in his *Lexicon*, and the *Tigurin* Version, and others. That is, their Glory is gone, from one End of the Country to the other: For *Heshbon* and *Dibon* were two famous Places in this Territory, *Josh. xiii. 17.* And some think this is the Place called *Dibon-Gad*, *ch. xxxiii. 45.* which was the more noted, because there *Nebo*, one of their Gods, was worshipped: For in *Isai. xv. 2.* *Dibon* is mentioned as one of their *High-places*; and there *Nebo* is lamented, i. e. their God which was there worshipped; whence *Hesychius* saith, *Διὸς* (which no doubt is this *Dibon*) *ὑπὸ τῶν ἱερέων ἦν ἱερόν Μοαβιτῶν*, a Place where the *Moabites* had a Temple. See *Selden de Diis Syris, Syntagn. 2. cap. 12.*

And we have laid them waste even unto Nophab,] Another Place in that Country, as appears by the Words following.

Which reacheth unto Medeba.] That is, the Territories of *Nophab* extended as far as *Medeba*, which was certainly a Place in the Country of *Moab*, *Isai. xv. 2.* But the Word *reacheth* is not in the *Hebrew*; and the Words without it may be thus truly translated, *and as far as Medeba*. For so the *Hebrew* Particle *ascher* is sometimes used to signify singly *and*, as *Eccles. vi. 12. ascher mi, and who can tell, &c.* So here *ascher ad, and unto, &c.*

And here I think fit to note, That it is likely these Verses were some Part of the History of those Countries: For a Poetical Way of Writing was in use before Prose, as *Strabo* tells us, *lib. 1. Geograph. p. 18.* where he saith, *ὁ περὶς λόγῳ ὁ γὰρ καίρεσιν ἀσμένῳ μίμημα τῶν ποιητικῶν, &c.* All set or artificial Speech (whether Historical or Rhetorical) was but an Imitation of Poetical Compositions; the Ancients knowing no other: *Cadmus*, and *Pherecydes*, and *Hecataeus*, being the first who brought in this Form of Writing now in use. See *Salmasius in Solinum, p. 841.* and *Cuperus in his Apotheosis Homeri, p. 55.* However, this is certain, that they who would instruct the People, put their Lessons into Verse, as *Strabo* there shews; where he says, *p. 15. Ὅι Παλαιοὶ φιλοσοφίαν τινὰ λεγούσιν πρῶτον τὴν ποιητικὴν εἰσάγουσιν, &c.* The Ancients call Poetry the first Philosophy, forming our Lives from tender Years, teaching good Manners, governing the Passions and Actions with Pleasure: For which Cause the Greeks instituted their Children in their Cities by Poetry, *Ὁὐ ψυχαραγωγίας χάριν ἀπὸ τῆς παιδείας, ἀλλὰ σωφροσύνης, not merely for the sake of bare Delectation, but to form them to Sobriety.*

Ver. 31. *Thus Israel dwelt in the Land of the Amorites.]* This he mentions again, to make it the more observed, that this was the Country of the *Amorites*, into which the Children of *Israel* entred, not of the *Moabites*; who had been expelled out of it, as was notoriously known; there being a Song in every Body's Mouth, which continued the Memory of it.

Ver. 32. *And Moses sent to spy out Jaazer,]* Another City formerly belonging to *Moab*, but now in the Possession of the *Amorites*; which the *Israelites* did not take at the first; but after they

they had conquered all the Country before-mentioned, they sent some Men to bring them Intelligence, which way it was best to attack that City also, and the Country about it. It was not far from Mount Gilead, 2 Sam. xxiv. 5, 6. 1 Chron. xxvi. 31. and both of them were famous for good Pasture, and therefore given to the Tribe of Reuben and Gad, who had much Cattle, chap. xxxii of this Book, 1, 3, 4, 35, 36. After the ten Tribes were carried captive from their own Land, it fell into the Hands of the Moabites again; as may be gathered from Jerem. xlviii. 32. *And they took the Villages thereof,*] As well as the City itself.

And drove out the Amorites that dwelt there.] If it had not been possessed by them, they would not have meddled with it.

Ver. 33. *And they turned*] Or returned (as the LXX have it) from Jaazer.

And went up by the way of Basban :] A famous Mountain (Psal. lxviii. 15.) lying more Northerly than the Country of Sibon, and belonging also to the Amorites; where was very rich Pasture, and an excellent Breed of Cattle, Deut. xxxii. 14. Psal. xxii. 12. and stately Oaks, Ezek. xxvii. 6.

And Og the King of Basban] The whole Country of which he was King, had its Name from that Mountain, and was called the Kingdom of Og in Basban, Deut. iii. 10. where he is said, as well as Sibon, to be a King of the Amorites, ver. 8. and ver. 11. that he was of the Remnant of the Giants, or of the Rephaim; who were a mighty People in that Country of Basban, (see Gen. xiv. 5.) which in after Ages was called Batanæa.

Went out against them,] To oppose their Passage.

He, and all his People,] With all the Men of War in his Country.

To the Battle at Edrei.] A City near that Country, afterward called Adara, as St. Hierom tells us in his Book *de Locis Hebraicis*. He offered the Israelites Battle; which by God's Order they accepted.

Ver. 34. *And the LORD said unto Moses,*] That he might report it to the People.

Fear him not :] They had reason to be courageous, (and not affrighted, because he was a Giant) having lately overcome a mightier King than he; of which God puts them in mind in the End of this Verse.

For I have delivered him into thy Hand, and all his People, &c.] For their greater Encouragement, he adds his Promise, on which he bids them rely, as if they saw it already done, that he would give them the Victory over Og, and all his Forces, and bestow upon them his Country. This History Moses reports more at large, Deut. iii. 1, 2, 3, &c.

Ver. 35. *So they smote him, and his Sons, and all his People, until there was none left him alive :*] After they had overthrown him and his Army, they pursued the Victory, till they had destroyed all the People of the Country; some Part of which held out longer than the rest, (as appears from ch. xxxii. 39, &c.) but at length was wholly subdued by Jair, the Son of Manasseh, who had all the Region of Argob given him for his Pains, ch. xxxii. 41. Deut. iii. 14.

And they possessed his Land.] Wherein were sixty walled Cities, besides a great many small Towns,

Deut. iii. 4, 5. Josh. xiii. 30. All which was given to the half Tribe of Manasseh, Deut. iii. 13. Josh. xiii. 29, 30. 1 Kings iv. 13.

CHAP. XXII.

Ver. 1. *AND the Children of Israel set forward,*] In what Month of the fortieth Year this which follows fell out, we cannot tell, but it is likely in the seventh; when they removed from the Mountains of Abarim, ch. xxi. 20. xxxiii. 48.

And pitched in the Plains of Moab,] Which had formerly belonged to the Moabites, from whom it took its Name: But had been taken from them by the Amorites; and now was in the Possession of the Israelites.

On this Side Jordan] Unto which River this Plain extended: And they pitched near to it, from Beth-Jesimoth unto Abel-Shittim, ch. xxxiii. 49. where they staid, till under the Conduct of Joshua they came to Jordan, and passed over it, Josh. iii. 1.

By Jericho.] Rather against Jericho, as the LXX translate it: For Jericho was on the other side of Jordan, directly opposite to the Place where they now pitched. And therefore the Vulgar Latin translates, or rather paraphrases it, *Where Jericho is situated beyond Jordan:* i. e. passing the Ford, they came directly to Jericho.

Ver. 2. *And Balak the Son of Zippor*] Who was King of the Moabites at that time; and descended, it is likely, from the ancient Kings of that Country, ch. xxi. 26.

Saw all that Israel had done to the Amorites.] To Sibon and Og, the two Kings of the Amorites, (as they are called Deut. iii. 8.) who were such near Neighbours to Balak, that he not only saw, but considered (as the Word implies) what a speedy Conquest the Israelites had made of their Country.

Ver. 3. *And Moab was sore afraid of the People,*] Lest they should expel them out of their Country, as they had done the Amorites: For they knew nothing of God's Command to the Israelites, not to disturb them in their Possessions. Some imagine, but I see no good Ground for it, that they were afraid the Israelites should get Possession of the Land of Canaan, unto which they thought themselves perhaps to have a better Title; being descended from the eldest Daughter of Lot, who was the Son of Abraham's elder Brother; for Abraham was the youngest Son of Terah. But no Body can see any Right that this Descent gave Lot or his Children; there being no Promise made of it by God to any Person, but Abraham and his Posterity.

Because they were many ;] Too strong for the Moabites to deal withal; having conquered those who had been too hard for them, and taken a great Territory from them, ch. xxi. 26.

And Moab was distressed because of the Children of Israel.] As Moses in his Song, after they had passed the Red Sea, foretold they would be, Exod. xv. 15.

Ver. 4. *And Moab said*] By Messengers, which were sent (it is most likely) by the King, and the Princes of the Country.

Unto

Unto the Elders of Midian,] Who were their Neighbours and Confederates. The Title of *Elders*, it appears by this, was given in other Nations, as well as among the *Israelites*, to the greatest Persons in their Countries: Or the *Israelites*, after their Manner, so called Men every-where, who were in high Authority. For these Persons who are here called *Elders*, are called *Kings* (*ch. xxxi. 8.*) and *Princes*, *Josh. xiii. 21.* In like Manner they, who in the *seventh Verse* of this *Chapter* are called *the Elders of Moab*, are in the next *Verse* called *the Princes of Moab*. Which, it is evident, was the ancient Language among the *Egyptians*, *Gen. i. 7.* (unless we suppose *Moses*, as I said, to have spoken in the Language of the *Jews*) and, it is very likely, was also the ancient Language of *Phœnicia*, and the Countries thereabouts; and perhaps in much remoter Parts. For it is a known Story, that when the *Phœnicians* fled before *Joshua*, and forsook the Land of *Canaan*, they fixed in *Africk*; where they left this Name of *Elders* among the *Carthaginians*. See Mr. Selden, *Lib. i. de Synedr. cap. 14. p. 587, &c.*

Midian.] This is not the Country wherein *Jethro* was a Prince; for that was not far from Mount *Sinai*, as appears from *Exod. iii. 1.* whereas this was remote from that Place, adjoining to the *Moabites*, and near to *Palestine*: Though it is very probable, the People of both these Countries were descended from *Abraham*, by one of the Sons he had by *Keturah*, *Gen. xxv. 2.*

Now shall this Company] The Army of *Israel* encamped in the Plains of *Moab*, *ver. 1.*

Lick up all round about us,] *i. e.* Devour us and all our Neighbours, (or our whole Country) unless we join together to oppose them.

As the Ox licketh up the Grass of the Field.] They use this Metaphor, to signify how easily the *Israelites* would conquer them, without a timely, resolute, and unanimous Opposition; and likewise what an universal Desolation they would make. For the Words are in the *Hebrew*, *the Green of the Field*, *i. e.* not only the *Grass*, but the Leaves of Trees, which Oxen eat, as *Bochartus* observes out of the Scripture, as well as other Authors, *Isa. xxvii. 20.* And to *lick up* is not lightly to touch with the Tongue, but to eat and consume. See *Hieroicoicon*, P. i. *Lib. ii. cap. 31.*

And Balak the Son of Zippor was King of the Moabites at that Time.] He was mentioned before, (*ver. 2.*) but here recorded to have been King of the Country; who endeavoured to secure himself, by the Assistance of his Neighbours and Allies; unto whom he sent this Embassy, to advise with them what Course it was best for them to take for their common Safety.

Ver. 5. He sent Messengers therefore] The Result of the Treaty with *Midian* was, that with joint Consent they should send Ambassadors, of each Nation, and of the same Quality, on the following Message, *ver. 7.* And this Counsel, it is likely, was given by the *Midianites*; for *Balak* saith nothing of it by his Messengers: But it was resolved on when they came there, as the most effectual Means for their Security. This, I think, the Word *therefore* imports.

Unto Balaam] A famous Sooth-sayer, or Diviner, as he is called in *Josh. xiii. 22.* That is, one who pretended to foretel future Things, and discover Secrets, &c. tho' not by good and allowable Arts, but such as were absolutely prohibited to God's People, *Deut. xviii. 10.* He had been formerly a good Man, and a true Prophet, till loving the *Wages of Unrighteousness*, he apostatized from God, and became a *Kofem*, which we translate a *Diviner*: That is, saith *Aben-Ezra*, an Astrologer; who, observing when Men were under a bad Aspect of the Stars, pronounced a Curse upon them; which sometimes coming to pass, gained him a great Reputation. But this is not the Import of that Word, as I shall shew in its proper Place. Let it suffice now to observe, that the *Jews* are so much of this Opinion, that he had been a better Man than he was now, that they take him, as St. *Hierom* observes, to be the same Person, who in the Book of *Job* is called *Elibu*. But *Origen*, and some others think he was no Prophet, but only one of the Devil's Sorcerers, of whom he went to enquire; but God was pleased to put the Devil by, and give what Answer he thought fit: Which *Balaam* himself plainly discerned, and therefore calls himself, *He who heard the Words of God*, &c. On which Side the Truth lies, we shall be able to judge, when we come to consider what passed between God and him, in the following History.

The Son of Beor,] Who was also called *Bosor*, as some gather from *2 Pet. ii. 15.* tho' that Place may have another Interpretation.

To Pethor,] A City in *Aram*, or *Mesopotamia* *ch. xxiii. 7. Deut. xxiii. 4.* This was the ancient Name of the Place; which in after-times the *Syrians* called *Bosor*, by an easy Change of two Letters, which is very usual. So *Grotius* understands those Words, *2 Pet. ii. 15. Βαλαὰμ ὁ τῆ Βοσόρ, Balaam* (not the Son, but) *of the City of Bosor.*

Which is by the River of the Land of the Children of his People,] *i. e.* Near to *Euphrates*; which is commonly in these Books called by the Name of *the River*, *Gen. xv. 18.* and many other Places. This determines *Aram* (which was the Name of several Countries thereabouts) to signify that which is called in Scripture *Aram Nabaraim*; that is, the *Aram* which lay between the two famous Rivers of *Euphrates* and *Tygris*. The former of which was called, by way of Eminence, *the River*, (tho' the other also was eminent) because it was nearest, and best known to the *Israelites*. And *Ptolemy* mentions a City called *Pachoria* in his Time, upon this River, which some take to be *Pethor*. And it is very probable that *Abraham*, before he came into *Canaan*, lived hereabout, *Gen. xxiv. 4, 10. Josh. xxiv. 2.* And here *Jacob* also served for his Wife, and begat all the Patriarchs, except *Benjamin*; (whence the *Israelites* acknowledged their Father to have been a poor *Aramite* or *Syrian*, as we translate it, *Deut. xxvi. 5.*) by which means some Relicks of true Religion still remained in this Country, tho' mixed with a great deal of Superstition.

To call him,] To invite him to come to them.

Saying, Behold, there is a People come out of Egypt:] Which all the Power of *Pharaoh* could not hinder.

Behold, they cover the Face of the Earth,] Are exceeding numerous.

And they abide over-against me.] Lie encamped not far from me, and are ready to invade my Country.

Ver. 6. *Come now therefore, I pray thee,]* They were to speak in the Name of the King of *Moab*, (whose Words these are said to be, *ver. 7.*) there being no King, perhaps, at this time in *Midian*, but several little Princes, who are called Kings, *ch. xxxi. 8.*

Curse me this People,] It seems they had an Opinion in those Days, which prevailed much in after-times, that some Men had a Power, by the Help of their Gods, to blast, not only particular Persons, but whole Armies; so that they should not be able to effect their Designs. This they are said to have done, sometimes only by bare Words of Imprecation; of which there was a set Form among some People, which *Æschines* calls *ἀπολογισμὸν ἄεαν*, the determinate Curse. Sometimes they also offered Sacrifices, and used certain Rites and Ceremonies, with solemn Charms: A famous Instance of which we find in the Life of *Crassus*; where *Plutarch* tells us, That *Atteius*, Tribune of the People, made a Fire at the Gate, out of which *Crassus* was to march unto the War against the *Parthians*; into which he threw certain Things, to make a Fume, and offered Sacrifices to the most angry Gods, with horrid Imprecations upon him; which, he saith, according to ancient Tradition, had such a Power, that no Man, who was loaded with them, could avoid being undone.

For they are too mighty for me:] I am not able to deal with them without thy Help.

Peradventure] But I hope, &c. For the Hebrew word *אולי* is not a Particle of Doubting, but of Hoping: *Non est particula dubitantis, sed bene ominantis & sperantis*; as *Forsterus* observes, *Isa. xxxvii. 4. Zephan. ii. 3.*

I shall prevail, that we may smite them, and that I may drive them out of the Land:] I hope, by the Conjunction of thy Curses with my Sword, I may be able to destroy them; or at least to drive them out of this Country.

For I wot that he whom thou blessest, is blessed; and he whom thou cursest, is cursed.] The ancient Prophets had such Power with *God* to obtain great Blessings from him, for others, as appears by the Story of *Abraham* and *Abimelech*, *Gen. xx. 10.* and of *Jacob*, who blessed *Pharaoh*, *Gen. xlvii. 7.* and afterward all his own Sons. And no doubt their Imprecations were as powerful, when there was a just Cause for them; according to what we read *2 Kings ii. 24.* And it is likely, while *Balaam* (who was a Prophet, as appears by what follows, and is so called by *St. Peter*) continued a good Man, he blessed and cursed no other Way, but by Prayer to *God*, and by Imprecations in his Name: Which was imitated by other great Men, particularly by King *Cambyfes* in his Speech to the *Persians*, recorded by *Herodotus* in *Thalia*, *cap. 65.* where he saith, *If you do what I require, then let your Land bring forth plentifully; and your Wives and your Flocks be fruitful, and yourselves enjoy your Liberty: but if ye do not, τα εαυτῶν τῶν σπέρματι ἀπομαίω σπέρ γενέσθαι, I imprecate the quite contrary Things to these to fall upon you.* But when *Balaam*

degenerated into a false Prophet, and became a Diviner, then he used Spells and Incantments, (as is plain by this History) and such Rites and Ceremonies as were the Invention of wicked Spirits; which *Pharaoh's* Magicians, the *Jews* fancy, made use of to stop the *Israelites* at the Red Sea: See *Exod. xiv. 2.*

Ver. 7. *And the Elders of Moab, and the Elders of Midian]* I take these two Nations to have been ancient Confederates; but the Jewish Tradition is, that they had been always at Enmity, and now reconciled by a common Danger: Just as two Mastiffs (so they explain it) who are continually fighting, when they see the Wolf set upon one of them, join together for their Defence; because, if he devour the one, the other will not long survive him.

Departed, with the Rewards of Divination in their Hand.] It was the Custom among *God's* People, when they came to consult with a Prophet, to bring him a Present; as appears from *1 Sam. ix. 7, 8.* And indeed, from ancient Time, Men were not wont to approach great Persons without one: See *Gen. xliii. 11, 25, 26.*

And they came unto Balaam, and spake unto him the Words of Balak.] Delivered their Message; having first, as the Manner was, made him the Present.

Ver. 8. *And he said unto them, Lodge with me this Night,]* That was the Time, it seems, wherein he was wont to receive Answers to his Enquiries; either in a Dream, or by Apparitions, or some other way. There are those, who think he now began to betray the Naughtiness of his Heart, in taking time to advise about this Matter; which, if he had been a faithful Servant of *God*, he would instantly have rejected with Disdain. And it is likely enough, by what follows, that he was as desirous of their Money, as they were of his Imprecations.

And I will bring you word again, as the Lord shall speak unto me.] You shall have my Answer, according to the Directions which the *Lord* shall give me. By this I take it to be evident, that he was not a Stranger to the true *God*, with whose Name it is certain he was acquainted; and it is probable, had received Revelations from him, till he became a covetous mercenary Prophet, and addicted himself to superstitious Rites and Ceremonies; making use of *Teraphim* perhaps, which had been of ancient Practice in his Country, and worshipping *God*, perhaps, by other Images. See *Gen. xxxi. 19, 24, 30, 49.* where it is evident that *Laban* had still Communication with the *Lord*, though he used *Teraphim*, and calls them his Gods. Which perhaps put that idle Conceit into the Head of some of the *Jews*, that it was one and the same Person, who is there called *Laban*, and here *Balaam*: Who falling, as I said, into Idolatrous Practices, was forsaken by *God*, and delivered up to the Impostures of Evil Spirits; tho' he still continued to enquire of the *Lord*, who was pleased, at this Time, to make his Mind known to him, for the Preservation of his People *Israel*.

And the Princes of Moab abode with Balaam.] As did those of *Midian* also; who are mentioned in the foregoing Verse. Tho' some of the *Jews* have a Fancy, that the Elders of *Midian* went away (which

(which they give as the Reason that they are not here mentioned) as soon as they heard *Balaam* say, he would address himself for Advice unto the LORD; who, they knew, would be favourable to *Israel*. And on the other Side, some Christians have been of Opinion, that he addressed himself to the LORD, only to try if he could draw him by his Charms, to take part with the *Moabites*: Just as the *Romans*, when they laid Siege to a City, endeavoured by all Means they could invent, to persuade the Tutelar Gods of that Place to forsake it, and come over to their Side: which Rite is described by *Macrobius*.

Ver. 9. *And God came unto Balaam,*] As he is said to have done unto *Abimelech* in a Dream, *Gen. xx. 3.* where I observed that *Maimonides* makes a Distinction between God's coming to a Person, and his speaking to him: But that cannot be made use of here; for God did both come and speak to *Balaam*, as appears from *ver. 32, 35.* where we read, the Angel of the LORD spake to him. And here it will be fit to note, That all Nations, of whom we have any Knowledge, have been possessed with this Opinion, that God was wont to appear frequently unto Men; especially, *cum recentes à Deo essent*, (as *Seneca* speaks in *Epist. xc.*) when they were newly come out of his Hand: and that he also was pleased to reveal his Mind and Will unto them, by some means or other; particularly by his Angels, whom he sent on Messages to them, as long as there was any Goodness left among them. This is most admirably expressed by *Catullus*,

*Præsentès namque ante domos invisere castas
Sæpius, & sese mortali ostendere cœtu
Cœlicolæ, nondum sprete pietate, solebant.*

See *Huetius* in his *Quæstiones Alnetanæ*, lib. ii. cap. 12. n. 1, 2. And indeed no account can be given, how it came into the Head of *Homer*, and other Poets, to bring in the Gods appearing so oft, as they do, upon every Occasion, if God had not been wont, in ancient Time, to manifest himself, not only to the *Israelites*, but to other Nations also, especially before the Distinction of this People from them. So he did to *Abimelech*, *Laban*, &c. as well as to *Abraham*, *Isaac* and *Jacob*. For, as *Dr. Jackson* hath well observed, (in his first Book upon the Creed, chap. 11.) if they had never heard nor read of any such thing, all the Wits in the World, had they beat their Brains never so much, could not have thought of bringing the Gods in a visible Shape upon the Stage, or interlacing their Poems with their frequent Apparitions: Nor can any other Account be given, how this came to be the common Belief of the World, from one End of it to the other, that the Gods revealed their Mind to Men; the Philosophers, as well as ordinary People, in the East, West, North and South, making no Doubt of it: For *Abaris Hyperboreus*, and *Zamolxis Geta*, were no less famous in the North, than the *Egyptian* Prophets were in the South.

But when Mankind degenerated, and corrupted themselves by all manner of Wickedness, then God forsook them, and permitted evil Angels to take the Place of the good, and plunge

Mankind farther into all manner of Filthiness; especially into abominable Idolatries. So that *Balaam*, who, I question not, had at first Familiarity with God, and his holy Angels, abusing this Honour God had done him, in making him a Prophet, by employing it to serve his vile Covetousness, God gave him up to the Delusion of evil Spirits; of whom he learnt Inchantments. But at this time God was pleased again to appear to him himself, for the Good of his People *Israel*, and to over-rule all his bad Inclinations: Inasmuch that *Moses* says at last he did not go, as he had done, to seek Inchantments, (*chap. xxiv. 1.*) but gave up himself wholly, for the present, to the Conduct of God's Spirit; as I shall there observe.

And said,] By an Angel, as *Maimonides* interprets it, *More Nevoch. P. ii. cap. 41.*

What Men are these with thee?] He asks this Question, partly to prove *Balaam*, whether he would tell him the Truth of their Business; and partly to make way for the following Direction.

Ver. 10. *And Balaam said unto God,*] To whom, (it appears by this) and to the way wherein God communicated himself, he was not a Stranger.

Balak the Son of Zippor, King of Moab, hath sent unto me, saying,] This shews the Embassy was sent principally in his Name; the *Midianites* only joining in it, *ver. 5.*

Ver. 11. *Behold, there is a People come out of Egypt, &c.*] This Verse contains only a brief Report of the Message that was sent him; to which he desired God would tell him what Answer he should return.

Ver. 12. *And God said unto Balaam,*] By an Angel, *ver. 9.* and *ver. 35.*

Thou shalt not go with them, thou shalt not curse the People: for they are blessed.] He not only forbids him to comply with *Balak's* Desire, but gives him such a Reason as was likely to prevail with him, if his Prohibition was not sufficient; that it was impossible, with all his Inchantments, to reverse the Blessing which God had bestowed upon this People.

Ver. 13. *And Balaam rose up in the Morning, and said unto the Princes of Balak, Get you into your Land:*] He seems resolved to obey God, rather than comply with them; and therefore dispatcht them, as soon as he could, with the following Answer.

For the LORD refuseth to give me leave to go with you.] He acquaints them only with half of God's Answer; for he omits the Reason, which was the principal Thing: Tho' it may be thought to be implied; that if the LORD, on whose Pleasure he pretended to depend, refused to let him go, it was in vain to attempt to curse them.

Ver. 14. *And the Princes of Moab rose up,*] They did not stand to dispute the Matter with him, or to importune him; which shews, that he had given them a peremptory Denial.

And they went unto Balak, and said, Balaam refuseth to come with us.] They report his Answer as imperfectly, as he did God's; saying not a Word, that the LORD refused to let him come. They were loth perhaps (as the Manner of such

Persons is) to deliver unwelcome News to their Master.

Ver. 15. *And Balak sent yet again Princes, more, and more honourable than they.*] He, being ignorant of the true Cause of his Refusal, imagined that *Balaam* thought himself slighted; and expected a greater Number of Persons, and of greater Quality, should have been sent to him. For Prophets, in ancient Time, were Men highly esteemed; as not only sacred Persons, but who had a great Interest in God; of whom they could obtain whatsoever they desired. God himself thought this sufficient to keep *Abimelech* from injuring *Abraham*, to acquaint him that he was a Prophet, *Gen. xx. 3.* And therefore they were called *Men of God*; being thought, by the very Gentiles, to be full of some *Numen* or other; whereby they became *Interpreters of the Gods*, (as they called them) who ministred *עֲמֻנָה בֵּין הָאֱלֹהִים וּבֵין הָאָדָם*, between the Gods and Men: Inasmuch that Women, when they became Prophetesses, had very great Authority; as we find in *Deborah*, who calls herself *a Mother in Israel*, *Judges v. 7.* and therefore all such Persons were under the special Protection of Heaven, *Psal. cv. 15.*

Ver. 16. *And they came to Balaam, and said to him, Thus saith Balak the Son of Zippor,*] They seem to speak of their Master in an higher style than the former Ambassadors did, *ver. 7.* where it is only said, *they spake unto him the Words of Balak.*

Let nothing, I pray thee, hinder thee from coming to me:] Yet they submissively beseech him, in their Master's Name, not to suffer any thing to keep him from coming to him; for he thought, perhaps, that *Balaam* might be detained by other more profitable Employments.

Ver. 17. *For I will promote thee unto very great Honour,*] He imagined, it is probable, that *Balaam* looked upon the Rewards of Divination, which he sent him, as not sufficient Encouragement; and therefore he promises him to advance him to some high Preferment in his Court.

And I will do whatsoever thou sayst unto me:] And moreover, he promises to bestow an Estate, as great as he would desire, to support his new Dignity.

Come therefore, I pray thee,] They add Importunity to their earnest Request.

Curse me this People.] Having heard (as *David Chytraeus* understands this) that the *Israelites* conquered their Opposers by Prayers, rather than by Arms, (as they had done *Pharaoh* and the *Amalekites*) the King of *Moab* thought he might prevail against them by the same Means.

Ver. 18. *And Balaam answered, and said unto the Servants of Balak,*] To the Messengers whom he had sent, who, it appears by this, were principal Officers in his Court, *ver. 15.* For the Servants of *Pharaoh* are called *the Elders of his House*, *Gen. l. 7.*

If Balak would give me his House-full of Silver and Gold, I cannot go beyond the Word of the LORD my God, to do less or more.] This is not the Language of one that was a Stranger to the true God; for no Prophet in *Israel* ever spake of him in more familiar Terms than these, *the LORD my God.* And for the present, the Command of God

seems to have suppressed his covetous and ambitious Desires, so that he durst not yield to them; tho' it appears, by what follows, he was strongly inclined to follow them.

Ver. 19. *Now therefore, I pray you, tarry ye also here this Night,*] Take a Lodging with me, as your Predecessors did, *ver. 8.*

That I may know what the LORD will say unto me more.] Whether the LORD will alter his Mind, as he hoped he might; otherwise he would have rested in the first Answer he received from God, and not tried again if he could prevail by his Importunity to get leave to go; as these great Promises of Riches and Honour made him desire.

Ver. 20. *And God came unto Balaam at Night,*] Notwithstanding which God was pleased again to visit him with his Presence; at least by one of his Angelical Ministers.

And said unto him, If the Men come to call thee,] Press thee again to comply with them.

Rise up, and go with them;] Since thou hast such a Mind to go, follow thy Inclinations. These Words seem to be spoken angrily, tho' not sarcastically, as some would have them, like those *1 Kings xxii. 15.*

But yet the Word which I shall say unto thee, that shalt thou do.] Some take these Words to be not so much a Command, as a Prediction; that he should not be able to say a Word but what he was ordered by God.

Ver. 21. *And Balaam rose up in the Morning, and saddled his Ass,*] Commanded his Ass to be made ready; for he had Servants to wait upon him, *ver. 22.* And great Persons, in those Countries, were wont to ride upon Asses; of which we find Examples before this, in *Abraham*, *Gen. xxii. 1.* and in *Moses*, *Exod. iv. 20.* and, in after Times, the Judges of *Israel* were thus mounted, *Judges v. 10.* and their Children, *ch. x. 4. xii. 14.*

And went with the Princes of Moab.] They set out, perhaps, together; or he desired them to go a little before, and he would follow them. For it appears by the following Part of this Relation, that he did not make a Part of their Train; but travelled, at least some Part of the Way, with his two Servants alone.

Ver. 22. *And God's Anger was kindled, because he went:]* This may seem strange, since he had a Permission to go along with them: But the Meaning is not, that God was displeased because he did as he was permitted; but because he went so readily, (without offering to stay at home, as he had been commanded at the first) and because he carried along with him an evil Mind, desirous to get the Money and the Honour that was proffer'd him; and consequently with an Inclination to curse *Israel*, and with Hopes that he might, by some means or other, compass that wicked End. This is plainly signified by the Angel's Words, *ver. 35.* where he permits him still to go on, but with a Caution, not to attempt to speak a Word, otherwise than he had him. This is more plainly evident from *Deut. xxiii. 5.*

And the Angel of the LORD] The same Angel, which is thought to have spoken to him, *ver. 12, 20.*

Stood in the Way] In the very Path wherein his Ass was going.

For an Adversary against him :] To stop his Proceedings, that he might not go on in his Sin, and perish ; as R. Solomon glosses.

Now he was riding upon his Afs, and his two Servants were with him.] He was in his Journey upon the Road, but separated from the rest of the Company ; having only his own two Servants with him, who waited on him.

Ver. 23. And the Afs saw the Angel of the LORD standing in the Way,] The LORD, saith the same *R. Solomon*, let the Afs see what his Master could not, his Mind being blinded by his Converse with *Dæmons* : or rather, GOD deprived him, for the present, of the Power of seeing what stood just before him.

And his Sword drawn in his Hand :] Threatening to kill him if he went forward.

And the Afs turned aside out of the Way,] Out of the Road wherein they were travelling.

And went into the Field :] Which lay on the Side of the Highway.

And Balaam smote the Afs to turn her into the Way.] As the Manner is still, when such Creatures are unruly.

Ver. 24. But the Angel of the LORD stood in a Path of the Vineyards,] It is uncertain whether the Afs turned into the Way again, or went on in the Field, till they came to these Vineyards.

A Wall being on this Side, and a Wall on that Side.] In a very narrow Passage.

Ver. 25. And when the Afs saw the Angel of the LORD,] Which opposed him here again, as he had done in the broad Highway.

She thrust herself unto the Wall,] To avoid the Angel.

And crushed Balaam's Foot against the Wall :] The Angel, and his drawn Sword, which it is likely he brandished, took up so much of the Way on both Sides, that there was not room for the Afs to pass, without going too close to the Wall.

And he smote her again.] Being very angry at her Untowardness.

Ver. 26. And the Angel of the LORD went further, and stood in a narrow Place,] Thro' which Balaam was to pass.

Where was no Way to turn either to the Right-hand, or to the Left.] Where the Angel took up the whole Passage, and left no Space, on either Side, for the Afs to go.

Ver. 27. And when the Afs saw the Angel of the LORD,] And no Way to avoid him.

She fell down under Balaam :] Being unable either to turn back, the Way was so narrow ; or to go forward, because the Angel filled up all the Passage.

And Balaam's Anger was kindled, and he smote the Afs with a Staff.] Harder than he had done before.

Ver. 28. And the LORD] By his Angel, as *Bochart* interprets it.

Opened the Mouth of the Afs,] Which naturally is a dumb Creature, having no Organs of Speech ; but, by an extraordinary Power of GOD, who made Man's Mouth, had her Tongue so moved to the Palate, Teeth and Lips, and the Air was so compressed within her Mouth, as to form Words as plain as we speak.

And she said unto Balaam,] That an Afs should,

by the Power of GOD, be made to speak, one would think should not seem incredible to Christians, when Heathens did not disbelieve such Things, but received them as undoubted Truths. Witness what they say of the Afs upon which *Bacchus* rode ; and the Ram of *Phryxus* ; and the Horse of *Achilles* and *Adrastus* ; and the Bull of *Europa* ; and the Lamb in *Egypt* when *Bocchoris* reigned there ; and the Elephant of *Porus* in *India* ; all which are reported to have spoken : and vast Numbers of other Instances are heaped up by two eminently learned *Frenchmen*, *Bochartus* in his *Hierozyicon*, P. i. Lib. ii. cap. 14. and *Huetius* in his *Alnetane Quæstiones*, Lib. ii. cap. 12. n. 26. which Things are alledged out of their Books, not to prove all such Stories to be true, but that they thought them true, and thought it did not exceed the Power of their Gods to effect such Things. Nor could they except against the Bible, because of the strange Things there reported, the like Wonders being commonly believed among themselves ; which if they were devised by the *Gentile* Writers, it was, in all likelihood, out of this Sacred History ; that they might not seem to come behind the *Jews* in any thing, which might give Credit to their own Religion.

If *Maimonides* had been acquainted with such Things as these, he would not have said, that all this which happened to Balaam in the Way to *Balak*, was done in a *Prophetical Vision*, P. ii. *More Nevochim*, cap. 42. which is the Conceit of *R. Levi ben Gersom* also, who compares this with what we read, *Hof. i. 3*, &c. concerning the Prophet's taking a Wife of Whoredoms, &c. and denies the literal Sense, merely because he could not imagine how an Afs should be made to speak : No, nor could he, or any Man else tell, how such a Representation could be made to the Prophet's Imagination in a Vision, but by the Power of GOD ; to whom the one was as easy as the other.

What have I done unto thee, that thou hast smitten me these three times ?] There was some Cause ; for his Foot was crushed, and he fell with her : but the Afs could not help it.

Ver. 29. And Balaam said unto the Afs,] One would have expected, that he should have been astonished, and struck as dumb as the Afs naturally was, to hear her speak so plain, and expostulate with him : But he was in a Rage, or rather Fury ; so that for the present he did not consider any thing, but her untoward Crossness. *St. Peter* observes so much, when he saith the dumb Afs rebuked the *Madness of the Prophet* ; where the Word *μαρτυρία* is unusual in the *Greek* Language, signifying that he was *besides himself*, not knowing what he said or did ; partly out of Anger, and partly because he was possessed with an eager Desire and Hope to serve *Balak*, and get the Riches and Honour he promised him, now that he had got Leave of GOD to go to him.

Because thou hast mocked me :] Or, as the Arabic Version, printed at Paris, translates it, thrown me in the Dirt. But they seem to have read the Word other ways than it is in the *Hebrew* ; where it signifies either Mocking, or exposing to Scorn and Laughter.

I would there were a Sword in mine Hand, for now would I kill thee.] This shews the Height of his Rage,

Rage, to be thus crossed in his Designs ; and, as the *Jewish* Doctors take it, the Height of his Folly also ; that he should pretend to be able to destroy the whole Congregation of *Israel* with his Inchantments, who needed a Sword to kill a poor Ass.

Ver. 30. *And the Ass said unto Balaam, Am not I thine Ass,]* This does not prove that the Ass understood what *Balaam* said, and thereupon returned this pertinent Answer ; but that the same Power which made the Ass speak at first, continued to form such an Answer as might convince *Balaam* of his Error.

Upon which thou had ridden ever since I was thine, unto this Day ?] The *Hebrew* Words will not bear this Sense ; but are exactly rendered in the Margin of our Bibles, *ever since thou wast*, that is, a Rider ; ever since thou began to ride, as *Aben-Ezra* expounds it. Whence many render it, *from thy Youth* ; which may be supposed to be a long time ; *Balaam*, in all likelihood, being now no young Man, but for many Years a famous Prophet.

Was I ever wont to do so unto thee ?] Hast thou not had sufficient Experience, in so many Years as I have served thee, of my sure going ? As much as to say, Thou shouldst have thought some unwonted Cause had forced me to do three times what I never did before.

And he said, Nay.] He could not but allow the Truth of what was spoken by the Ass.

Ver. 31. *Then the LORD opened the Eyes of Balaam,]* He was not blind before ; but his Eyes were held, as the Eyes of the Men of *Sodom* were, who could not see *Lot's* Door, tho' they found their Way to their own Home, *Gen. xix. 1.*

And he saw the Angel of the LORD standing in the Way, and his Sword drawn in his Hand :] He understood the true Cause of the Ass's turning aside, and falling under him.

And he bowed down his Head, and fell flat on his Face.] He first bowed his Head, and then his whole Body, in token of his most profound Reverence.

Ver. 32. *And the Angel of the LORD said unto him, Wherefore hast thou smitten thine Ass these three times ?]* This serves to teach us, saith *Maimonides*, not to use Cruelty towards Beasts, but to treat them gently and mercifully, *More Nevochim, P. iii. cap. 17.* or rather, as another of them makes the Angel say to *Balaam* ; If I am commanded to reprove thee for thy Injustice to thy Ass, how much more for thy wicked Intention to destroy a whole Nation ? But the Drift of this Speech seems to be, to reprehend the brutish Stupidity of the Prophet, in not apprehending some extraordinary Hand of *God*, which turned his Ass aside so oft, and at last made her speak.

Behold, I went out to withstand thee,] I was the Cause of thy Ass's turning out of the Way, and falling down, by my standing in the Path to oppose thee, and stop thy Proceedings, *ver. 22.*

Because thy Way is perverse before me.] His Intentions and Purposes were not sincere and honest : for pretending to obey *God*, he designed, if he could, to serve *Balak*. The Word we

translate *perverse*, signifies *perplexed* and *intricate* in the *Arabian* Language : and so *Bochartus* thinks it should be translated here.

Ver. 33. *And the Ass saw me, and turned from me these three times :]* I was merciful unto thee, in letting the Ass see me ; which saved thy Life : as it here follows.

Unless she had turned from me, surely now I had slain thee, and saved her alive.] It had cost thee thy Life, if the Ass had gone forward ; and thy Life alone ; for I would not have done any Hurt to her.

Ver. 34. *And Balaam said unto the Angel of the LORD, I have sinned ;]* It is not certain that this refers to any Sense he had of the perverse Disposition of his Heart ; for it may have respect only to his Outrageousness against his Ass, which he confesses was without Cause.

For I knew not that thou stoodst in the Way against me :] Or rather, *But I knew not*, &c. for this seems to be said in Excuse of himself ; from his Ignorance, that the Ass was turned out of the Way by the Angel.

Now therefore, if it displease thee, I will get me back again :] He would not understand the Angel right ; who did not find Fault with his going to *Balak*, but with his going with such bad Intentions.

Ver. 35. *And the Angel of the LORD said unto Balaam, Go with the Men :]* As *God* had before bidden him, *ver. 20.* and did not send the Angel to forbid what he had allowed.

But only the Word that I shall speak unto thee, that thou shalt speak :] These Words are something different from those in *ver. 20.* importing both that he should not presume to speak a Word but what he ordered, and that he should not forbear to speak what he bad him.

So Balaam went with the Princes of Balak.] Whom he overtook after this Stop, either at the Place where they lodged, or where they staid for him ; but he did not tell them what he met withal in the Way.

Ver. 36. *And when Balak heard that Balaam was come,]* By some Messenger sent before, to acquaint him with his coming.

He went out to meet him] Partly out of Joy ; and partly out of Respect to him.

Unto a City of Moab, which is in the Border of Arnon,] This City seems to have been *Ar*, *ch. xxi. 15.*

Which is in the utmost Coast.] He did him the Honour to meet him, at the very Entrance of his Country ; and did not think it sufficient to send some of his Court to receive him.

Ver. 37. *And Balak said unto Balaam, Did not I earnestly send unto thee to call thee ?]* After this Compliment was paid to *Balaam*, the King could not forbear to let him know, he did not think himself well used by him, whom he had earnestly intreated to come to him, and at the first he would not.

Wherefore camest thou not unto me ?] As soon as I sent for thee.

Am I not able indeed to promote thee to Honour ?] Dost thou doubt of my Power to make thee a great Man, if thou gratifiest me in my Desire ? And his Readiness he shewed by this honourable Reception of him.

Ver. 38.

Ver. 38. *And Balaam said unto Balak, Lo, I am come unto thee.*] Say no more of that; but be satisfied that I am now come.

Have I now any Power at all to say any thing?] Yet he would not have him expect, that he should do all that *Balak* desired, or he himself was inclined to do; for he was under an higher, overruling Power, which he could not gainfay.

The Word that GOD putteth in my Mouth, that shall I speak.] He seems to acquaint him, that he had received such a Command from GOD, ver. 35. and he must be obedient.

Ver. 39. *And Balaam went with Balak,*] This did not discourage the King of *Moab* from carrying *Balaam* along with him into his Country; where he hoped he might be persuaded to do as he would have him.

And they came unto Kirjath-buzoth.] The royal City, it is likely; for it signifies in our Language the *City of Streets*; that is, a large City, which had many Streets, and consequently Inhabitants in it.

Ver. 40. *And Balak offered Oxen and Sheep,*] In Thankfulness that he had procured *Balaam's* Assistance, as he hoped, against his Enemies.

And sent to Balaam,] They were such Sacrifices as the *Jews* called *Peace-offerings*; of which the Offerers had a Share for themselves, and for their Friends: and the Sacrifice being over, *Balak* invited *Balaam* to come to the Feast he made thereupon.

And to the Princes that were with him.] The Princes, I suppose, of *Midian* and of *Moab*, who were sent on the Embassy to him, and had succeeded in it, ver. 7, 15.

Ver. 41. *And it came to pass on the Morrow,*] Having rested one Night after his Journey, *Balak* would have him go about his Business, and see what he could do for him.

That Balak took Balaam,] Into his Chariot.

And brought him up into the High-places of Baal,] All Nations worshipped their Gods in High-places; and *Baal* was the God of this Country; who was worshipped in more High-places than one; unto all which he brought *Balaam*, that he might see where he could take the fullest View of the *Israelites*, and which of them would be fittest for his Purpose. These High-places were full of Trees, and very shady, (as I observed *Lev. xxvi. 30.*) which made them the fitter both for the solemn Thoughts and Prayers of such as were devout, and for the filthy Inclinations and Intentions of the Wicked. *Baal* was the Name of several Gods, both Male and Female, as our *Selden* shews in his *Syntagma ii. de Diis Syris, cap. 1.* And I suppose *Chemosh*, the God of *Moab*, is here called by this Name, (signifying a Lord) tho' that great Man seems to take it for *Baal-Peor, cap. 2.* of that Book.

That thence he might see the utmost of the People.] i. e. All their Armies, to the very Skirts of their Camp.

C H A P. XXIII.

Ver. 1. *AND Balaam said unto Balak, Build me here*] Upon one of the High-places; which *Balaam*, it is likely, pitched upon as fit for his Purpose.

Seven Altars,] The Number *Seven* was much observed, we find, among the *Hebrews*, by GOD's Order, (see *Lev. iv. 6.*) but we never read of more than one Altar built by the *Patriarchs*, when they offered their Sacrifices; nor was more than one allowed by *Moses*. Therefore in this there was something of the Heathen Superstition; who worshipping the *Sun*, (who is principally meant by *Baal*) offered also to all the *Seven Planets*: Unless we allow the Conjecture of *Fortunatus Scacchus*, who imagines, that as *Moses* erected *twelve* Pillars according to the Number of the Children of *Israel*, when he entered them into the Covenant of GOD, (*Exod. xxiv. 4.*) so *Balaam* ordered *Seven* Altars to be erected, according to the Number of the principal Houses of *Moab*, *Myrothec. Sacr. Elæochrisim. P. ii. cap. 59.* But there is no Ground for the Conceit of *Abarbinel*, who, in his Preface to *Leviticus, Sect. 4.* saith, *Balaam* ordered this in Emulation of the *Seven* acceptable Altars to GOD, built by *Seven* Men famous for Piety, viz. *Adam, Abel, Noah, Abraham, Isaac, Jacob* and *Moses*. There is more Certainty in this, that these Altars were erected in Honour either of the Most High, or of the greatest of their Gods: For according to the Account, which both *Festus* and *Servius* have given us of the ancient Times, they sacrificed to the *Celestial* Gods only upon *Altars* (which were so called, because they were *aræ altæ*, built high and lofty) whereas to the *Terrestrial* they sacrificed upon the Earth; and to the *Infernal* Gods, in Holes digged in the Earth.

And prepare me here seven Oxen, and seven Rams.] To offer one of each upon the several Altars, as it follows ver. 2. This Number was used by pious Persons, both in these Days, *Job xlii. 8.* and in After-times, *1 Chron. xv. 26.*

Ver. 2. *And Balak did as Balaam had spoken,*] Caused the Altars to be built (which was done, either of Stones, or of Turf) and the Sacrifices to be brought.

And Balak and Balaam offered on every Altar a Bullock, and a Ram.] Kings, in ancient Times, were Priests also; as appears by *Melchizedech*: But perhaps *Balak* only presented the Sacrifices to be offered for him, and for his People; and *Balaam* performed the Office of a Priest. The only Doubt is, to whom these Sacrifices were offered. I suppose each of them had their several Intentions: *Balak* supplicating *Baal* by them; and *Balaam* making his Prayer to the LORD, tho' with such superstitious Ceremonies, it is likely, as were used by the Worshipers of *Baal*; in one of whose High-places these Sacrifices were offered. But it may also be supposed, that *Balaam* telling *Balak* he could not effect any thing without the LORD, the GOD of *Israel*, persuaded him to join with him at present in his Worship, that they might prevail with him to withdraw his Presence from the *Israelites*: For there is no Reason to think, that *Balaam* would go to enquire of the LORD, when he had sacrificed to other Gods; and it appears evidently from ver. 4. that he pretended to sacrifice unto GOD; and would not have presumed surely to tell him so, if he meant otherwise.

Ver. 3.

Ver. 3. *And Balaam said unto Balak,]* When he had laid the Pieces upon the Altars.

Stand by thy Burnt-offering,] Attend thy Sacrifice, and pray to GOD to accept it. By this it appears, that these Sacrifices were of a different Nature from those mentioned in *ch. xxii. 40.* being Burnt-offerings which were wholly consumed. And one of them seems to have been offered particularly for *Balak*, which he calls *his Burnt-offering*; as the rest were for the Princes of *Moab*, who, it is likely, stood by them representing all the People.

And here it is to be observed, that in old Time, before the Law of *Moses* was given, *Burnt-offerings* served for all Purposes in Divine Worship; whether they gave Thanks for Blessings, or deprecated evil Things, or prayed for good. Thus *Noah*, when he returned Thanks to GOD for his Preservation in the Ark, *offered Burnt-offerings, Gen. viii. 20.* And when *Job* beseeched GOD to pardon his Sons, *ch. i. 5.* and his Friends, *ch. xlii. 8.* he offered Sacrifices of this sort: and so did *Balak* and *Balaam* here use them, to procure Blessings upon *Moab*, and a Curse upon *Israel*.

And I will go:] By myself, into some private Place, to consult with GOD, and to exercise his Inchantments (as may be gathered from *ch. xxiv. 1.*) whereby he thought he might prevail for such a Power as he desired, of cursing the People of *Israel*.

Peradventure the LORD will come to meet me:] He durst not be confident, because he had lately opposed his Proceeding (*ch. xxii. 31.*) in a frightful manner.

And whatsoever he sheweth me,] Whatsoever he reveals to me, either by Word or otherwise.

I will tell thee.] Deal faithfully with thee, and conceal nothing from thee.

And he went to an High-place.] Or rather, *into a Valley*; for he was now in an *High-place* when he sacrificed, and did not go into another *High-place*, but down into the Plain, (as the *Hebrew* Word properly signifies) where he might, in some solitary Retirement, address himself to GOD, and expect his Presence with him. So we translate it in the Margin, *he went solitary*. Therefore, if we retain the other Translation, it must be understood of some Part of the *High-place*, where he might be solitary, *viz. into the Grove*, which *High-places* seldom wanted. In these *High-places* they built their Temples, and had their Oracles: as we learn from *Justin, lib. xxiv. cap. 6.* where he saith, the Temple of *Apollo* *positum est in monte Parnasso, &c.* was seated upon the Mountain *Parnassus*: and from *Pausanias*, who speaking of the Cave of *Trophonius* in *Bæotia*, saith, *ἐστὶν ὃ τὸ μαντικὸν ὡς τὸ ἄλλο ἐπὶ τῷ ὄρει, the Oracle is in a Grove upon a Mountain.* The like might be observed of other Oracles; which may countenance this Conjecture, that some such pretended Oracle might be in this *High-place*, where *Balaam* went for Direction from GOD.

Ver. 4. *And GOD met Balaam:]* Appeared unto him, as he had been wont to do in other Places, *ch. xxii. 9, 20.* where the Word *Elohim* is constantly used, as it is here, and every-where else, till we come to *ver. 16.* which strengthens

the Opinion, that the LORD hitherto spake to him only by an Angel.

And he said unto him,] i. e. *Balaam* said unto GOD, when he saw him appear.

I have prepared seven Altars, and I have offered upon every Altar a Bullock, and a Ram.] This shews he sacrificed unto GOD, and not unto *Baal*: and he represents it to GOD, that he might be moved thereby to condescend to his Desire. For Sacrificing was a Form of Supplication, as we find in other Places; particularly *1 Sam. xiii. 12.* and that which he begged of GOD, was, in all likelihood, that he would give him Power to curse *Israel*.

Ver. 5. *And the Lord put a Word in Balaam's Mouth,]* Told him what he should say. And therefore, saith *Maimonides*, he spake by the Spirit of GOD: which he makes account was the second Degree of Prophecy. Whence that Description *Balaam* gives of himself, *he hath said, who heard the Words of GOD, P. ii. More Nevochim, c. 45.*

And said, Return unto Balak, and thus thou shalt speak.] He commanded him to speak unto *Balak*, at his Return to him, as he was instructed, and no otherwise. The Words he bade him speak, are those that we read below, *ver. 7, 8, &c.*

Ver. 6. *And he returned unto him, and lo, he stood by his Burnt-sacrifice,]* He found him in the very same Posture wherein he left him (*ver. 3.*): Which shews *Balaam* did not go far, nor stay long before he returned; and that *Balak* was earnest in his Supplications.

He, and all the Princes of Moab.] Who were concerned in the good Success of his Negotiation.

Ver. 7. *And he took up]* An *Hebrew* Phrase for speaking aloud.

His Parable,] Or, Prophetical Speech; which was sometimes delivered in *Parables*, properly so called: that is, not in plain Words, but in apt Figures and Resemblances, (concerning which see *Maimonides, P. ii. cap. 43.*) But here the Word *Parable* signifies, as it doth in the Book of *Job*, a weighty Speech, expressed in sublime and majestic Words, *Job xxvii. 1. xxix. 1.*

And said, Balak the King of Moab hath brought me from Aram,] See *ch. xxii. 5.*

Out of the Mountains of the East,] The Country of *Mesopotamia* lay Eastward of *Moab*: and that Part of it towards *Arabia*, was stony and mountainous. See *Bochartus* in his *Phaleg. lib. ii. cap. 6.*

Saying, Come, curse me Jacob, and come, defy Israel.] Two different Expressions for the same Thing; only the latter Word (which we translate *defy*) imports something of Fury; because he would have had him curse them in such a Prophetic Rage, as should have the most direful Effects upon them.

Ver. 8. *How shall I curse, whom GOD hath not cursed, &c.]* As much as if he had said, *Balak* desires of me that which is impossible. In the *Hierusalem Targum* this Verse is thus paraphrased, *How shall I curse the House of Jacob, when the Word of the LORD hath blessed them? or how shall I diminish the Family of Israel, when the Word of the LORD hath multiplied them?*

Ver. 9. *For from the Top of the Rocks]* Upon which he then stood, when he spake these Words.

I see him,] As *Balak* desired he might, (*ch. xxii. 41.*) tho' for another Purpose; that he might curse them.

And from the Hills I behold him:] The same thing again, in other Words, according to the Manner of the *Eastern* People. And both these may relate, not only to the present View he had of the Camp of *Israel*, but to their future Settlement in their own Land; wherein they were represented to him as dwelling securely, under the special Protection of the Almighty.

Lo, the People shall dwell] In the Land of *Canaan*.

Alone,] Not mingled with other Nations, but separated from them by different Laws, Religion, and Manners. It seems also to import their Security and Safety, by the Situation of their Country, and *GOD's* Care of them.

And shall not be reckoned among the Nations.] Be a peculiar People by themselves; and therefore not liable to the Power of my Curses, like other Nations. All this came to pass, partly by the natural Situation of their Country, which was surrounded with high Mountains, and rocky Precipices, so that the coming to it was very difficult; but more especially by their Rites and Customs; and particularly by their Diet, which restrained them from common Conversation with other Nations, because they could not eat of their Food (*Swines Flesh*, for instance, which was a delicate Dish among the *Gentiles*, was an Abomination to the *Israelites*). By which means they were the better secured from learning the Religion of the *Gentiles*, having so little Communication with them, that they were called by *Diodorus Siculus*, and others, an *unsociable People*, and thought to have an Enmity to the rest of the World.

Ver. 10. Who can count the Dust of Jacob,] This may refer either to their present, or their future Increase; which was so great, that they might be compared to the Dust of the Earth, or the Sand on the Sea-shore, which is without Number. Hereby he confirmed the Promise made by *GOD* to *Abraham*, *Gen. xiii. 16.* and to *Israel*, *ch. xxviii. 14.* where he saith expressly, *Thy Seed shall be as the Dust of the Earth.*

And the Number of the fourth part of Israel?] Any one of their Camps, every one of which was grown to a vast Number: For the whole Host of *Israel* was divided into four Camps, under the Standard of *Judah*, *Reuben*, *Ephraim* and *Dan*, (as we read in the *second Chapter* of this Book) one of which Camps lay more plainly before him than the rest, *viz.* that on the *West*, under the Standard of *Ephraim*.

Let me die the Death of the Righteous,] By the *Righteous* he means *Israel*, who were now a People free from Idolatry, which was the great Crime of those Days: And he desires either to be as happy as they in the other World; or that he might not die an immature and violent Death, but enjoy such a long Life here, as was promised to them. The Author of *Sepher Cosri* takes it in the former Sense; alledging this Place as a Proof that a future State was believed in ancient Times, though not so clearly expressed in the Prophetical Writings, as other things are: For there is a certain Prayer, saith he, of one

that prophesied by the Holy Ghost, who desired that he might die the Death of the Righteous, *Parsi. Sect. 115.*

And let my last End be like his.] Or, *Let my Posterity*, (for so the Word we here translate *last End*, often signifies, *Psal. cix. 13. Dan. xi. 4.*) or, *those that come after me*, be like unto his Descendants.

Ver. 11. And Balak said unto Balaam, What hast thou done unto me?] This is very surprising.

I took thee to curse mine Enemies, and behold, thou hast blessed them altogether.] Thou hast not only frustrated my Desires, in not cursing them; but, quite contrary, hast pronounced great Blessings upon them. For so the *Hebrew* Words signify, *Blessed them with Blessings.*

Ver. 12. And he answered, and said, Must I not take heed to speak that which the LORD hath put in my Mouth?] He had told him so before, more than once, (*ch. xxii. 23. xxiii. 3.*) and now makes him Judge, Whether it was safe for him to disobey the *LORD*, to comply with his Desires.

Ver. 13. And Balak said unto him, Come, I pray thee, with me unto another Place,] He thought *Balaam* gave him a reasonable Answer; and therefore gently intreats him to make a Trial, whether *GOD* would be pleased to be more favourable to his Desires, if he sought him in some other Place. For whatsoever *Balaam* thought of this Matter, *Balak* was possessed with a superstitious Fancy, that the very Place or Prospect had been a Cause concurrent to produce the contrary Effect to what he desired; and therefore intreated he would come with him to another, where he might not see too many of them at once.

From whence thou mayst see them:] It seems this was thought necessary to make their Curses effectual; that they should have a Sight of those whom they cursed, and that they should look upon them.

Thou shalt see but the utmost Part of them,] The Skirts of their Camps.

And shalt not see them all:] He imagined perhaps that *Balaam* was affrighted at the Sight of their Multitude, and therefore durst not meddle with them.

And curse me them from thence.] He seems to desire him to curse only that small Parcel of the *Israelites*, whom he saw in the utmost Part of the Camp; hoping he might by degrees get them all, in like manner, destroyed.

Ver. 14. And he brought him into the Field of Zophim,] Or, as some translate it, unto *Sede-Zophim*; a Place by the very Name apt to enchant a superstitious Mind with Expectation of Success, as *Dr. Jackson* speaks. It is thought by some to be so called from the *Watchers* that were placed here; which the word *Zophim* imports.

To the Top of Pisgab;] A very high Mountain in the Country of *Moab*, from whence one might see a great Way, and take a View of all the Parts of *Canaan*, *Deut. iii. 27. xxxiv. 1, 2, &c.* But on that Side of it whither *Balak* brought him, *Balaam* could not see much of the Camp of *Israel*. It is likely he thought, by bringing him to a Place so exceeding high, he should be nearer Heaven, and so procure a more favourable Audience than before.

And built seven Altars, and offered a Bullock and a Ram on every Altar.] As he had done before at Balaam's Desire, in another High-place, (*ver. 1, 2.*) for there only he imagined their Sacrifices would be acceptable. From hence *Conradus Pellicanus* concludes Balaam to have been a Worshipper of the true GOD, (as *Jehro* was) because he still continues to offer only such clean Creatures, as were wont to be sacrificed to him by his own People.

Ver. 15. And he said unto Balak, Stand here by thy Burnt-offering,] The same Direction which he had given before, *ver. 3.*

While I meet the LORD yonder.] In a Place to which he pointed. Balaam made a Peradventure of it before, whether the LORD would come to meet him or no (*ver. 3.*); but now he confidently expects it; though he endeavoured (it appears from *ch. xxiv. 1.*) full to compass his bad Ends by his Inchantments.

Ver. 16. And the LORD met Balaam,] This is never said before, but only that GOD met him, (by his Angel, as the *Jews* interpret it) which I take to be much short of what is here said, that the LORD himself now met him; that is, there was a glorious Appearance of the *SCHICHINAH* to him, (though not in such Lustre, I suppose, as when it appeared to *Moses*) which so amazed him, that after this he never went so much as to enquire what he should say or do: For tho' he doubted, perhaps, of what the Angel said, yet now he was fully assured the *Israelites* must be blessed.

And put a Word in his Mouth,] Instructed him what he should say to Balak.

And said, Go again unto Balak, and say thus.] *viz.* All that we read *ver. 18, 19, 20, &c.* which is a great deal more than he had said before.

Ver. 17. And when he came to him, behold, he stood by his Burnt-offering, and the Princes of Moab with him.] See *ver. 6.*

And Balak said unto him, What hath the LORD spoken?] He was more solicitous to know his Doom, than he was before, when he asked no such Question; and plainly demonstrated, that he believed Balaam went to enquire of the LORD.

Ver. 18. And he took up his Parable,] See *ver. 7.*

And said, Rise up, Balak, and hear;] If this word *rise up* hath respect to the outward Reverence, which was wont to be shewn to all Messages brought from GOD, (which was expressed by *rising up* to receive them, as appears from the Story of another King of Moab, *Judges iii. 20.*) then, after the Sacrifice was ended, at which they stood, Balak sat down until Balaam could be ready to acquaint him with the Mind of GOD. But it may have respect only to the Mind, and signify, *Stir up thyself* to attend; awaken thy Thoughts, and listen to what I say.

Hearken unto me, thou Son of Zippor:) The same thing repeated with more Earnestness: For to give Ear, as the Word is in the *Hebrew*, imports something more than merely to hear, *viz.* diligent and earnest Attention of Mind to what is spoken.

Ver. 6. GOD is not a Man, that he should lye,] Do not imagine that GOD is like to one of us:

He can by no Sacrifices, or Prayers, or other Means, be induced to break his Word; and therefore it is in vain for me any longer to importune him to curse *Israel*, when he hath said he will bless them.

Neither the Son of Man,] An usual Variation of the Expression of the same Thing, *Psal. viii. 4.*

That he should repent:] Alter his Mind, when he hath absolutely resolved any Thing. Balak seems to have fancied, that by the Change of the Place where he sacrificed, (*ver. 13.*) he might procure a Change of the Divine Counsels.

Hath he said, and shall he not do it?] What should hinder? For he wants no Power to execute his Will; and he cannot be moved to revoke his Word by better Information; nor can any thing happen which he did not foresee, to make him do otherwise than he intended.

Or hath he spoken, and shall he not make it good?] This is the same with the former, after the prophetic Manner of speaking, *Omnia per juga repetendo* (as *Conradus Pellicanus* glosses) *ad exaggerationem*: Only the foregoing Words may be thought to refer to his Threatenings, and these to his Promises.

Ver. 20. Behold, I have received Commandment to bless; and he hath blessed, and I cannot reverse it.] In these Words he applies the general Proposition, in the foregoing Verse, to this particular Case: GOD hath ordered me to pronounce a Blessing upon *Israel*, for he himself hath blessed them; and I can neither reverse that Blessing, nor go against his Order.

Ver. 21. He hath not beheld Iniquity in Jacob, neither hath he seen Perverseness in Israel:] Both the word *Aven* (which we translate *Iniquity*) and the word *Amal* (which we translate *Perverseness*) signify frequently in Scripture the highest Wick- edness, *viz.* Idolatry. And so *Onkelos* here understood it, when he thus paraphrased these Words, *I see that there are none who worship Idols in the House of Jacob, nor any Servants of Trouble and Vanity* (so they called Idols) *in Israel*. And accordingly the *Vulgar Latin* expressly translates this Verse thus, *There is no Idol in Jacob, nor is there any Image seen in Israel*: Which seemed so clear a Truth to *Johannes Forsterus*, a famous Professor of the *Hebrew* Tongue in the Beginning of the Reformation, that in his Explication of both these Words in his *Lexicon*, he saith, *From this Place all the Prophets borrow these Phrases, and translated them to express Impiety, i. e. Idolatrous Worship, devised according to Mens own Humours and Desires, and by the Instinct of the Devil: For Moses was the Fountain of all the Prophets*. Thus he writes upon the word *און*, and he repeats it again upon the word *עמל*. So that this is the Reason Balaam gives, why GOD had blessed, and he could not curse them, because they were free from Idolatry; unto which unless they could be seduced, there was no Hope that GOD would deliver them unto the Power of their Enemies: For which Reason Balaam afterwards counselled this Prince to entice them to this Sin by beautiful Women, as the only Way to move GOD to be angry with them.

There are indeed a great many that take these Words in the common Sense, for all manner of Sin; which GOD is said not to see in this

this People, *i. e.* so as to mark it out for Punishment ; for though they were many ways great Offenders, yet he had such an indulgent Kindness to them, that he would not correct them for every Sin which they committed. But this returns to the former Exposition ; that they were safe, as long as they kept themselves from the *great Transgression*, that is, Idolatry.

The LORD his GOD is with him,] They worshipping GOD alone, were therefore under his special Care and Protection. *Onkelos* renders it, *the WORD of the LORD his GOD is his Help.* And so the *Hierosol. Targum.*

And the Shout of a King is among them.] GOD being their King, he prophesies that they should always triumph over their Enemies : For he alludes to the Shouts which are made when a King, or great Captain, returns victorious, with the Spoils of those he hath vanquished. So the Meaning of the whole *Verse* is this, in Brief ; Since they do not worship Idols, but cleave to the LORD their GOD, and serve him alone, he is present with them, not only to preserve them from their Enemies, but to give them glorious Victories over them.

Ver. 22. *GOD brought them out of Egypt :*] That they might be his Worshippers and Servants ; which if they continue, he will not desert them. For GOD brought them forth from thence, that they might be his peculiar People, and he their King and their GOD, as he often saith himself, *Lev. xi. 45. xxii. 33. xxv. 43. Numb. xv. 41.* all which Places are observed by the Author of *Sepher Cosri, Pars ii. Sect. 50.*

He hath, as it were, the Strength of an Unicorn.] Some would have this referred to GOD, who brought them out of Egypt by a mighty Power ; because he speaks in the Plural Number of those to whom the former Sentence belongs. But this is no good Reason ; for the Scripture frequently varies the Number, when the same Person is spoken of. And in *ch. xxiv. 8.* it is expressly said, *GOD brought him* (*i. e. Israel*) *out of Egypt ; and he hath the Strength, &c.* which every one allows is spoken of the *Israelites*, who are said to have the *Strength* of this Creature, with whom they are compared ; or rather the *Height*, as the *Hebrew* Word certainly signifies, *Psal. xcv. 4. The Strength of the Hills* (or rather, *the Heights of the Hills*, as it is in the Margin) *is his also :* and *Job xxii. 25. The Almighty shall be thy Defence, and thou shalt have Plenty of Silver.* So the Sense led our Interpreters to translate the *Hebrew* words *זרועות פז*, which may be literally here rendered *great Heaps of Silver.* These are the only Places where this Word is found. The only Difficulty is, what Creature it is which is here called *Reem* ; which we translate (as many others have done) an *Unicorn* : which though most now take to be a fabulous Creature, that is not in Being, yet *Tho. Bartholinus*, in his *Anatomical Histories* (*Centur. ii. Histor. 61.*) tells us, that an Ambassador from the King of *Guiney* to the Duke of *Courland*, assured him at *Copenhagen*, that there is a Beast in *Africa* of the Bigness of an ordinary Horse, very swift and fierce, which hath a Horn in its Forehead, about three Spans in Length ; the dead Carcase of which he had seen, though never one alive. But if this be sup-

posed to be true, it is not the Creature here meant ; for it is plain by the Scripture, that the *Reem* hath two Horns, *Deut. xxxiii. 17.* where we read of the *Horns of Unicorns*, (as we translate it) to which the two Tribes of *Ephraim* and *Manasseh* are compared. See also *Psal. cxxxii. 17.* Therefore the famous *Bochartus*, after a long Discussion of other Opinions, thinks it most probable that the *Reem* is a kind of Goat, which the *Arabians* called *Algazel*, and is now called *Gazellas* ; which is a tall Creature (some of them as high as a Stag) with long and sharp Horns. So that *Balaam* foretels the *Israelites* should be as eminent among other People, as the *Reem* was among other kinds of Goats : Unless we will think it refers to what the *Arabians* observe, that it is proper to this Animal to carry his Head very high, and to erect his Ears ; which is an excellent Emblem of the People of *Israel* ; who being lately oppressed in *Egypt*, were asserted by GOD into a State of Liberty, and raised to a great Height of Glory, in order to be advanced unto an higher, *Hierozoicon, P. i. Lib. iii. cap. 27.* At this *Onkelos* seems to have aimed, when he translates these Words thus, *Fortitude and Exaltation are his :* taking *Reem* not for a proper Name, but for an Appellative ; as if it were derived from *Ramam*, which signifies to exalt. I shall only add, that there is one, who refers these Words neither to GOD, nor to the *Israelites*, but to *Egypt* before-mentioned ; as if the Sense was, Though the *Egyptians* were as strong as an *Unicorn*, they were not able to detain the *Israelites* any longer in Bondage to them ; but GOD brought them thence with a mighty Hand, and out-stretched Arm : So *Joseph. Hispanus, Lib. iii. Ikaurim, cap. 8.*

Ver. 23. *Surely there is no Incantment against Jacob, neither is there any Divination against Israel.*] Neither I, nor any body else, have Power to hurt them, by all the secret Arts of Sorcery and Soothsaying, which are practised in the World. It is not proper here to mention the various sorts of them ; but it is manifest from ancient History, that these *curious Arts* (as *St. Luke* calls them) had got a kind of Sovereignty in the *Eastern Nations*, who for many Ages were much addicted to them. One of our own Church hath said many excellent Things concerning the Original of this Sorcery, and Idolatry, which commonly accompanied each other ; to whom I refer the Reader : See *Dr. Jackson's Original of Unbelief, &c. cap. 19.* The *Vulgar Latin* takes these Words, as if they were spoken in Praise of the *Israelites*, that there were no Incantments or Divinations used among them, nor any other Diabolical Arts, which were forbidden by their Law in several Places. From these they being as free as from Idolatry, (mentioned *ver. 21.*) were secure of GOD's Favour to them. And so we acknowledge, in the Margin of our Bibles, the Words may be translated, *There is no Incantment in Jacob, or among them :* From which GOD intended in all Ages to preserve them by the Prophets he raised up to them. And thus *R. Solomon* expounds this *Verse*, either to signify that they could not be cursed, because they were not given to Enchantments and Divinations ; or that they needed not to make Use of Diviners

and Magicians, having all that was needful for them to know, revealed to them by GOD's Prophets, and by *Urim* and *Thummim*, &c.

According to this Time it shall be said of Jacob, and of Israel, What hath GOD wrought !] The LXX translate the first Words *κατὰ καιρὸν*, *When time shall be* ; or, *upon all Occasions* : not only now, but in future Ages, Men shall relate, with Admiration, what GOD hath wrought for this People ; not only in bringing them out of *Egypt*, but in conducting them into *Canaan* ; in drying up *Jordan*, as he did the *Red Sea* ; and subduing the *Canaanites*, as he overthrew *Pharaoh* and his Host, &c. If there be any Difference between *Jacob* and *Israel*, the former signifies this People, when they were in their low Estate ; and the Latter, when they were eminently exalted : in both which GOD did wonderful things for them, which astonished all that observed.

Ver. 24. *Behold, the People shall rise up as a great Lion,*] The Hebrew word *Labi* certainly signifies a *Lioness*, which is no less, but rather more fierce than a *Lion* ; and so represented by *Herodotus*, *Lib. iii. cap. 108.* and many other Authors mentioned by *Bochartus* in his *Hierozyicon*, *P. i. Lib. iii. cap. 1.*

And lift up himself as a young Lion :] The Hebrew word *Ari* is used in general for any Lion whatsoever, without respect unto Age. They that would have it signify a younger Sort, take it for a Lion full-grown and adult, (as they speak) of a middle Age, between *Cephir*, which signifies a young Lion, and *Sachel*, which signifies an Old. And the *Israelites* are here said to *rise up*, and to *lift up themselves*, like to these fierce Creatures, to signify their Assaulting their Enemies with an undaunted Courage.

He shall not lie down, until he eat of the Prey,] Which Lions rend and tear with their Claws and Teeth, irresistibly and speedily. So the Hebrew word *Tereph* (which we render *Prey*) imports ; the Flesh of Beasts torn in Pieces.

And drink the Blood of the Slain.] He alludes to the Ravenousness of Lions ; and signifies the intire and perfect Victory the *Israelites* should win over their Enemies. For this Prophecy hath a peculiar Respect to the Conquest of the *Canaanites* under the Conduct of *Joshua*.

Ver. 25. *And Balak said unto Balaam, Neither curse them at all, nor bless them at all.*] It seems he thought his Blessings to be as powerful as his Curses ; and therefore desires him to forbear both, if he could not have what he desired.

Ver. 26. *But Balaam answered, &c. Told not I thee, saying, All that the LORD speaks, that I must do ?]* As I cannot do any thing against the Mind and Will of GOD, so I must do as he bids me, *ver. 3, 12.*

Ver. 27. *And Balak said unto Balaam, Come, I pray thee ; I will bring thee unto another Place ;]* Still he fancies, according to the Superstition of those Days, there might be something unlucky in the Place, that made his Prayers unsuccessful ; which might prove acceptable in another. For as the *Syrians* imagined in future Ages, that some Gods were powerful in the Hills, who could do nothing in the Plains, (*1 Kings xx. 23, 28.*) so, it seems, there was such a Conceit

at this Time in these Countries, that some Gods delighted more in one Hill, than they did in another ; for he still brings *Balaam* to another High-place. Such a Conceit we see remains to this Day in the *Romish Church*, where the Lady and the Rood of one Place are thought far more powerful, and therefore more frequented than those of another.

Peradventure it will please GOD, that thou mayst curse me them from thence.] He said nothing of GOD's Permission before, *ver. 13.* but now was convinced his Consent was to be gained ; and would not despair of it, but thought it possible, that very thing might seem right and good in his Eyes (as the Hebrew Phrase here is) in a new Place, which displeased him in both the former.

Ver. 28. *And Balak brought Balaam unto the Top of Peor,*] This was the most famous High-place in all the Country of *Moab* ; where, as Mr. *Selden* conjectures, *Baal* had a Temple, and was worshipped ; and thence called *Baal-Peor*. So *Theodoret* and *Suidas*, *Βεελ ὁ Χρόνιος, Φεργαδὲ ὁ τῶπιος ἐν ᾧ τιμᾶται.* *Beel* signifies *Saturn*, and *Phegor* (or, as we pronounce it, *Peor*) the Place where he was worshipped. Just as the *Greeks* called *Jupiter* by the Name of *Olympius*, and *Mercurius*, of *Cyllenus*, &c. And in all likelihood, by *Beth-Peor*, (*Deut. xxxiv. 6.*) which in *English* is the *House of Peor*, in the Land of *Moab*, is meant the Temple of *Baal* which stood upon the Mountain ; for so the Word *Beth* signifies frequently among the *Hebrews*, not an ordinary House, but the House of some God : As *Beth-Asharoath*, *1 Sam. xxxi. 10.* and *Beth-Baal*, *1 Kings xvi. 32.* And there is often mention of *Beth-shemesb* in the Holy Writings, (*Joshua xv. 10. Judges i. 33.* and many other Places) which signifies the Temple of the Sun ; from whence the word *Βασιλειᾶ*, among the *Arabians* upon the *Red Sea* ; which *Stephanus (de Urbibus)* expounds, *ὁ οἶκος τοῦ ἡλίου*, the House of the Sun. See *Syntagma i. de Diis Syris, cap. 5.*

That looketh towards Jeshimon.] See *ch. xxi. 20.*

Ver. 29. *And Balaam said unto Balak, Build me here seven Altars, and prepare me here seven Bullocks, and seven Rams.*] He orders the very same Sacrifices he did at first, without any Difference, (*ver. 1.*) either not knowing any other Method of obtaining their Desires ; or thinking it in vain to devise any other.

Ver. 30. *And Balak did as Balaam had said, and offered a Bullock and a Ram on every Altar.*] He was wholly governed by *Balaam* in this ; and though he changed the Place, made no Alteration in the Sacrifice ; which were as complete and perfect as any in those Times offered.

Here is no Mention made of the Time when these things were done ; but we may be certain all the three forementioned solemn Sacrifices, in three several Places, were not offered upon one and the same Day. And superstitious People, as all Histories tell us, having been as curious in the Choice of Days, as well as Places, it is probable that *Balak* picked out some Day or Hour, which he thought might be more lucky to him than the foregoing.

C H A P. XXIV.

Ver. 1. **A**ND when Balaam saw that it pleased the LORD to bless Israel,] Of which he had given him a double Proof, *ch. xxii. 5, &c. 16, &c.*

He went not as at other Times,] See *chap. xxii. 3, 15.*

To seek for Incantments,] This implies that he had hitherto, in the Process of his Business, used some wicked Arts to effect his Ends, or desired to be directed to them; but being not able to obtain any thing but Commands cross to all his Designs, he gave himself up wholly to the Conduct of GOD's holy Spirit, and did not so much as offer to seek for Incantments. In the *Hebrew* the Words are, *to meet with Incantments*; unto which he hoped to be directed, that he might be able to curse *Israel*: For tho' he addressed himself to the true GOD, (whom he calls the LORD, *ch. xxiii. 26.*) yet it was in a superstitious Way; with such Rites and Ceremonies of Worship, as were not of GOD's Appointment; but either devised by evil Spirits, or very grateful to them; whereby he hoped to be shewn by what Means he might disable *Israel*, and deliver them into the Hand of *Balak*. For the ancient Magick derived from *Zoroaster*, was nothing else, as *Plato* pretends (in *Alcibiade i.*) but the Knowledge of divine Things, and the right Way of worshipping GOD: And *Apuleius* saith the same of it, that it was *Dii immortalibus accepta, colendi eos ac venerandi pergnara, &c.* a Science acceptable to the Immortal Gods, very skilful how to worship and honour them; being pious, and knowing in divine Things; which sufficiently bewrays this divine Knowledge (as they call it) to be impious; for *Zoroaster* instructed his Disciples in the Worship of the Fire, as an Emblem, at the best, of the Sun; which they look'd upon as a visible Image of this invisible GOD, and upon that Account worshipped it. After his Time, it is manifest, this heavenly Knowledge, as they esteem it, degenerated into more uncouth Rites, and wicked Arts, whereby they pretend to be able to make the Gods do what they pleased. *Pliny* mentions an Herb, *lib. xxiv. cap. 17.* which he saith Magicians used, *quum Deos velint evocare*, when they would call out the Gods, and draw them to their Purpose. In which Power they so gloried, that the Witch in *Apuleius* threatened the Gods themselves with the greatest Mischief; and boasted she could deprive the Stars of their Light; and by her Charms controul, not only the Moon, but the Sun himself, and the Gods of all sorts. And as for Mankind, nothing is more known than those magical Words, *devovere, defigere, obligare*; which are proper to the Black Art, as *Salmasius* observes (upon *Solinus, p. 1091.*); which by *Incantations, Deprecations, direful Execrations, Herbs, Fascinations*, so confounded the Mind of him who was thus devoted, (as they term it) that he could remember nothing of what he was about, nor discharge any Function of Nature. The several Species of it are mentioned by *Maimonides*, who

saith the *Zabii* pretended to exercise this Power; not only over particular Persons, but over whole Provinces, by certain Words, and Actions, and Things, which no body can understand to have any Virtue in them, *More Nevochim, P. iii. cap. 37.*

But he set his Face toward the Wilderness,] He stirred not from the Place where the Sacrifice was offered, as he had been wont to do, but only look'd toward the Wilderness, where the *Israelites* lay encamped, *ch. xxii. 1.*

Ver. 2. *And Balaam lift up his Eyes,]* To look round about him.

And he saw Israel abiding in his Tents, &c.] In the Order GOD had appointed in the second Chapter of this Book, *ver. 52.* where he commands them *to pitch their Tents, every Man by his own Camp, and by his own Standard, throughout their Hosts.*

And the Spirit of GOD came upon him.] From whence *Maimonides* concludes, he was a Prophet of the second Rank, who spake by the *Holy Ghost*; *More Nevoch. P. ii. cap. 45.*

Ver. 3. *And he took up his Parable, and said,]* He pronounced what follows with a loud Voice, that all might hear. For so the *Hebrew* Words may be interpreted, *he lifted up his Parable.* See *ch. xxiii. 7.*

Balaam the Son of Beor hath said,] Tho' the Spirit of GOD came upon him, which suggested the Words mentioned, *ver. 5, 6, 7, &c.* yet it did not alter the Temper and Disposition of his Mind; which was no less vain and ambitious, than it was covetous, and possessed with an Hatred of the *Israelites*; as appears by the Counsel which he gave at last, how to ruin them: This Vanity seems to be expressed in these, and in the following Words, wherein he magnifies himself more than the Spirit of GOD.

And the Man whose Eyes are open, hath said.] Who when he was awake, received Revelations from GOD, which was an extraordinary Favour; for commonly he appeared to Men in a Dream. Others translate it, *whose Eyes were shut*, i. e. who was in a Trance or Ecstasy, so that he saw nothing with his bodily Eyes, but only with his Mind. The *Hierusalem Targum* thus paraphrases these Words, (which shews he look'd upon them as a boasting of himself) *The Man said, who was honoured above his Brethren; to whom that was revealed, which was bidden from all the Prophets.*

Ver. 4. *He hath said, which heard the Words of GOD,]* Mark what he saith, who delivers the Words which he received from GOD.

Which saw the Vision of the Almighty,] With whom he was so familiar, that he himself, at last, appeared to him in a Vision, *ch. xxiii. 16.* as at first he appeared to him by an Angel, *ch. xxii. 35.*

Falling into a Trance,] There being in the *Hebrew* only the Word *Naphel*, which signifies falling, we supply the Sense by adding *into a Trance*; lest any one should think he fell to the Ground, or fell asleep; which seems not to be the Meaning; but that he was in a Rapture, perceiving nothing by his outward Senses. Yet the fore-mentioned *Targum* takes it as if he had fallen flat on his Face; and the *LXX* translate it,

it, *He saw the Vision of GOD in Sleep*; according to that, *Gen. xv. 12. A deep Sleep fell upon Abram*; where the Word *Naphela* is thought by some to give a good Explication of *Nophel* in this Place.

But having his Eyes open:] His Mind being then possessed with a clear Apprehension of Things, which GOD revealed to him, when his Senses were all lock'd up, and could discern nothing.

Ver. 5. How goodly are thy Tents, O Jacob, and thy Tabernacles, O Israel!] The same Thing expressed in different Words; which was an usual Elegancy in those Countries: Wherein he declares his Admiration of the beautiful Order, in which he saw them pitched in the Plains of *Moab*.

Ver. 6. As the Valleys are they spread forth,] This refers either to their Tabernacles, which extended themselves on either Side of a wide Space, which, like a Valley, lay between; or rather to the *Israelites* themselves, whom he compares to those fruitful Valleys which abound with Water: For the *Hebrew* Word signifies either *Valleys* or *Brooks*.

As Gardens by the Rivers Side,] Which were far more green and flourishing, cool and pleasant, than those that lay in dry Places.

As the Trees of Lign-Aloes,] Growing in those Gardens, or by the River Side; which perfumed the Air by their sweet Odours. For there are two Sorts of *Aloes* observed by the Ancients; the one a Tree which was very odoriferous, called *Καλαμὸς Ἰνδικός*, and *Ἐρυθραῖος*, growing in *India* and *Arabia*; and the other a Plant or Herb, out of which was pressed a purging Juice: The former is often joined with Myrrh in the holy Scripture, and was burnt as a Perfume, and called by the Ancients *Συλαλὼς*, (as *Salmasius* observes in his *Exercit. Plin.* upon *Solinus*, p. 1053, 1054, &c.) which is the *Lign* or *Wood-Aloes* here spoken of. And *Plutarch*, in his *Symposiasts*, lib. vi. cap. 7. saith some were wont to colour their Wine, ἢ ἀλβὰις, ἢ κινναμώμοις, either with *Aloes*, or with *Cinamoms*, (which is meant of this *Wood-Aloes*) which gave the Wine a pleasant Taste.

Which the LORD hath planted,] Which grew naturally of themselves (*Solo Dei Nutu*, as *Boschartus* glosses) without any Labour, Care, or Art of Man used about them.

And as Cedar-Trees beside the Waters.] The Cedar was one of the most goodly Trees in those Countries, upon many Accounts; particularly for its Fragrancy; the *Greeks* being wont to burn the Wood of it upon their Altars, as the same *Salmasius* there observes, p. 951, 952. By all these Metaphors, *Balaam* sets forth the present and future Prosperity of the *Israelites*, and their Fame, which spread itself into all Nations round about; and seems to be represented by the sweet Odours here mentioned.

Ver. 7. He shall pour the Water out of his Buckets,] I take this to be meant of GOD's pouring down Rain abundantly, out of the Clouds, upon the Valleys, Gardens and Trees, unto which the *Israelites* are compared; signifying that they should be exceedingly blessed by him: for they stood in Need of nothing more than Rain in those Countries.

And his Seed shall be in many Waters,] Or, by many Waters; i. e. be sown in a Ground well watered, and consequently bring forth a plentiful Crop, *Isa. xxxii. 20*. There are those who refer both these to their numerous Posterity; Procreation of Children being sometimes expressed in Scripture by the Metaphors of Waters, and Fountains, and Cisterns, as every one knows. And both the *LXX* and *Onkelos* interpret this of one particular Person that should arise of their Seed. For thus the former of them renders this Part of the Verse; *There shall come a Man out of his Seed, who shall rule over many Nations*. And the latter of them paraphrases in this manner; *There shall be a great King, who shall be anointed of his Children, and shall have Dominion over many People*; which the *Hierusalem Targum* saith expressly is *CHRIST*: For thus this Verse begins in that Paraphrase; *A King shall arise out of his Sons, and their Redeemer from among them*, &c. and thus concludes; *and the Kingdom of the King MESSIAH shall be magnificently exalted*.

And his King shall be higher than Agag,] This seems to have been the Name of all the Kings of the *Amalekites*, (for we read of one called *Agag* long after this Time, *1 Sam. xv. 8, 9*.) as *Abimelech* was the Name of the *Philistine* Kings, and *Pharaoh* of the *Egyptian*. And at this Time, no Nation thereabouts was in greater Reputation than the *Amalekites*, (ver. 20.) who thought themselves able to obstruct the *Israelites* Passage into *Canaan*; and gave a very early Proof of the high Opinion of their own Power and Prowess, by attacking the *Israelites* as soon as they came out of *Egypt*. *Balaam* therefore foretells the King of *Israel* should be the greatest of all other, (for he was acquainted with none higher than *Agag*) which some think hath a peculiar Respect to their first King *Saul*, who subdued the *Amalekites*, and took *Agag* Captive. But his Successor was far greater than he; and the *Jews* themselves think this hath its full Completion in the *LORD CHRIST*.

And his Kingdom shall be exalted.] They shall increase and multiply, till their Kingdom be greatly enlarged; as it was in the Days of *David* and *Solomon*, who were but Shadows of the great King *MESSIAH*.

Ver. 8. GOD brought him forth out of Egypt; he hath, as it were, the Strength of an Unicorn.] All the Power of *Egypt* could not detain them in Slavery; but they came out from thence with a strong and high Hand, (*Exod. xiii. 9. xiv. 8*.) and are grown a mighty People. See the foregoing Chapter, ver. 22. where this hath been explained.

He shall eat up the Nations his Enemies,] Utterly destroy the Seven Nations of *Canaan*.

And shall break their Bones,] So that they shall never recover their Strength.

And pierce them through with his Arrows.] Having given them their deadly Wound: Or, as some translate the *Hebrew* Words, *break their Arrows in pieces*; i. e. quite disarm them.

Ver. 9. He couched, he lay down] He prophesies, that the *Israelites*, having conquered the *Canaanites*, should settle in their Land, and take their Rest, and live securely: Which he speaks of

of with such Confidence, as if it were already done.

As a Lion, and as a great Lion :] See *ch. xxiii. 24.* the Signification of *Ari* and *Labi*.

Who shall stir him up ?] Give them any Disturbance. It is observed of *Lions*, that they do not betake themselves to remote or secret Places, when they go to sleep ; but lie down any-where, (as *Oppianus* describes them, *lib. iii.*) as if they understood, that let them sleep where they pleased, no body durst meddle with them : see *Bockartus* in his *Hierozoicon*, *P. i. lib. 3. cap. 2.* and therefore being applied to the *Israelites*, signifies such an absolute and secure Possession of the Land of *Canaan*, that none should have the Boldness to assault, or give them any Disquiet : Which came to pass chiefly in the Days of *David* and *Solomon*.

Blessed is he that bleisseth thee, and cursed is he that curseth thee.] These are the very Words wherewith *Isaac* concluded his Blessing of his Son *Jacob*, *Gen. xxvii. 29.* which *God* now confirmed from the Mouth of one of their Enemies, who spake, at this time, by his Spirit.

Ver. 10. And Balak's Anger was kindled against Balaam,] He could no longer forbear to express his Indignation, to be thus treated by *Balaam* (whom he had sent for a great way, and entertained for some time) ; and therefore stopp'd him from proceeding, for the present, any further in his Prophecy.

And he smote his Hands together :] A Token of vehement Anger, *Ezek. xxi. 17.*

And Balak said unto Balaam,] It is likely he was so full of Wrath, that he could not speak presently, but expressed it only in his Looks and Actions.

I called thee to curse mine Enemies ; and behold, thou hast altogether blessed them] Thou hast not said one Word to my Purpose, but all quite contrary.

These three times.] Tho' I have been at great Expence, and built Altars, and offered many Sacrifices, in three several Places : But at what Distance of Time, one from another, doth not appear.

Ver. 11. Therefore now flee thou to thy Place :] Get thee home immediately, and stay not a Moment longer here ; for that is imported in the Word *flee*, which indicates, that he could not endure the Sight of him, while he remained thus angry : And as he banished him his Presence, so he commanded him to make all possible Haste out of his Country.

I thought to promote thee to great Honour ;] And to bestow as much Wealth upon him as he desired ; which is included in the Word *Honour*, *ch. xxiii. 17.*

But lo, the LORD] Whom thou pretendest to obey.

Hath kept thee back from Honour.] By not permitting thee to comply with my Desire. It is uncertain whether these Words were spoke in Anger and Scorn, or seriously and in good earnest ; believing he was hindered by the *LORD's* Will and Pleasure from cursing *Israel* ; which he had more Reason to believe, than he had to hope he might obtain Liberty to curse them, (*ch. xxiii. 27.*) and therefore was, without all Reason, in this Passion against *Balaam*.

Ver. 12. And Balaam said unto Balak,] Prayed *Balak* to hear him patiently a few Words, before he departed.

Spake I not also to thy Messengers, which thou sentest unto me, saying,] Did I not, before I saw thee, tell those that came to invite me to thee, the very same which I told thee afterwards ?

Ver. 13. If Balak would give me his House-full of Silver and Gold, I cannot go beyond the Commandment of the LORD to do either good or bad] So he told his Messengers, *ch. xxii. 18.*

Of mine own Mind ;] According as I please.

But what the LORD saith, that will I speak ?] So he told *Balak* himself, *ch. xxii. 38.* All which he recalls to his Mind, to shew him that there was no Cause for his Anger, he having performed as much as he undertook ; which was to follow *God's* Directions, as he had done strictly. And it is likely, that by this just Representation of what had passed between them, he brought *Balak* to a cooler Temper, so that he suffered him to go on, to deliver what follows.

Ver. 14. And now, behold, I go to my People :] And now I will obey thee, as well as *God*, and be gone to my own Country.

Come therefore, and I will advertise thee, &c.] But before I go, permit me to give thee some Advice. So the *Hebrew* Word *Jaatz* constantly signifies, *to give Counsel*. And so the *Vulgate* here translates it ; but took it from the wicked Advice, which we read, in the next Chapter, was executed after *Balaam's* Departure, and of which he was certainly the Author, *ch. xxxi. 16.* and therefore thus translates the next Words, *What thy People shall do unto this People*. But the *Hebrew* Text and the *LXX* are directly contrary unto this ; being, as we translate the Words, *What this People shall do to thy People*. Therefore *Onkelos*, to take in the foregoing Sense, without altering the latter Part of the *Verse*, puts in one Word, and makes the whole run thus, *I will give thee Counsel what to do, and (will shew thee) what this People shall do to thy People in the latter Days*. And the *Hierusalem Targum* more largely and plainly, *I will advise thee what thou shalt do to this People ; make them to sin : Otherwise thou shalt not have Dominion over them ; but this People shall domineer over thy People in the latter end of Days*.

In the latter Days.] In future Ages. This shews the foregoing Words do not speak of what *Moab* should do to *Israel* by his Advice ; for that was done as soon as he was gone.

Ver. 15. And he took up his Parable, and said, Balaam the Son of Beor hath said, &c.] This was the Preface to his foregoing Prophecy : see *ver. 3.*

Ver. 16. He hath said, which heard the Words of God, &c.] This *Verse* also is the same with the *fourth*, only a few Words added, *And knew the Knowledge of the most High* ; which he adds, to shew his intimate Acquaintance with the Supreme *LORD* of the World. For he speaks of *God* in the very same Style which *Moses* doth, calling him both *El*, and *Schaddai*, and *Elijon*, and *Jehovah* ; which demonstrates that he was not a Stranger to the true *God*, tho' corrupted with bad Affections, and addicted also to foul Superstitions.

Ver. 17. *I shall see him,*] Or, *I do see him,* (for the Future Tense is often used for the Present) that is, he saw the Person of whom he was going to speak, represented to him in a Vision.

But not now:] He saw him not as in Being, now at present, but to come in future Times.

I shall behold him, but not nigh:] The same Thing in other Words ; but more plainly telling them, they must not expect this Person in their Time, nor in the next Generation, but in remoter Ages.

There shall come a Star out of Jacob,] A Star denotes a great Person; and being understood to be spoken of CHRIST, it denotes his Celestial Original. And both Onkelos and Jonathan, and the Hierusalem Targum, take the MESSIAH to be here meant, and so doth R. Moses Haddarshan, and Bereschith Rabbath; and a great many Christian Interpreters, (as Huetius observes in his *Demonstr. Evang. Propos. vii. sect. 9.*) particularly Eusebius and Cyril of Alexandria: Who, in his eighth Book against Julian, confutes his Exposition of these Words, which is this; Τὸ δὲ ὅτι τῷ Δαβὶδ προσήκει, καὶ τοῖς ἀπ' ἐκείνου, πρὸς πολλοὺς ἐστὶ περὶ. That this belongs to David, and to his Successors, is sufficiently manifest. To which St. Cyril replies, That if Balaam had spoken of David, and the Kings of Israel, he would have said, *There shall arise Stars out of Jacob*, &c. whereas he speaks of one alone, οὐκ ἔστι ἀστὴς ἀλλ' ἑνὶ πρὸς ἑνὶ, as very illustrious among the Stars; which it is evident, can be none but CHRIST. Unto which I shall add the Words of a later Writer of the Jewish Nation, R. Isaac in his *Illumin. Fidei*, set forth not long ago by the learned Wagenfeil: Where he argues, this cannot be understood of David, or any other King of Israel, because none of them ever reigned all over the Earth (i. e. over all the Children of Seth, whom none of them destroyed); but it is meant, he concludes, of the MESSIAH; who is compared to a Star, because of the Perennity of his Kingdom, and the Splendor of his Dominion, and his great Acts throughout the World, p. 72, and 80. where he makes this a Prophecy of one Kingdom alone to be in the World, viz. that of the Israelites, who are called the People of the Saints of the most High, Dan. vii. 18. which is true enough, if he had understood the right Meaning of Israelites; who are those, not after the Flesh, but after the Spirit.

It is not fit to conclude this without one Observation more, that so long ago as the Time of the Emperor *Adrian*, this was understood by the generality of the *Jews* to be a Prophecy of the MESSIAH. For they followed one whose Name was *Chocab*, (i. e. *a Star*) to whom the famous *R. Akiba* (a Doctor, who, they say, had four and twenty thousand Scholars) applied these Words of *Balaam*; and calling him *Barchocab*, i. e. *the Son of a Star*, anointed him their King, and carried a Sword before him, crying, *Behold the very King MESSIAH*. This is reported by the *Jews* themselves in *Tzenach David*, and several other Books: all which, I think, doth not hinder, but that King *David* may be hereby signified in the first Sense; tho' as a Type of the MESSIAH, the great Son of *David*, in whom it was completed.

And a Sceptre shall rise out of Israel,] This, some think, may first have a respect to David,

and then to the MESSIAH, *the King of Israel*. But the *Chaldee Paraphrast* refers the whole to CHRIST, whose Words are these, *A King shall arise out of the House of Jacob, and the MESSIAH shall be anointed of the House of Israel*. Nor is it any wonder that *Balaam* should prophesy of him so many Years before he was born; and so plainly, that *Moses* himself doth not speak in plainer Terms: but it is to be look'd upon as the Effect of GOD's infinite Goodness, who would not have those, that were not of the Seed of *Abraham*, to be wholly ignorant of what he intended to do for all Mankind. And this was necessary to be plainly told them, because otherwise they would not have understood it.

And shall smite the Corners of Moab,] The latter Part of this Prophecy, *Huetius* thinks belongs to *David*, as the former Part to CHRIST: Which was the Opinion of *Maimonides*, who divided the Prophecy between them. And this was indeed literally fulfilled in *David*, who subdued the *Moabites* intirely, as we read 2 *Sam.* viii. 8. *Psal.* lx. 8. cviii. 9. Some translate these Words, *He shall smite through the Princes of Moab.* So the LXX *καὶ ἀρχόντας Μοάβ*: which doth not alter the Sense. And it is no unusual Thing with the Prophets, when they intend to speak of something nearer to them, to be transported by the Spirit of GOD, to speak of things a great deal more remote. As *Balaam* here foretelling a great Ruler should come out of *Jacob*, first speaks of the greatest of all, above Fourteen Hundred Years after his Time; and then of *David*, who reigned about Four Hundred Years after this.

And destroy all the Children of Sheth.] They who interpret this of *David*, take *Sheth* to have been some great Person in that Country, or some Place of great Note, the Inhabitants of which are here threatened to be destroyed. But these are mere Conjectures, which have no Foundation in History: whereas, if we understand it of CHRIST, and translate the first Word, not *he shall destroy*, but (as *Castalio* and others do) *he shall rule over*, the Sense is very remarkable; it being a Prophecy, that in the Times of the MESSIAH, there should be no longer such a Distinction, as GOD now made between the *Israelites* and other Nations (by the peculiar Laws he gave them at their Entrance into *Canaan*); but all Mankind, who are equally descended from *Seth*, shall be united under his Government. And thus not only *Lyranus*, and *Abulensis*, and others interpret it, but *Onkelos* also, whose Words are, *He shall have Dominion over all the Sons of Men*. For he thought it reasonable by *the Children of Seth* to understand all Mankind who were propagated from him, who succeeded in the Place of *Abel* that was killed; all the Seed of *Cain* perishing in the Flood.

Ver. 18. *And Edom shall be a Possession,*] So it was in the Days of David, 2 Sam. viii. 14.

Seir also shall be a Possession] This was a famous Mount in the Country of *Edom*, *Gen.* xxxvi. 8. and being the strongest Part of the Country, may signify here, that no Place should be able to hold out, tho' never so strongly fortified by Nature or Art. And so we read they all became *David's* Servants, *2 Sam.* viii. 14. *1 Chron.* xviii. 13.

For his Enemies,] i. e. For the Israelites.

And Israel shall do valiantly.] For they subdued in those Days many other Countries ; as we read in the fore-named Chapters, 2 Sam. viii. 1 Chron. xviii.

Ver. 19. *Out of Jacob shall come he that shall have Dominion,]* This may relate to Christ, as well as to David, in whom it was literally fulfilled. And so Baal-Hatturim observes, that, ver. 16. it is said of Balaam, that he *knew the Mind of the most High*, for he prophesied of the *Messiah*, when he said, *Out of Jacob shall one come that shall have Dominion.* The word *jerd*, as the *Masora* notes, is used only here, and in *Psalms* lxxii. 8. where the *Psalmist* describes the Universal Kingdom of Christ in these Words, *He shall have Dominion from Sea to Sea, and from the River unto the Ends of the Earth.*

And shall destroy him that remaineth of the City.] Not only rout them in the Field, but take their defenced Cities : And, it is likely, he particularly aims at some great City, and best fortified, which was the Metropolis, and the strongest Hold in the Kingdom ; such an one there was in *Edom*, as the *Psalmist* suggests, *Psalms* lx. 9.

Ver. 20. *And when he looked on Amalek,]* On the Country which the *Amalekites* inhabited.

He took up his Parable, and said,] See ver. 3.

Amalek was the first of the Nations ;] The most eminent among the neighbouring Nations, or one of the most Noble, as *Bochart* renders it, *Gens una è nobilissimis.*

But his latter End shall be, that he perish for ever.] This God commanded *Saul* to execute (1 Sam. xv. 3.) according to the Doom passed upon them, after their Fight with *Israel*, *Exod.* xvii. 14, 16. and he lost his Kingdom for doing his Work imperfectly ; which the *Vulgar Latin* takes to be the Meaning of the seventh Verse of this Chapter. *Onkelos* paraphrases the whole Verse in this manner : *Amalek was the Beginning of the Wars with Israel ; therefore his End shall be to perish for ever.* The *Targum Hieros.* more plainly, *The Amalekites were the first People that made War against Israel ; and in the latter Days they shall make War against them, &c.*

Ver. 21. *And he looked on the Kenites, &c.]* He standing now upon the Top of *Peor*, which was, it is likely, the highest Place of the Country, (for which Reason *Balak* brought him thither, after he had tried other High-places, *ch.* xxiii. 28.) might see a great Way, and possibly behold the very Rocks wherein the *Kenites* dwelt. But what People are meant by this Name, is not clearly evident : For there were a People called *Kenites*, who were part of the Nation that inhabited the Land of *Canaan*, *Gen.* xv. 19. these cannot be here intended ; for they were too far off from this Place. And as for the *Kenites* mentioned in *Judges* i. 16. iv. 11. who dwelt among the *Israelites* when they came into *Canaan*, they had as yet no fixed State, but were with them in the Wilderness. Therefore it is likely, they were some of the Kindred of *Jethro*, (originally derived from the same Family that he was of) who remained in *Midian* ; and adjoined so close to the Country of the *Amalekites*, that they are said to dwell among them, 1 Sam. xv. 6. For it is plain, the word *Keni* in *Hebrew* is the Name

of a People, not of a particular Person ; and there might be a great many of them ; some in *Canaan*, others in *Midian* ; and of these latter, some went with the *Israelites* into *Canaan* when they conquered it, and others remained still in their own Country : They seem all to have been descended from one *Ken* or *Kain*, mentioned *Judges* iv. 11. (as *Scaliger* conjectures in his *Elenchus Tribares. cap.* 23.) *Jethro's* Posterity being but one Family of this People.

Strong is thy Dwelling-place,] They were but a small People, who dwelt upon steep Mountains.

And thou puttest thy Nest in a Rock.] This is but a further Description of their Country in other Words : For *Nest* signifies their *Habitation* ; only it seems to import that their Dwelling was little, in craggy Mountains, where they look'd upon themselves as very safe and secure, the Access to them being very difficult : And from hence, I suppose, they were called *Shelamites*, (as both the *Hieros. Targum* and *Onkelos* here term them, instead of *Kenites*) i. e. peaceable People ; because no body meddled with them, nor they with any body.

Ver. 22. *Nevertheless the Kenite shall be wasted,]* By little and little diminished.

Until Asshur shall carry thee away captive.] Till at last they were all carried away by the *Assyrians*, when they over-ran *Syria*, 2 Kings xvi. 9.

Ver. 23. *And he took up his Parable, and said,]* Having rested a while, he sighed, and said aloud. See ver. 3.

Alas, who shall live when God doth this ?] What miserable Times will those be, when the *Assyrians* shall over-run a great Part of the World ? How few will escape their Devastation ? Or, who would not desire rather to die, than live in those Days ?

But some, I observe, refer this, not to what goes before, but to what follows ; which relates to the Desolations made by the following Empires, especially the *Roman*.

Ver. 24. *And Ships shall come from the Coast of Chittim,]* Whether this Prophecy hath respect (in the word *Chittim*) to the *Greeks* or to the *Romans*, or to both, it was plainly fulfilled, as the learned *Huetius* observes. But it must be noted, that not only *St. Hierom*, but *Onkelos*, and *Jonathan*, and the *Hierusalem* Interpreter, and the *Arabick*, understand by *Chittim* the Country of *Italy*, or some Part thereof. And *Bochartus* proves, by many Arguments, that the People of that Country did descend from *Chittim*. See *Gen.* x. 4. Yet it is not likely that *Chittim*, being the Son of *Javan* who peopled *Greece*, went so far at first from the rest of his Brethren ; but his Children peopled some part thereabouts : From whence, in after Times, when they were increased, they sent Colonies into *Italy* ; particularly *Macedonia* is called by the Name of *Chittim*, in the Book of *Maccabees*, 1 Mac. i. 1. viii. 5. and therefore I take the *Greeks* under *Alexander* to be here intended in the first Place, and then the *Romans* in the next ; each of them fulfilling the several Parts of this Prophecy.

And shall afflict Asshur,] This was done by *Alexander*, who overthrew the *Persian* Empire which ruled over the *Chaldeans* and *Assyrians*.

So *Theodoret* understands the word *Chittim*, to signify *Alexander* and his *Macedonians*, whose Country was anciently called *Μακεδονία*, as *Hesychius* tells us, they being a Mixture (as Mr. *Mede* probably conjectures in his forty-eighth *Discourse*, p. 377.) of the Sons of *Madai* and *Chittim*. The Romans indeed afterwards overthrew the Greek Empire, but we do not read that they made War against the *Assyrians* till the Time of *Trajan*, who subdued them, and reduced them into a Province, as *Dio* relates *Lib. lxxviii*.

And shall afflict Eber,] This was done by the Romans, not by the Grecians. For we are to understand by *Eber*, the Hebrew Nation, called the Children of *Eber*, *Gen. x. 21*. So the LXX translate it, *οἱ Ἑβραῖοι*: the Name of Hebrews being as plainly derived from *Eber*, as that of Jews from *Judab*. Now they were not afflicted by *Alexander* in his Conquests, but rather kindly treated by him: And therefore this cannot be meant of the Greeks; unless we will think it fulfilled in the Time of *Antiochus*, who descended indeed from the *Macedonians*, but did not come from that Country; nor did he afflict them long, much less make them desolate, as the Romans under *Vespasian* and *Titus* did; which seems to be here intended.

And he also shall perish for ever.] This doth not refer to *Eber*, but to the Nation that afflicted him, viz. the Roman Empire; which he prophesies shall not always afflict others, but at last be utterly destroyed itself. *Aben-Ezra* indeed refers it to the Kingdom of the *Seleucidæ*, or the Greek Empire: but *R. Isaac*, before-mentioned, thinks the Destruction of the Romans is intended in this Prophecy; only he fancies it is to be accomplished by a Christ not yet come.

Ver. 25. And Balaam rose up, and went.] As *Balak* had commanded him, *ver. 11*.

And returned to his Place:] Unto his Country, viz. *Mesopotamia*. But he was detained by the *Midianites* in his Passage thither; among whom he was slain, as we read in the thirty-first Chapter: For Men are said to do that which they design and endeavour to do, *Exod. viii. 18*. *Numb. xiv. 40*. If this be not the Meaning, then, after he came to his own Country, he returned to the *Midianites*, at their Intreaty, or by his own Inclination; and (either as he was going Home, or when he came back) gave that impious Counsel, which was executed not long after this, as we find in the next Chapter: For that he was the Author of it, we are assured by three Divine Writers. See *2 Pet. ii. 15*. *Jude, ver. 11*. *Revel. ii. 14*.

It is a strange Exposition which *Baal-batturim* gives of his going to his Place; that is, saith he, *he went down into Hell*. But it may serve to confirm the common Interpretation of that which is said of *Judas*, *Acts i. 25*.

And Balak also went his Way.] To *Kirjath Huzoth*, I suppose, mentioned *chap. xxii. 39*.

C H A P. XXV.

Ver. 1. AND Israel abode in Shittim,] A Place in the Plains of *Moab* (where they lay, while the forementioned things were

transacted, *chap. xxii. 1*.) called *Abel-Shittim*, *chap. xxxiii. 49*. but it is usual to cut off the former Part of a Place's Name, for Shortness sake: As in this very Book, *ch. xxxii. 38*. *Baal-meon* for *Beth-Baal-meon*, as it is called *Josh. xiii. 17*. and *Hermion* commonly for *Baal-Hermion*; and *Nimrim* for *Beth-Nimrim*. To which may be added *Salem* for *Jerusalem*, *Psal. lxxvi. 2*. This Station was the last which the *Israelites* made, while they remained in the Wilderness; in which the rest of the Things that follow, to the End of the Book of *Deuteronomy*, were done.

And the People begun to commit Whoredom] Both bodily and spiritual; into which they fell, not long after *Balaam* was gone from *Balak*: Tho' not all the People fell into this Guilt, but a great many of them; as appears from what follows, *ver. 4, 5, 6*.

With the Daughters of Moab.] And of *Midian* also, as we learn from *ver. 6, 17, 18*. But those of *Moab* are here alone mentioned; because, it is likely, they began this wicked Practice. I see no Ground for what *Greg. Nyssen*. saith, That the *Israelites*, having vanquished the *Moabites* in a Battle, fell in Love with the Captives which they had taken, being overcome by Lust, when they had been victorious in War; as he speaks, *Lib. de vita Moysi, p. 186*. It is something more probable, that the Prophecy of *Balaam* being spread abroad among the *Moabites* concerning the great Blessings God designed to bestow upon the *Israelites*, particularly that of the MESSIAH, it might excite in the Women of *Moab* a Desire to have Children by the Men of *Israel*, that they might partake in their Blessings; unto which they might think they had some Title, being descended from the eldest Daughter of *Lot*, the Son of *Abraham's* Brother. This might pass for Truth, if it were not very evident from the following Story, that the Daughters of *Moab* exposed themselves, by *Balaam's* Counsel, to the Lust of the *Israelites*, that by this means they might seduce them to Idolatry, and so make them lose the Blessing intended for them. For that this was done by *Balaam's* Advice, there is no Doubt. See *ch. xxxi. 16*. And the Jews have also a Conceit that he ever had been an Enemy unto *Israel*, being one of *Pharaoh's* Privy Council, who advised him to drown their Children; as the Tale is told in the *Talmud*, in the Title *Sanhedrim. cap. ult.* But this is to make him to have been now of a greater Age, than we have reason to believe, (viz. two hundred and ten Years old, according to their own Computation) and quite contrary to what others of them say, that he lived but half his Time, according to the *Psalmist*, *Psal. lv. 23*.

Ver. 2. And they] That is, the Daughters of *Moab*.

Called the People] Invited them to a Feast: For the ordinary Charms unto Idolatry, were good Viſtuals, and bad Women.

Unto the Sacrifices of their Gods;] To eat of the Sacrifices which had been offered to their Gods, particularly to *Baal-Peor*. These Feasts upon their Sacrifices were very magnificent among the Heathen, being accompanied with Musick and Dancing, and sometimes pompous Processions

sions, which inticed youthful Minds to partake of them. Here the *Israelites*, casting their Eyes upon the Daughters of *Moab*, (which doubtless on this Occasion appeared in the best Dress, and richest Ornaments) were smitten with their Beauty, and courted their Enjoyment; who would not yield to this Motion, but upon Condition that they would first worship their Gods: whereupon, pulling a little Image of *Peor* out of their Bosom, they presented it to the *Israelites* to kiss it, and desired them to eat of the Sacrifices that had been offered to him. Thus the *Jewish* Doctors tell the Story. And indeed it hath been observed by the Writers of the Church, that Women have been the most dangerous Seducers of Men from the true Religion; being from the Beginning the Spreaders of the old Heresies. For *Simon Magus* advanced his Heresy, *Helene meretricis adjutus auxilio*, being assisted by the Help of the Harlot *Helena*. *Niclaus* of *Antioch* also, *choros duxit fœmineos*. The famous *Marcion* sent before him some *Roman Ladies*, to prepare his Way. *Apelles*, *Montanus*, *Arius*, *Donatus*, did all take the same Course; as *St. Hierom* shews in his Book *adversus Pelagianos*.

And the People did eat,] Which was an Act of Idolatry, (as to eat of the LORD's Sacrifices, was an Act of Divine Worship) whereby they owned themselves the Servants of the Gods of *Moab*. See *Exod.* xxxiv. 15.

And bowed down to their Gods.] This was still a more plain Act of idolatrous Worship, expressly forbidden by GOD in the second Commandment.

Ver. 3. And *Israel* joined himself unto *Baal-Peor*:] This seems to signify, that they were devoted to the Service of this Idol in great Affection; with which they performed the forenamed Actions. The *Jews* commonly take this *Baal-Peor* to have been no better than a *Priapus*; and the Worship of him to have consisted in such obscene Practices, or Postures at least, as are not fit to be named. Particularly their great Commentary upon *Numbers* saith, that the *Israelites* being unwilling to enjoy their Women upon those Terms, they told them they needed only to uncover their Nakedness before *Baal-Peor*, which was all the Worship required of them: unto which they easily submitted. This *Maimonides* himself relates for a Truth, that his Worship consisted in revealing their Secret Parts before him, *More Nevochim*, P. iii. c. 45. But *Solomon Jarchi* goes farther, making this Worship to consist in Actions as ridiculous as they were beastly. All which seems to me very unlikely; and so it doth to several Men of great Judgment, particularly *Mr. Selden*; who thinks, with great Probability, that *Peor* (as I observed before, *ch.* xxiii. 28.) being the Name of a Mountain in the Country of *Moab*, the Temple of *Baal* stood upon it, (by whom some understand *Saturn*, others the *Sun*, which is most likely) and thence he was called *Baal-Peor*, because there he was especially worshipped; as *Jupiter* was called *Olympius*, because he was worshipped in a famous Temple, which stood on the Mountain *Olympus*. And every one knows, that anciently they chose the highest Mountains, before all other Places, for the Divine Service; insomuch that at *Jerusalem*

the Temple was set upon the Hill of *Sion*, which the *Psalmist* saith GOD preferred before all other Places, *Psalms* lxxviii. 68. Or *Peor* perhaps was the Name of some great Prince (as the same *Mr. Selden* conjectures) translated into the Number of the Gods: for the *Psalmist* saith, *Psalms* cvi. 28. that when they worshipped *Baal-Peor*, they ate the Sacrifices of the Dead; which seems to signify, that in him they worshipped some dead Man, who perhaps was the first Institutor of this Worship, whatsoever it was. Another great Man of our own Nation hath said much to strengthen this Opinion; having shewn at large, that the ancient Heathens were wont to deify the Souls of Men, and canonize them after Death; and these were called *Baalim*, being accounted an inferior sort of Deities, who, they fancied, were Ministers for them to their Celestial Gods. See *Mr. Mede*, Book iii. p. 724, &c. Yet it must be acknowledged, that there are others of great Note, who take all for Truth which the *Jewish* Writers report concerning the filthy Worship of *Baal-Peor*, and imagine that Fornication was a Part of it; as in future Times it was both among the *Greeks* and *Romans*, in the Worship of some of their Gods. For what the *Jews* found then practised, they fancied was done in these early Days; but it is observable, that the more ancient the Books of the *Jews* are, which speak of this Matter, the less they say of the Impurities in the Service of *Baal-Peor*. For Example, the *Hierusalem Talmud* hath none of that lewd Stuff in it, which *Solomon Jarchi*, upon this Place, took out of the *Babylonian*; which was composed long after the former.

And the Anger of the LORD was kindled against *Israel*.] As appeared immediately, by the severe Punishment he inflicted on them, both for their Idolatry, and for their Fornication.

Ver. 4. And the LORD said unto *Moses*, Take all the Heads of the People, and hang them up] The plain Meaning seems to be, that he should take, i. e. cause to be apprehended, the Heads of the People, i. e. the Rulers of Thousands and Hundreds, and other principal Persons in their Tribes, who had been guilty of the foul Idolatry before-mentioned; and by hanging them up, put a Stop to the People's Lewdness, when they saw these great Men made publick Examples of GOD's Displeasure. For it is very likely, more of the Princes of the People were guilty besides *Zimri*; especially if it be true which the *Samaritan Chronicle* affirms, that the Daughters of the chief Men of *Moab* were sent finely dressed to allure the *Israelites*; and one of the King's Daughters among the rest. But tho' the *LXX*, and the *Vulgar*, and *Symmachus*, thus understand it, that he commanded the Heads of the People to be hanged up; yet a great many other ancient Translators, and many famous Doctors, take the Word *otham* (them whom he commanded to be hanged up) not to refer to the Heads of the People, but to such as had joined themselves to *Baal-Peor*: And they interpret the foregoing Words, as if he had bid him take unto him (i. e. to his Assistance) the Heads of the People, as they think he did, as is related in the next Verse. The Judges indeed there mentioned seem to me to be distinct from the Heads of the People; and *Moses* did not take them

them to his Assistance, but commanded them to do their Duty. Yet it must be acknowledged, that there is a great Current of Interpreters which runs the other Way; as if *Moses* was commanded to order the Judges to assemble and call before them such as were suspected; and having examined the Fact, accordingly proceed against them, and punish such as had offended. Thus the *Samaritan* Copy reads it expressly, and so *Onkelos*, and the Paraphrast called *Uzielides*, and the *Hierusalem Targum*, and the *Arabick* Translation of *Saadia Gaon*: and both the *Talmudists* and *Karaites* agree in this Sense, as Mr. *Selden* shews at large, *Lib. ii. de Synedriis, cap. 1. n. 10.* and *Joh. Coch* upon the *Gemara* of the *Sanhedrim*, *cap. 4. sect. 4.* where he observes, that *Aben-Ezra* and *Solomon Jarchi* thus interpret it, and takes the Meaning to be certain, that the Heads of the People should divide themselves into several Courts of Judgment, and examine who had committed Idolatry; and after Conviction cause them to be hanged. For there is great Reason to think the Constitution of Judges, by *Jethro's* Advice, continued all the Time they were in the Wilderness; who might easily find out the Guilty in their several Divisions.

Before the LORD] i. e. Before the Sanctuary; as Men who had forsaken the Worship of their God, and by his Sentence were adjudged to die.

Against the Sun,] Openly, that all the People might see, and fear to sin. So both *R. Solomon* and *Aben-Ezra* expound it. For this was a peculiar Mark of the divine Displeasure against Idolaters and Blphemers, that they should be hanged up, and publicly exposed, after they had suffered Death. For none were hanged alive among the *Hebrews*; but first stoned, (which was the common Punishment of the fore-named Offenders) and then hanged up in the Eyes of all; as *R. Solomon* expounds this Phrase against the Sun.

That the fierce Anger of the LORD may be turned away from Israel.] By their Zeal to vindicate the Divine Honour.

Ver. 5. *And Moses said unto the Judges of Israel,*] Some take these for the seventy Elders, mentioned *chap. xi. 25.*

Slay ye] By hanging them up, as some understand it. But the *Hebrew* Word imports killing with the Sword; which they commanded their Officers to do, with the Assistance of such as abhorred the Wickedness of their Neighbours.

Every one his Men,] The seventy Elders, being appointed to be Coadjutors to *Moses* in the Government, made a Division of the People, it is most likely into so many Districts: and each of them having the Charge of one, all the People therein are called *his Men*; of whom he was to give an Account.

That were joined unto Baal-Peor.] Who were so well known, that there was no Danger of slaying the Innocent.

Ver. 6. *And behold,*] This which follows is the more wonderful, if the Judges had already begun to execute the foregoing Command; and argues *Zimri* to have been very impudently wicked, who thought himself so great a Man, that no Judge durst meddle with him.

One of the Children of Israel came, and brought unto his Brethren] In the Camp of *Israel*; or into the Tent where his own Family dwelt.

A Midianitish Woman,] By which it appears that both Nations, *Moab* and *Midian*, were in this Plot against *Israel*.

In the Sight of Moses,] A high Contempt of his Authority; and of God's also, whose Servant *Moses* was.

And in the Sight of all the Congregation of the Children of Israel,] This seems to be a farther Aggravation of his Sin, that he was not content to go to the Women, who invited them, (*ver. 2.*) but brought one of them along with him into the Camp of *Israel*; and this he did before the Face of all the People, as well as of *Moses*; and that when they were mourning for this Sin, as it here follows.

Who were weeping before the Door of the Tabernacle of the Congregation.] This shews, that tho' there were great Numbers engaged in this Defection, yet the Generality of the People clave unto the LORD, and bewailed the Wickedness of their Brethren, most earnestly imploring God's Mercy towards them.

Ver. 7. *And when Phinebas, the Son of Eleazar, the Son of Aaron, the Priest, &c.*] A Man of great Authority, being next to the High-Priest, whom he succeeded in his Office, as he did *Joshua* (if we may believe some Writers) in the Government of all *Israel*.

He rose up] His Spirit (as *St. Luke* speaks of *St. Paul*) was stirred in him; and being inspired with an holy Zeal, was moved to do what follows.

From amongst the Congregation,] Who were weeping at the Door of the Tabernacle; or rather, from among the Judges with whom he was assembled, being one of them: So *Jonathan*; he rose up from the midst of the *Sanhedrim*. For as *Bonav. Cornel. Bertramus* thinks, *Eleazar*, after the Death of *Aaron*, appointed his Son *Phinebas* to be Prince of the *Levites*; which he thinks appears not only from his rising up here, from the midst of the Judges of *Israel*, but from the Embassy, wherein he was employed by *Joshua*, unto the *Reubenites*, &c. beyond *Jordan*, *Josh. xxii. 13.* and from *1 Chron. ix. 20.* where he is said to be Ruler over the *Korathites*; which signifies, he thinks, such a Preheminence as *Eleazar* himself had over the *Levites*, while his Father *Aaron* lived, *de Repub. Jud. c. 15.* And indeed the *Psalmist* saith, that *Phinebas stood up, and executed Judgment*, *Psal. cvi. 30.* which seems to import that he acted as a Judge, but by an extraordinary Motion; which made him kill the Offenders with his own Hands, without a judicial Process against them.

And took a Javelin in his Hand;] Or a Sword, as *Josephus* calls it; which he snatch'd out of the Hand of *Moses*, as the Tradition is in *Pirke Eliezer*, *cap. 47.*

Ver. 8. *And he went after the Man of Israel into the Tent,*] It is an unusual Word in the *Hebrew*, which we translate *Tent*; importing a private, secret Place like a Cave, as *Kubba* or *Kobba* is thought to signify, which the *Arabians* call *Alcobba*; from whence comes the Word *Alcove*; which signifies, as *Bochart* observes, *conclave camerati*

merati operis, quo lectus circumdatur: A Room of arched Work, which incloses a Bed in it. See his *Hierozyicon*, Pars i. p. ult.

And thrust both of them through, the Man of Israel, and the Woman.] This he did, saith *Philo*, *μεγαλὰ καὶ μακρὰ*, by the Command of *Moses*; but should rather have said, by a divine Instigation; which he followed, when the rest of the Judges were afraid (as some conceive) to meddle with so great a Man as *Zimri* was. And upon this Fact the Jews ground that which they call the Judgment of Zeal, which authorized them, who were full of Zeal, to punish such as blasphemed God, or profaned the Temple, &c. in the Presence of ten Men of Israel, without a formal Process against them. Thus *Matthias* killed a Jew who sacrificed after the Manner of the Greeks, 1 *Maccab.* ii. 24. and three hundred others were killed by their Countrymen, as is related in the Book commonly called the *Third Book of Maccabees*. And upon the Pretence of such Zeal, *St. Stephen* was stoned, and *St. Paul* intended to be killed, &c. as *Grotius* observes, *Lib.* ii. de *Jure Belli & Pacis*, cap. 20. sect. 9. and see *Selden* de *Jure Nat. & Gent.* *Lib.* iv. cap. 4. But this Judgment (as they call it) seems not to be well grounded upon the Fact of *Phinehas*, who was a publick Person, and had an extraordinary Motion, not to be imitated by private Men; nor was it followed till the latter Times of the State of that Nation.

Through her Belly:] The *Vulgate* hath it, *through her secret Parts*. And so the Jews in *Pirke Eliezer*, c. 47. and in other Books, such as *Pesikta* and *Siphri*; where they make many Miracles to have concurred in this Fact; particularly, they say, that the Relations of *Zimri* going to fall upon *Phinehas* for killing their Prince, the Angel of the LORD smote them, and cut them off.

So the Plague was stayed from the Children of Israel.] It seems, a pestilential Disease (as *Josephus* calls it) swept away many of the Offenders, who could not so speedily be punished by the Judges: But it stopt immediately upon this pious Act of *Phinehas*.

Ver. 9. And those that died in the Plague were twenty and four thousand.] There were but twenty and three thousand, who died of the Plague itself, as the Apostle tells us, 1 *Cor.* x. 8. but there were a thousand more taken off in the Plague-time, or during the Plague, as the Hebrew Words may be read: For in the twenty and four thousand, *Moses* comprehends all those who were killed by the Sword, in the Day of the Plague, (as the Phrase is ver. 18.) whereas *St. Paul* reckons those only who died of the Pestilence, as many have observed, particularly *Bochartus*, lib. ii. *Hierozy.* cap. 34. P. i. It is probable that from hence it was, that the Author of the *Samaritan Chronicle* took up a Conceit, that the King of *Moab* sent Twenty-four thousand Damsels to seduce the *Israelites*; as *Hottinger* reports his Words, in his *Smegma Orientale*, cap. 8. pag. 448.

Ver. 10. And the LORD spake unto Moses, saying,] After the Plague was stayed, it is likely *Moses* went into the Tabernacle to give God Thanks for his Mercy to his People; and then he spake to him what here follows.

Ver. 11. *Phinehas the Son of Eleazar, the Son of Aaron the Priest, hath turned my Wrath away from the Children of Israel,*] Tho' they wept and mourned before the Door of the Tabernacle, yet that did not prevail so much for Mercy, as this heroick Act of Justice.

While he was zealous for my sake among them,] With a fervent and courageous Affection vindicated the divine Honour, by a speedy Punishment of those notorious Offenders.

That I consumed not the Children of Israel in my Jealousy.] Did not proceed to destroy them by the Pestilence, when I was so highly incensed against them. For it is observed by *Herodotus* himself in his *Euterpe*, that *τῶν μεγάλων ἀδικημάτων, ὧν μεγάλαί ἐσὶ καὶ τιμωραὶ ποταὶ τῷ Θεῷ*, for great Crimes there are as great Punishments sent from God; which is necessary for the publick Good: For unless, by such Means, a Stop be put to open Impurities, to Murders, and such like Crimes, not only all civil Society will be overturned, but Nations become so wicked, that they will be fit for nothing but to be rooted out by the divine Vengeance, as the *Canaanites* were. Thus *Cicero* discourses, *Philip.* viii. *In corpore, si quid ejusmodi est, quod reliquo corpori noceat, &c.* “ In the “ Body, if there be any thing which hurts the “ rest of the Body, it is necessary to cut it off, “ or to burn it, that some one Member, rather “ than the whole Body, perish: And so it is in “ the Body of the Commonwealth: *Ut totum saluum sit, quicquid est pestiferum amputetur*; that “ the whole may be preserved, let that which is “ infectious be lopped off.

Ver. 12. Wherefore say,] Unto *Phinehas*, or unto all the People.

Behold, I give unto him my Covenant of Peace.] The Word *Peace*, in Scripture, comprehends all manner of Blessings; and therefore this is a solemn Promise and Engagement to make him and his Family prosperous; the particular Blessing which he entails upon him, following in the next Verse. But some will have this to signify that he should be the great Reconciler of God to his People, and make Peace between them hereafter, as he had done at present. *Philo* seems to think this and the Priesthood to be two distinct Things; when he saith, God crowned his Piety, *διτλαὶς δωρεαῖς, ἐρήνην καὶ ἱεροσύνην*, with two Gifts, Peace and the Priesthood. And the Jews make Peace to consist in a long Life of Prosperity; which was fulfilled in *Phinehas's* Person, who lived till the latter Times of the Judges, *Judg.* xx. 28. *Pirke Eliezer* interprets it, He gave him the Life of this World, and of the next.

Ver. 13. And he shall have it, and his Seed after him,] It shall continue in his Family.

Even the Covenant of an everlasting Priesthood;] This is the particular Happiness which God settled upon him and his Posterity, as long as their State lasted; which was with some Limitation, as appears by this, that after some Successions in the Line of *Phinehas*, the Priesthood came, for a Time, into the Family of *Eli*, who was descended from *Ithamar* the youngest Son of *Aaron*: The Reason of it is not mentioned in the Scripture; but some great Sin, it is reasonable to suppose, provoked God to set aside the Line of *Eleazar* for some Years, till *Eli's* Sons also be-

came

came so wicked, that the Priesthood was taken from them, and restored in the Days of Solomon to the Posterity of *Phinebas*, with whom it continued as long as the Priesthood lasted. What Sin this was, and when committed, we do not know. Some of the *Hebrew* Doctors are so bold as to say, it was because *Phinebas* would not absolve *Jephthab* from his Vow, as Mr. *Selden* observes, *lib. i. de Success. in Pontif. cap. 2.* But as there is no Ground for this, and such-like Fancies, which others of them have, so it is more probable that some of *Phinebas*'s Successors offended, rather than he himself; his Posterity for four Generations holding the Priesthood, before it was translated to *Eli*, as *Josephus* and others (mentioned by *Selden* in the Place before-named) make account.

Agidius Camartus, in his Book *de Rebus Eliæ*, *cap. iii. sect. 5.* and *Corn. Bertram*, *cap. 15. de Repub. Jud.* imagine, that in those confused Times, none of the Priests were found fit to administer the Affairs of the Nation but *Eli* alone: and therefore he was appointed by *God* to it, as appears from *1 Sam. ii. 30.* But *l'Empereur* in his Annotations upon *Bertram* well observes, That it being the constant Course of *God*'s Proceedings, to continue his Mercies to the *Israelites*, according to his Promise, while they were obedient, but to take them away when they became disobedient; it is highly reasonable to conclude there was some great Offence given to *God* by some of the Race of *Phinebas*, which was the Cause that they lost this Dignity: But so constant was *God* to his Promise, that he preserved his Line in a continued Succession of twelve Persons, from *Phinebas* to *Azariah*, who executed the Priest's Office in the Temple that *Solomon* built in *Jerusalem*, as we read *1 Chron. vi. 4.* to the 10th: From which Time to the Captivity of *Babylon*, there were nine more, as we read there in the following Verses: And after the End of the Captivity, unto the Time of *Antiochus Eupator*, the *Jews* reckon fifteen more, the last of which, *Onias*, was killed by *Lyfias*: And after him there were eight of the Family of the *Asmonæi*; the last of which, *Aristobulus*, was killed by *Herod*, who after that made whom he pleased.

Because he was zealous for his *God*,] *God*, who searches the Hearts, saw that this Motion proceeded not from any private Passion; but out of pure Love and fervent Affection to him, and from Indignation to see his divine Majesty so affronted. For Zeal is a mixed Affection of Love and Anger.

And made an Atonement for the Children of *Israel*.] Procured a Pardon for all his Brethren, *αἰτοκελεύσω καὶ ἐξιλάσῃ σπένδῃ*, (as *Philo* expresses it) by his uncommanded and spontaneous Diligence to vindicate *God*'s Honour, flowing from his sincere Devotion to *God*'s Service.

Ver. 17. Now the Name of the *Israelite* that was slain, even that was slain with the *Midianitish* Woman,] *God* would have his Name stand upon Record, partly to make it infamous, and partly to do Honour to *Phinebas*, who durst attempt to set upon a Man, who had so great an Interest in his Tribe, as is mentioned in the next Words.

Was *Zimri* the Son of *Salu*, a Prince] Not the chief of the whole Tribe; but of a great Family in that Tribe.

Of a chief House among the *Simeonites*.] In the *Hebrew* the Words are, of a House of a Father. For the Tribes were divided into Families, and these into Houses, every one of which had a Head or Chief, (see the first Chapter of this Book, *ver. 2.*) and *Zimri* was one of those principal Persons, tho' not Prince of all the *Simeonites*.

Ver. 15. And the Name of the *Midianitish* Woman that was slain, was *Cozbi*, the Daughter of *Zur*;] This is set down also, to shew how little *Phinebas* feared the great Men, either in *Israel*, or elsewhere: For *Zur* is reckoned afterwards as one of the Kings of *Midian*, *ch. xxxi. 8.* or Princes, *Josh. xiii. 21.*

He was Head over a People, and of a chief House in *Midian*.] The *Hebrew* Word *Ummoth* (which we translate People) signifies Nations; so that if we translate these Words exactly, they sound thus, He was Head of Nations, of a House of a Father in *Midian*; that is, Chief of divers Families, who all sprung from the same Father or Original in that Country.

Ver. 16. And the *LORD* spake unto *Moses*, saying,] Some time after this, tho' not long, (as appears from *chap. xxxi. 1, 2.*) but a little before *Moses*'s Death.

Ver. 17. Vex the *Midianites*,] Among whom this pernicious Contrivance was hatched: For *Balak* being so incensed against *Balaam*, that he bad him be gone, in all Haste, out of his Country, (*ch. xxiv. 11.*) *Balaam* would not stay to propound unto him this mischievous Advice which was in his Head, but went to the *Midianites*, and there discovered it; which was the same thing, he knew, as if he had acquainted *Balak* with it, there being a great Friendship between the two Nations, *ch. xxii. 4.* It is likely also, that the *Midianites* were the first that advised *Balaam* should be sent for, which made their Guilt the greater: but the *Moabites* did not escape, tho' (for *Lot*'s sake, perhaps, *Deut. ii. 9.*) their Punishment was deferred till future Times, as *Balaam* prophesied, *chap. xxiv. 17.* and they were also excluded, by a Law made immediately after this, from the Society of the *Israelites*, for this very Fact, *Deut. xxiii. 3, 4.*

And smite them:] With the Sword; as we find they did, *chap. xxxi.*

Ver. 18. For they vex you with their Wiles,] Have forely distressed you by their subtle Devices.

Wherewith they have beguiled you, in the Matter of *Peor*,] Drawn you in to commit foul Idolatry. Here *Peor*, which was a Mountain in *Moab*, where *Baal* had a Temple, (as I observed *chap. xxiii. 28.*) is used for the Idol itself, which was there worshipped, being a Contraction of *Baal-Peor*: And so it is *chap. xxxi. 16. Josh. xxii. 17.*

And in the Matter of *Cozbi*,] And into lewd Filthiness with idolatrous Women.

The Daughter of a Prince of *Midian*,] By whose Consent, no doubt, she went upon this wicked Design; that by her noble Garb and Attendance, she might the more powerfully intice the great Men of *Israel* to Idolatry.

Their Sister,] Whom the whole Family were content to prostitute, that they might compass the Destruction of the *Israelites*: But by Sister may be meant one of the same Country or Nation; the same kind of Language being used among

among them that was among the *Jews*; who called one another Brethren and Sisters, (being descended from the same Stock) as Christians did all those that were of their Religion.

Which was slain in the Day of the Plague,] When so many Thousands fell by the Pestilence.

For Peor's sake.] For worshipping *Baal-Peor*; into which they were inveigled by the Women, who invited them to a Feast, and there by their Charms excited another fleshly Appetite in them; which they would not let them satisfy, unless they would both eat of their Sacrifices, and worship their Idols: And perhaps they told them, it was not lawful for them to consent to their Desire, unless they would be of their Religion.

C H A P. XXVI.

Ver. 1. **A**ND it came to pass after the Plague,] Mentioned in the foregoing Chapter, ver. 9, 17. tho' some fancy it refers unto all the Plagues that had swept away all the former Generation, except two Persons. It is likely this may be done in the eighth Month of the fortieth Year, after they came out of Egypt.

That the LORD spake unto Moses, and unto Eleazar the Son of Aaron the Priest, saying,] As GOD had formerly joined Aaron with Moses, (Numb. i. 1, 17. ii. 1. iv. 1, &c.) so now Aaron being dead, he joins his Son Eleazar with him; to shew that he succeeded not only in his Place and Office, but also in his Authority.

Ver. 2. *Take the Sum of all the Congregation of the Children of Israel,]* They had been twice numbered before this: Once, before the Building of the Tabernacle, in the first Year after they came out of Egypt, when they paid every Man half a Shekel towards it, (Exod. xxx. 11, 13. xxxviii. 25.) and again, when they were to be encamped, in the second Month of the second Year, Numb. i. 1, 2, &c. And now, all those Men who had been then numbered (thirty-eight Years ago) being dead, (as appears from ver. 64. of this Chapter) GOD commands them to be numbered a third time. Partly, that he might demonstrate his Faithfulness to his Word, in multiplying them vastly, notwithstanding all their Provocations, (for their Number was within eighteen hundred and twenty, as many as they were at their last Muster) and partly, that the Land they were now going to possess, might be the more easily divided among the Tribes in just and equal Proportions.

From twenty Years old and upward, throughout their Fathers House, all that are able to go to War in Israel.] All this is explained in the first Chapter, ver. 2, 3.

Ver. 3. *And Moses and Eleazar the Priest spake with them]* With the Heads of the several Tribes; who, it is likely, were to assist in this Numbering, as they did in the former, Numb. i. 4, 16, 17.

In the Plains of Moab by Jordan near Jericho, saying,] See ch. xxii. 1.

Ver. 4. *Take the Sum of the People,]* These Words are not in the Hebrew; but some Words of this kind are to be understood, that they spake with them about numbering the People,

from twenty Years old and upward, as it here follows.

As the LORD commanded Moses, and the Children of Israel, which went forth out of the Land of Egypt.] He bad them proceed according to the Directions GOD had formerly given, in the second Month of the second Year, after they came out of Egypt, Numb. i. 1.

Ver. 5, 6. *Reuben the eldest Son of Israel,]* This Numbering being performed as the former was, Moses uses more concise Language in the Account he gives of it; as he doth in the foregoing Verse, and in this, and those that follow; where he sets down the Number of every Tribe, and the Families from whence they sprung, without saying, *Those that were numbered of the Tribe of Reuben were, &c.* as he doth, Numb. i. 21, &c.

The Children of Reuben; Hanoch, of whom came the Family of the Hanochites, &c.] The four Sons of Reuben (whose Families here follow) are mentioned both in Genesis xvi. 9. and in Exodus vi. 14. and are here mentioned again; because he intends to set down the Names both of the Children and Grand-children of one of his Sons, which he did not before.

Ver. 7. *These are the Families of the Reubenites;]* The Word we translate Families, rather signifies Nations (Gentes) or Kindreds, as we translate it, Psal. xxii. 27. For all that sprung from those Seventy Persons, who came with Jacob into Egypt, are called by this Name of *Mispeoth*, which the LXX here translate *δῆμοι*, People; which were divided into Houses, as the Hebrews call them: and those Houses into particular Persons: This is plain from Josh. vii. 14. where, for the Discovery of him that had sinned in the accursed Thing, GOD commanded the Israelites to be brought by their Tribes, and then that Tribe by the Families belonging to it; and that Family which the LORD took by Households; and that Household Man by Man.

And they that were numbered of them were forty and three thousand, and seven hundred and thirty.] This being compared with Numb. i. 21. it appears this Tribe was less than it was eight and thirty Years ago, by near three thousand Men: For some whole Households had been destroyed, as it follows ver. 9.

Ver. 8. *And the Sons of Pallu; Eliab.]* He speaks in the plural Number, when there was but one Son of Pallu, which is very usual in the Scripture Language: see Gen. xix. 29. xxi. 7. xlv. 7. and in this very Chapter, ver. 42.

Eliab.] He does not say, from him came the Family of the Eliabites; for he made only an Household in the Family (as we call it) of the Palluites.

Ver. 9. *And the Sons of Eliab; Nemuel, and Dathan, and Abiram.]* The same must be observed of these, that Families did not spring from them; but they were Households belonging to the Family of the Palluites.

This is that Dathan and Abiram] They are here again mentioned; partly to set a new Brand upon them, for their insolent Rebellion against Moses; and partly to shew how the Reubenites came to be so diminished.

Famous in the Congregation,] See ch. xvi. 2.

Who strove against Moses, and against Aaron, in the Company of Korab,] They joined with Korab, who seems to have been the chief Incendiary ; for he is mentioned first in *ch. xvi. 1.*

When they strove against the LORD :] Who had appointed Aaron alone to be the High-Priest, and his Sons to minister in the Priests Office ; which these Men would have usurped, *ch. xvi. 11.* where it is said expressly, *They were gathered together against the LORD.*

Ver. 10. And the Earth opened her Mouth, and swallowed them up together with Korab, &c.] These Words seem to import, that Korab was swallowed up with Datban and Abiram, as I have observed upon *ch. xvi. 32.* See there. But it must be acknowledged that these Words may receive another Interpretation, and that very natural, in this manner ; *The Earth opened her Mouth and swallowed them up,* (viz. Datban and Abiram, and the rest, mentioned *ch. xvi. 32.*) and then the next Words, *veeth Korab,* may be thus translated, *and as for Korab* (who was the great Incendiary) *when that Company died,* i. e. he died, when the Company which offered Incense died : for there is in many Places a Defect of a Word, to be supplied from the Word that follows. This is a very easy Construction, and agrees with the *Psalmist, Psal. cvi. 17.* where he mentions only Datban and Abiram's Company as swallowed up ; and then adds, *ver. 18. A Fire was kindled in their Company,* (i. e. in the other Company of Rebels) *and the Flame burnt up the Wicked,* viz. Korab, and those that were with him.

What time the Fire devoured two hundred and fifty Men :] *ch. xvi. 35.* If the Interpretation now mentioned, of the foregoing Words, be admitted, then Korab must be added to the Number of the Two hundred and fifty Men ; which Moses takes Occasion to explain in this Place.

And they became a Sign.] A Monument of God's Displeasure against those that affront his Ministers ; to give Warning unto all Posterity not to follow their pernicious Courses.

Ver. 11. Notwithstanding the Children of Korab died not.] As those of Datban and Abiram did ; but their Family continued famous in David's Time ; for perhaps they left their Father, and departed from the Tents of those wicked Men ; as Moses by God's Command exhorted the Congregation, (*ch. xvi. 24, 26.*) and they obeyed, *ver. 27.*

Ver. 12, 13. The Sons of Simeon after their Families, &c.] His Sons are reckoned up here just as they are *Gen. xlvii. 10.* and *Exod. vi. 15.* only one of them, viz. Obad, is here omitted ; because, either he had no Children, or his Family was extinct before this Time. The first of them also, viz. Nemuel, is there called Jemuel ; and Jachin, in *1 Chron. iv. 24.* is called Jarib ; there being some Reason, in Process of Time, for such Alterations.

Ver. 14. These are the Families of the Simeonites, twenty and two thousand, and two hundred.] There was a wonderful Decrease of this Tribe in the Space of thirty and eight Years : For they were fewer by above thirty-seven thousand, than they were at the last Numbering. See *ch. i. 23.* Many of them, it is probable, being in the same Crime with Zimri ; and the Plague falling most heavily

upon this Tribe, whom Moses in *Deuteronomy xxxiii.* doth not bless.

Ver. 15, 16, 17. The Children of Gad after their Families :] They are reckoned here next to the Simeonites, because they lay encamped next to them, under the Standard of Reuben, *Numb. ii. 10, 11, &c.*

Of Zephon, the Family of the Zephonites, &c.] They are reckoned up in the same manner, *Gen. xlvii. 16.* only he that is here called Zephon, is there called Zipbon : and Ofni is there called Ezbon ; and Arod called Arodi.

Ver. 18. These are the Families of the Children of Gad, according to those that were numbered of them, forty thousand and five hundred.] This Tribe also was less by above five thousand than before, *chap. i. 25.*

Ver. 19. The Sons of Judab were Er and Onan, &c.] These were his eldest Sons, but died without Issue, before the Children of Israel went down into Egypt, as it here follows. See *Gen. xxxviii. 1, 2, &c.*

Ver. 20. And the Sons of Judab after their Families were, &c.] Now he reckons those of his Sons, who made Families, which were three : as we read also *Gen. xlvii. 12.*

Ver. 21. And the Sons of Pharez were ; of Hezron, &c.] Here he numbers two of Judab's Grandchildren, as he did one of Reuben's, *ver. 6.* only with this Difference, that these two made Families in Israel, which his Grandson did not ; they being substituted instead of Er and Onan, who died without Children. Or rather, the Family of Pharez growing very great, there was a Subdivision made of it into the other Families, who were all still Pharezites, (for Pharez had no other Children but these two, to make a Family of that Name) but called by these two Names of Hezronites and Hamulites, because the Pharezites were grown too big to be one Family, and therefore parted into two.

Ver. 22. These are the Families of Judab, according to those that were numbered of them, three-score and sixteen thousand and five hundred.] This Tribe was very numerous before, above all the rest ; and now this new Generation, which sprung up instead of the old, (who were all destroyed except Caleb) exceeded them two thousand. So faithful was God to his Promise, that this should be a most powerful Tribe. See *Numb. i. 27.*

Ver. 23. Of the Sons of Issachar after their Families :] He and Zebulon are mentioned next, because they lay encamped together, under the Standard of Judab. See *Numb. ii. 5, 6, 7.*

Of Tola, the Family of the Tolaites :] A wonderful fruitful Family, and very valiant ; there being of this one Family twenty-two thousand six hundred Men in the Days of David, *1 Chron. vii. 2.*

Of Pua, the Family of the Punites :] He is called Phovab, *Gen. xlvii. 13.*

Ver. 24. Of Jashub, &c.] Who is called Job in the same Place.

Ver. 25. Threescore and four thousand and three hundred.] This Tribe also was exceedingly increased ; being near ten thousand more now than they were at their first Numbering, *ch. i. 29. ii. 6.*

Ver. 26. *Of the Sons of Zebulun after their Families, &c.]* There is no Change in their Names ; which are the same, without any Alteration, as when they went into Egypt, Gen. xlvi. 14.

Ver. 27. *Those that were numbered of them, Three-score thousand and Five hundred.]* This Tribe likewise was increased above Three thousand since the former Numbering. See ch. i. 31. And so the whole Camp of Judah was mightily augmented, as that of Reuben was diminished.

Ver. 28. *The Sons of Joseph after their Families, &c.]* See Gen. xlvi. 20.

Ver. 29. *Of the Sons of Manasseh: of Machir, &c.]* This was his only Son ; but those descended from him, by an usual manner of speaking, are called *Manasseh's* Sons also, being his Grandsons. Some think indeed that *Manasseh* had other Sons, which they gather from Gen. l. 23. but, if he had, their Families were extinct : for none but *Machir* and his Posterity had any Inheritance in the Land of Canaan, Josh. xvii. 1, 2. where the Grand-children are called his Children.

Machir begat Gilead: of Gilead come the Family of the Gileadites.] They were not a distinct Family from the *Machirites*, but the very same ; *Machir* having no Son but *Gilead*. Therefore that Family, which at first was called *Machirites*, were afterwards called *Gileadites* : or they were indifferently called, either by the one or the other.

Ver. 30. *These are the Sons of Gilead: of Jeezer,] Called Abiezer, Josh. xvii. 2.*

The Family of the Jeezerites, &c.] The Posterity of *Gilead* grew so numerous, that his Sons made Families, and not only Households : So that the Name of *Gileadites* being too general to distinguish them all, they were called, at length, by the Name of his Sons.

Ver. 31, 32. *Of Asriel, the Family of the Asrielites, &c.]* This, and all the rest that follow, are mentioned as the Sons of *Gilead* ; for each of whose Children there was a Lot in the Land of Canaan, Josh. xvii. 2.

Ver. 33. *And Zelophehad the Son of Hepher had no Sons, but Daughters, &c.]* Whose Case is considered in the next, and in the last Chapter of this Book ; where they are ordered to have an Inheritance among their Father's Brethren, but to marry into their own Tribe. And their Posterity, I suppose, were called after their Grand-father's Name, *Hepherites* : for such a Family there was, as *Moses* tells us in the foregoing Verse.

Ver. 34. *Numbered of them Fifty and two thousand and Seven hundred.]* If this be compared with ch. i. 35. it will appear that this Tribe was increased above Twenty thousand : Which is the greatest Increase of any other ; and made good the Prophecy of *Jacob* concerning the Children of *Joseph*, Gen. xlix. 22.

Ver. 35. *These are the Sons of Ephraim after their Families:]* He is mentioned after *Manasseh*, because he was his younger Brother : yet in their Encampment this Tribe had the Standard, under which *Manasseh* marched, Numb. ii. 18, &c.

Of Shuthelah, the Family of the Shuthalbites, &c.] He is mentioned first also in 1 Chron. vii. 20. Where the next Son *Becher* is called *Bered* ; and

Taban called *Tabath*. For Time is wont to make great Alterations in the Names of Persons and Places.

Ver. 36. *These are the Sons of Shuthelah: of Eran, the Family of the Eranites, &c.]* He had, it seems, but one Son ; whose Children (after the usual Manner of Speaking before noted) were called the Sons of *Shuthelah* ; though they made a distinct Family, under the Name of *Eranites*.

Ver. 37. *Those that were numbered of them, Thirty and two thousand and Five hundred, &c.]* Though this proved a very numerous Tribe in future Times, yet for the present they were fewer by Eight thousand than they were in the former Numbering, ch. i. 33. which makes *Moses's* Prophecy, a little after this, the more remarkable, Deut. xxxiii. 17. where he makes the *Ephramites* ten to one, in comparison with the *Manassites*.

Ver. 38. *The Sons of Benjamin after their Families:]* This Tribe also was under the Standard of *Ephraim*, and therefore mentioned here together with him and *Manasseh*. When they went into Egypt, the Sons of *Benjamin* were no less than Ten, Gen. xlvi. 21. half of which either had no Children, or they were all extinct before this Time ; for here are only Five named.

Of Bela, the Family of the Belaites, &c.] The two first, *Bela* and *Ashbel*, are there named as they are here : but the next, *Abiram*, is there called *Ebi*, and in 1 Chron. viii. 1. *Abara* ; such an Alteration doth Time make in Names.

Ver. 39. *Of Shupham, &c.]* He is called *Muphim* in Gen. xlvi. 21. and *Hupham* is there called *Huphim*.

Ver. 40. *The Sons of Bela were Ard and Naaman, &c.]* Tho' Five of his Sons were dead without Issue ; yet two of his Grandsons, descended from his eldest Son, made distinct Families in Israel. And the Son of one of them was called after the Name of his Uncle, the youngest Son of *Benjamin*, Gen. xlvi. 21. whose Name was *Ard* ; and in 1 Chron. viii. 3. (by a small Transposition of Letters) is called *Addar*.

Ver. 41. *There were numbered of them Forty and five thousand and Six hundred, &c.]* This Tribe was grown to be Ten thousand more than they were at the last Numbering, ch. i. 37.

Ver. 42. *These are the Sons of Dan, &c.]* Thus he speaks, though he had but one. See ver. 8.

Of Shubam, &c.] Called *Hushim*, by a Transposition of Letters, Gen. xlvi. 23. Just as the same Tree is called *Almugim*, 1 Kings x. 11. and *Algumim*, 2 Chron. ii. 8. And the same City in which *Joshua* was buried, called *Timnath-Serach*, Josh. xxiv. 30. and *Timnath-Cheres*, Judg. ii. 9. And, to come still nearer, the same Man is called *Rechum*, Nehem. xii. 3. and *Cherim*, ver. 15. of the same Chapter.

These are the Families of Dan after their Families.] That is, from these *Shubamites* came the rest of the Families of this Tribe, which are not here mentioned ; but into which this Family was subdivided, when it grew very great, as it appears from the next Words.

Ver. 43. *All the Families of the Shubamites, &c.]* This shews there were more than one of them, who had Names from some of the Children of *Shubam*.

Were Threescore and four thousand and Four hundred.] A vast Number to spring from one Man; when *Benjamin*, who had Ten Sons, wanted almost Twenty thousand of this Number: which is Seventeen hundred more than were in this Tribe at the last Numbering, *chap. i. 39.*

Ver. 44. *Of the Children of Asher after their Families, &c.*] They all retain the same Names which they had when they went into *Egypt*, *Gen. xlv. 17.* Only he that is here called *Jeshui*, is there called *Ishui*; and another Son there mentioned is here omitted; his Family, I suppose, being quite extinct.

Ver. 45. *Of the Sons of Beriab, &c.*] Instead of him, whose Family was quite lost, the youngest Son of *Asher* (*Beriab*) had two Families sprung from him.

Ver. 46. *And the Name of the Daughter of Asher was Sarah, &c.*] Or *Serab*, as she is called, *Gen. xlv. 17.* He doth not say that a Family sprang from her, which *Corn. Bertramus* (*cap. 6. de Republ. Jud.*) seems to think probable, instead of some that were lost; but she was a Woman, it is likely, as eminent in this Tribe, as any of her Brethren, for some Virtue or other: Insomuch that the *Cabbalists* in the ancient Book *Zohar*, parting the heavenly Region, where the Souls of holy Women are, into four Palaces, make four great Women to be a kind of Presidents of them, *viz. Pharaoh's Daughter*, who educated *Moses*; and this *Serab* the Daughter of *Asher*; with *Jochabed* the Mother of *Moses*; and *Deborah* the famous Prophetess. See *Selden, Lib. ii. de Jure Nat. & Gent. cap. 4.*

Ver. 47. *Were Fifty and three thousand and Four hundred.*] This Tribe also fructified exceedingly, wanting but an Hundred of Twelve thousand more than they were at the last Numbering, *ch. i. 41.*

Ver. 48, 49. *Of the Sons of Naphtali after their Families, &c.*] There are Four of them, whose Names were not at all changed since they went into *Egypt*. See *Gen. xlv. 24.*

Ver. 50. *Were Forty and five thousand and Four hundred.*] They wanted Eight thousand of their Number, *Numb. i. 43.* These two Tribes, *Asher* and *Naphtali*, are mentioned together with *Dan*, because they were encamped under his Standard, *Numb. ii. 25, 26, &c.*

Ver. 51. *These were the Numbered of the Children of Israel, Six hundred thousand and a Thousand Seven hundred and Thirty.*] That is, the whole Number amounted to this Sum; which was but Eighteen hundred and Twenty less than they were, when they were last numbered, Thirty-eight Years ago, *ch. i. 46.* So great was the Goodness of God, and such his Faithfulness to his Word, that when he destroyed all the former Generation, (who were above Twenty Years old) he multiplied their Posterity so fast, in that Space of Time, as to make them equal, in a Manner, to those that went before them.

Ver. 52. *And the LORD spake unto Moses, saying,*] After the People were thus numbered, and every Family, and the Persons it contained, exactly known, then the LORD ordered as follows.

Ver. 53. *Unto these*] *i. e.* These Families before-named.

The Land shall be divided] *i. e.* The Land of *Canaan*, into which they were going.

For an Inheritance,] Not to be alienated from those Families.

According to the Number of Names.] Of the Persons in the several Families, from Twenty Years old and upwards, *ver. 2.* So that Minors, who had not attained the Age of Twenty Years when this Account was taken, the *Jews* say, were not to have any Share in the Land, though they were come to that Age at the Time of the Distribution of it among them. But those Minors had Possessions, as Heirs of their Fathers, according to the Families.

Ver. 54. *To many thou shalt give the more Inheritance, and to few thou shalt give the less Inheritance:*] That is, order *Joshua* to assign them a Share in the Land, proportionable to the Number of Persons in every Tribe: Some of which were far greater than others, and therefore to have more Land, proportionable to the Largeness of their Families. But this was not measured merely by the Number of Acres, as we speak; but by the Goodness of the Soil: for a little Ground, in a rich Country, would maintain more Persons than twice as much in a barren. So *Josephus, Lib. v. Antiq. cap. 1.* where, after he had said that *Joshua* made a Distribution of the Land, καὶ ἀ μέγεθος ἐκάστης ᾧς φυλῶν, according to the Bigness of each Tribe; he adds, that in doing this, τιμῆς μᾶλλον ἢ μέτρον ἐ τὰς κλήρας εἶναι δεῖν, it was necessary to consider rather the Value than the Measure of every Portion; and gives this Reason why the Tribe of *Benjamin* had so narrow a Portion allotted them, because the Ground was so very fertile about *Jerusalem*: στενότης δὲ κλήρης ἐστὶν διὰ τὴν τῆς γῆς ἀρετὴν, This Lot was very strait, because of the Goodness of the Soil.

To every one shall his Inheritance be given,] That is, to every Family.

According to those that were numbered of him.] According to the Account that had been now taken; not considering who might be born after this, (and thereby increase a Family) or die (and thereby diminish it) before the Division of the Land was made. For several died, we may well think, in the Wars with the *Canaanites*, and others were born before the Country was conquer'd.

Ver. 55. *Notwithstanding, the Land shall be divided by Lot:*] When it was divided into so many equal Shares as there were Tribes, (a due Respect being had to their Number) they were not to chuse which Share they would have; but that was to be determined by Lot. The Manner of which, they say, was this: Two Urns being placed before him that drew the Lots, in one of which were Scrolls of Parchment, containing the Names of the twelve Tribes of *Israel*; and in the other, the Portions of Land; he first put in his Hand into the Urn wherein were their Names, and drew out one, suppose that of *Judab*; and then he put his Hand into the other Urn, and drew out the Portion that fell to his Share. Or perhaps there was only one Urn, wherein were the several Portions of Land; and they began, suppose, with the eldest Son of *Israel*, *viz. Reuben*; and pulling out a Scroll, said, *This is the Portion of Reuben*: and so with the

the rest. But which soever way they proceeded, there were two Distributions made, one of the whole Country into twelve Parts; and another of each of those Parts among the several Families that were in each Tribe. See *Selden, de Successionibus ad Leges Hebr. cap. 21, 22.*

According to the Names of the Tribes of their Fathers they shall inherit.] This seems to justify what I now said, that they first named the Tribe, whose Lot they would draw out; and that contained his Inheritance. But, after all this, it might happen that some of their Lots were too scanty for their Number, and others too large: In which case *Eleazar* and *Joshua*, and the rest appointed for this Office, *chap. xxxiv. 17, &c.* ordered some Portion to be taken from those who had too much, and given to those who had too little for their Families. This appears from *Josh. xix. 9.* where a Portion out of the Lot of *Judab* is ordered for *Simeon*; because the one was too large, and the other too small: and the same may be said of *Dan, ver. 47.*

Ver. 56. According to the Lot shall the Possession thereof be divided,] The first Words, which we translate *according to the Lot*, being in the Hebrew, *Al pi bagoral*, which literally signifies *according to the Mouth of the Lot*, (which is no more than, *as the Lot shall declare*) the Jews have a Conceit that the Land was divided, not merely by Lot, but by *Urim* and *Thummim*; which *Eleazar* the Priest then put on, (as the *Talmud* describes it in *Bava Batbra*) and two Urns standing before him, in one of which were the Names of the twelve Tribes, and in the other the Names of the Portions of Land, he looked by the Holy Ghost upon the *Urim* and *Thummim*, and said, Let such a Tribe come up; which being done, he said again, Let such a Portion of Land come up for this Tribe: by which Means all the People (before whom this was done) were satisfied that their Portion was allotted to them by God; and all Cause of Murmuring and Contention taken away. Thus *R. Solomon* and others mentioned by *Buxtorf* in his *Hist. Urim & Thummim, cap. 3.* And *Martinus Mauritius* in his late Treatise *de Sortitione veter. Hebr. cap. 29. sect. 4, 5.* where he observes, how ancient the Way of dividing Goods and Lands by Lot was in other Countries. But there was no Need of this Solemnity, the Division of the Land by God's Order, after the Manner of Lots, sufficiently shewing, it was not by Man's Directions, but by God's, that such a Share fell to them.

Between many and few.] Every Tribe having its Land assigned them by the Lot, it was then divided among the several Families, in the same manner, (as these Words seem to signify) and then every Household had their Share allotted them, according to the Number of Persons that were in them; which, if they were many, had a greater Share; if few, a less. By which Means every Man had Reason to rest satisfied, because such was his Lot; that is, such was the good Pleasure of God, who directed the Lots, as we learn from *Joshua xviii. 6, 8, 10.* where we read expressly, that in the Division of the Land, he cast Lots for them before the LORD in *Shiloh*, that he might order every one his Portion.

Ver. 57. And these are they that were numbered of
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the Levites, after their Families:] It was fit an Account should be taken of this Tribe also, that it might be seen how God had blessed them, as well as the rest of the Tribes of *Israel*, with a numerous Issue; tho' he had cut off, in the Space of thirty-eight Years, all the former Generation, from Twenty Years old and upward.

Of Gershon, the Family of the Gershonites, &c.] The principal Families in this Tribe were three, descended from the three Sons of *Levi*, *Gershon*, *Kobath*, and *Merari*; whose Names were not at all altered since their Coming out of *Egypt*, until this Time, *Gen. xlv. 11. Exod. vi. 16.*

Ver. 38. These are the Families of the Levites:] The three fore-named were the principal Families, divided into those lesser Families which here follow.

The Family of the Libnites,] Descended from *Libni* the eldest Son of *Gershon*; who had another Son, whose Family is here omitted, (*viz. Shimi*) tho' mentioned *Exod. vi. 17.* But in this Place *Moses* doth not give a full Account of all the Families of the *Levites*, nor is it given in exact Order; because they were to have no Inheritance in the Division of the Land; which was the Reason that all the Families of the other Tribes are set down so punctually.

The Family of the Hebronites,] From *Hebron*, one of the Sons of *Kobath*, *Exod. vi. 18. Numb. iii. 19.*

The Family of the Mablites, the Family of the Mushites,] From the two Sons of *Merari*, who were called *Mabli*, and *Musbi*, *Exod. vi. 19. Numb. iii. 20.*

The Family of the Korathites:] From the great Grandchild of *Levi*, *Exod. vi. 21. Numb. xvi. 1.*

And Kobath begat Amram.] Who was Grandchild of *Levi*, and Brother to the Father of *Korath*, *Exod. vi. 18.*

Ver. 59. And the Name of Amram's Wife was Jochebed, the Daughter of Levi,] See *Exod. vi. 20.*

Whom her Mother (viz. Levi's Wife) bare to Levi in Egypt:] See this there explained.

And she bare unto Amram, Aaron and Moses, and Miriam their Sister.] Who was born before *Moses*, if not before *Aaron*, *Exod. ii. 4.*

Ver. 60. And unto Aaron was born Nadab, and Abihu, Eleazar and Ithamar.] *Exod. vi. 23.* where he tells the Name of their Mother.

Ver. 61. And Nadab and Abihu died, when they offered strange Fire before the LORD.] See *Lev. x. 2.* and the third Chapter of this Book, *ver. 4.* But *Eleazar* (who was the eldest next to them) was now alive, and made High-priest: And it is likely *Ithamar* also, being under Twenty Years old, when the People murmured upon the Report of the Spies; and so not cut off with that wicked Generation, *chap. xiv. 29.*

All this is here recounted, to shew that the Tribe of *Levi* was preserved, by the Blessing of God, as well as the rest of the *Israelites*; tho' they were to have no Inheritance in the Land of *Canaan*.

Ver. 62. And these that were numbered of them, were Twenty and three thousand, &c.] So they were a thousand more than at the last Numbering, *chap. iii. 39.*

For they were not numbered among the Children of Israel,] But by themselves, for the Reason following.

Because there was no Inheritance given them among the Children of Israel.] For GOD was their Inheritance, as he told them, *chap. xviii. 20, &c.* And therefore they were ordered not to be numbered thirty-eight Years ago, no more than now, *Numb. i. 49, &c.* The Jews are something curious in their Observations upon these Words, *among (or in the midst of) the Children of Israel:* From whence they conclude, that the Levites might have Lands out of the Bounds of the Land of Canaan, tho' not within it, among their Brethren.

Ver. 63. These are they that were numbered by Moses, and Eleazar the Priest, who numbered the Children of Israel in the Plains of Moab, &c.] By a special Command of GOD, *ver. 1, 2, &c.*

Ver. 64. But among these there was not a Man of them whom Moses and Aaron the Priest numbered, when they numbered the Children of Israel in the Wilderness of Sinai.] See the first Chapter of this Book, *ver. 1, 2, &c.* so exactly were GOD's Threatnings fulfilled, as well as his Promises.

Ver. 65. For the LORD had said of them, They shall surely die in the Wilderness.] He had pronounced this irreversible Sentence upon the whole Congregation, *ch. xiv. 23, 28, 29.* where he swears they should not enter into the Land of Canaan, because they had brought, or entertained an evil Report of it. See also *Deut. ii. 14, 15.*

And there was not left a Man of them, save Caleb the Son of Jephunneh, and Joshua the Son of Nun.] Whom GOD promised to spare, because they were of another Spirit, *chap. xiv. 24, 30, 38.* And their Survival was as remarkable an Instance of the Truth of GOD's Word, as the Death of all the rest.

C H A P. XXVII.

Ver. 1. THEN came the Daughters of Zelophebad, the Son of Hepher, &c.] Who are mentioned before, *ch. xxvi. 33.* just as they are here; only their Genealogy is here more fully set out, that their Father was the Grandson of Manasseh the Son of Joseph, from whom he was lineally descended, but left no Sons behind him. Now these young Women, hearing Moses say (as he doth in the foregoing Chapter) that the LORD commanded the Land of Canaan should be divided among those that were now numbered; and observing that only Males from twenty Years old, were numbered, (*ver. 2.*) presently apprehended, that they, being Females, were excluded from having any Inheritance among the Israelites (and so the Family of the Hepherites, *ch. xxvi. 32.*) would be extinguished. This was the Ground of what follows; whereby it appears that every body was immediately acquainted with the Laws which Moses received from GOD; and that there was a faithful Register kept of every one that was born in every Family and Tribe, to prevent all Disputes about the true Heirs to Mens Estates.

Ver. 2. And they stood before Moses,] To represent before him, and the rest of the Judges,

who were now assembled, the Case which I have mentioned.

And before Eleazar the Priest, and before the Princes, and all the Congregation,] These made up the greatest Court of Judicature that at any time sat. For by *Princes* are meant, either the Heads of the Tribes, or the highest of the Judges appointed, *Exod. xviii.* called *the Heads of the People, ver. 25.* And by *all the Congregation* is meant the seventy Elders mentioned in this Book, *ch. xi. 24.* For they are called *col ha edab* (the whole Congregation, and sometimes only *Edab*, the Congregation) as R. Solomon observes: see *Bertram de Republ. Jud. p. 72.* Now at the Head of all these sat Moses, and next to him Eleazar the Priest.

By the Door of the Tabernacle of the Congregation,] Near to which this august Assembly, it is likely, was wont to sit when they met together; that Moses might presently, if there were Occasion, go and consult with GOD himself in any difficult Matter that came before them. And thus Mr. Selden observes out of Maimonides, that in future Times the great Sanhedrim followed the Tabernacle, sitting sometimes in one Place, sometimes in another, according as that was settled. As (after they came to Canaan) it was first at Shiloh, then at Mizpeh, and afterwards at Gilgal, Nob, Gibeon, the House of Obed-Edom; till at last it was fixed in Jerusalem, *lib. ii. de Synedr. cap. 15. n. 4.* As concerning that which the Talmudists say, relating to the Proceedings in this Case of Zelophebad's Daughters, nothing certain can be determined. But they give this Account of it, That they first brought this Cause into the Courts appointed by the Advice of Jethro, *Exod. xviii. 21.* and began with the Rulers of ten, who knowing not what to say to them, they went to those of fifty, and from thence to the Centurions, and at last to the Chiliarchs: None of which durst pretend to give Judgment, but referred the Cause, by reason of its Difficulty, to Moses; who brought it to the SCHECHINAH, as they speak, *i. e.* to the Divine Majesty, *Seld. ib. cap. xvi. n. 1.*

Ver. 3. Saying, Our Father died in the Wilderness,] Among the rest mentioned *ver. 64, 65.* of the foregoing Chapter. They seem to have drawn up their Cause in the Form of a Petition; or, as Mr. Selden speaks in the legal Phrase, presented a Libel to the Court, containing the intire Matter of their Petition, and that artificially enough.

And he was not in the Company of them that gathered themselves together against the LORD in the Company of Korah;] They use the very Words of Moses concerning that rebellious Company, *chap. xvi. 11.* and instance in this Sin, rather than any other; either to shew that their Father had a due Regard to the Authority of Moses, (who they hoped therefore would be the more favourable to his Posterity) or, rather to insinuate, that he was not guilty of such a Crime, as might make Men justly forfeit what they had, for their Children, as well as for themselves. For all the Family of Dathan and Abiram perished: and it is taken notice of as a singular Mercy, that the Children of Korah did not, *chap. xxvi. 10, 11.*

But died in his own Sin,] i. e. For his own Sin; which GOD had declared should not affect the Children, *ch. xiv. 31.* For to that general Sin, in which all the People were engaged, these Words seem to refer. And so, it was *his own Sin*, not with respect to the rest of the People, (for they were all alike guilty) but with respect to his Children; it being a personal Guilt, in which they were not concerned.

The Jews commonly say that Zelophehad was the Man that was stoned for gathering Sticks on the Sabbath-day: for which they have no Authority, but a Fancy of *R. Aquiba*, who is sharply reprov'd for it by another considerable Rabbi, who saith it is a rash Judgment; for if it were true, since the Scripture conceals it, he ought not to have revealed it: but hath reproach'd a just Man, for any thing that appears. See *Selden, lib. ii. de Synedr. cap. 1. sect. 9.*

And had no Sons.] As was found when the People were numbered, *chap. xxvi. 33.*

Ver. 4. *Why should the Name of our Father be done away from among his Family,]* One Family of the Tribe of Manasseh, viz. the Hephherites, being in danger to be wholly extinguish'd. *R. Judah* will have the Word *Name* in this Place to signify as much as *hereditary Possession*; and so he thinks it signifies *Deut. xxv. 6.* as Mr. *Selden* observes out of *Pesikta, lib. de Successionibus, cap. 14.*

Because he hath no Son?] Merely for want of Issue-Male, when he hath left many Daughters.

Give unto us therefore a Possession among the Brethren of our Father.] Let us come in for a Share among those that are descended from Manasseh: Which if they did, the Name of their Father could not be thereby preserved, but by the Son of one of these Daughters taking upon him, not the Name of his Father that begat him, but of his Mother's Grandfather, viz. Hephher; which was ordered afterwards by a general Law, *Deut. xxv. 6.*

Ver. 5. *And Moses brought their Cause before the LORD.]* This was too difficult a Cause (tho' there seem'd to be a great deal of Reason on their Side) to be judged by the great Court before-mentioned; and therefore it was referred to Moses alone, as other weighty Causes used to be; (see *chap. xv. 32. xxv. 4.*) for neither Eleazar, nor any other Person (before whom it was brought, *ver. 2.*) are here mentioned as the Judges of this Matter. And he durst not judge it, tho' the Equity appear'd very plain, without bringing it before the LORD for his Direction, which he could have upon all important Occasions, *Exod. xxv. 22. Numb. vii. 39.*

Ver. 6. *And the LORD spake unto Moses, saying,]* This shews that the Cause was devolved upon Moses alone; for the LORD tells him, and no other Person, how it should be determin'd.

Ver. 7. *The Daughters of Zelophehad, &c.]* The LORD approves of their Claim; and gives a Sentence in their Favour.

Thou shalt surely give them a Possession of an Inheritance among their Father's Brethren;] Because the Word *otham, them*, in the Hebrew, is of the Masculine Gender, some think it signifies, they were to be considered as if they had been Sons.

And thou shalt cause the Inheritance of their Father to pass unto them.] So that they were to enjoy what would have fallen to his Share, had he been alive; *ob indutam defuncti patris personam*, as the Lawyers speak; because they stood in the Place of their dead Father, and represented his Person. And accordingly they put in their Claim at the Division of the Land, and had their Portion therein, according to this Decision, *Josh. xvii. 2, 3, &c.* How the Portion was divided among them, according to the Hebrew Doctors, Mr. *Selden* shews at large in his Book *de Successionibus in bona defuncti, cap. 23.*

Ver. 8. *And thou shalt speak unto the Children of Israel, saying,]* Upon this Occasion he passes this special Case into a general Law, to be hereafter observed.

If a Man die, and have no Son, then ye shall cause his Inheritance to pass unto his Daughter.] It being but Reason, as *Maimonides* observes (*More Nevochim, P. iii. cap. 42.*) that what a Man leaves should come to his Family, and to those who are next of Kin to him: For the nearer any Person is to us, we are inclined, by natural Affection, to have the greater Regard to him. But all this is to be understood of Land: As for Money, and moveable Goods, (which were of his own getting) the Father might dispose of them, by his Will, to whom he pleas'd.

Ver. 9, 10. *And if he have no Daughter, then ye shall give his Inheritance unto his Brethren, &c.]* Unless his Father was alive, who undoubtedly, the Jews say, was the next Heir; but not mentioned, because it was not necessary; or, as some say, because it was too sad a Thing, to speak of a Father's burying all his Children, without Issue. See *Selden de Succes. in bona defuncti, cap. 12.* Where he observes that, according to the Rule, *ver. 11.* it must come to the Father, because he is nearest of Kin to it. And therefore the Jews interpret this, as if Moses had said, *If he have no Daughter, he shall give his Inheritance to the next of his Kindred*, (to his Father, for instance) and afterwards ye shall give it to his Brethren, i. e. the Children of his Father. And the same is to be said of the Grandchildren; unto whom the Brethren of a Father dying without Issue, are Heirs. For the Grandfather stands in the same Relation to a Father, that a Father doth to his Son.

Ver. 11. *And if his Father have no Brethren, then ye shall give his Inheritance to his Kinsman, that is next of Kin to him of his Family, and he shall possess it:]* To his Brother's Children; or to those who are descended from them, or from his Father's Brethren. But no Consideration was to be had of his Mother's Kindred, (as the Jewish Lawyers say) who could never be capable of the Inheritance: Which they gather not only from these Words, which determine the Inheritance to his Family, (i. e. the Family of the Father before-mentioned, not to the Family of the Mother) but from the frequent Mention of the Father of *Mischpachoth*, which we translate Families, or rather Kindreds of the Fathers, in the Books of Moses, Chronicles, Ezra, and others. From whence this solemn Maxim of the Talmudists, *The Family, or Kindred of the Mother, is never called by the Name of Kindred:* That is, it hath

not the Effect of a Kindred in Succession to Inheritances. Which is the same with that in the ancient Book *Sipbri*, *Families follow the Fathers*; as Mr. *Selden* observes in the Place before-mentioned; who in the next Chapter (*cap.* 13.) gives an Example, drawn up by *Maimonides*, of such a Succession out of the holy Scriptures. *Amram* had two Sons, *Aaron* and *Moses*, as we read *Exod.* vi. 20. If they had both died without Issue, *Miriam* their Sister had inherited. And if she had died in like manner, the Inheritance of the Family would have reverted to *Kobath*, the Father of *Amram*: Or, he being dead, to his three Sons, the Brethren of *Amram*, viz. *Izhar*, *Hebron* and *Uzziel*, as the Heirs of *Kobath*. And there would have been no Consideration of Primogeniture; both because none of them was the First-born, and because the Inheritance was not in the Possession of their Father, at the Time of his Death, &c.

And it shall be unto the Children of Israel a Statute of Judgment, &c.] A Law whereby to determine such Matters in future Times, and to be observed inviolably: so that no Father should have Power to make any other Settlement; but if either by Word or Writing he declared his Will to be, that his Son should not inherit, his Act was null and void: As the Jewish Lawyers resolve from these very Words, a Statute or Decree of Judgment, i. e. as I said, a Rule whereby to judge of Succession into Inheritances. If therefore a Man made a Will, wherein he declared his Daughter, or Brethren, &c. should not inherit, in case he had no Son, it was void, because contrary to this Law. See *Selden de Successionibus*, *cap.* 24.

Ver. 12. And the LORD said unto Moses, Get thee up into this Mount *Abarim*,] Either these Words were spoken after all that follows here, and in the Book of *Deuteronomy*, or they were repeated again, when he had repeated his Laws, and enforced them by many excellent Discourses, and taught them that famous Song, *Deut.* xxxii. where, in the Conclusion of it (*ver.* 49.) it is said, that very Day he had him go up this Mount *Abarim*. And there we learn also that *Abarim* was a long Tract of Mountains, one of which was called *Nebo*; and the very Top of it called *Pisgab*. See *Deut.* xxxiv. 1.

And see the Land which I have given unto the Children of Israel.] Take a full View of it, as he did from that high neighbouring Mountain, *Deut.* iii. 27. xxxiv. 1, 2, 3, 4.

Ver. 13. And when thou hast seen it, thou also shalt be gathered unto thy People, as Aaron thy Brother was gathered.] Upon Mount *Hor*, as we read in this Book, *chap.* xx. 23, 24.

Ver. 14. For ye rebelled against my Commandment in the Desert of *Zin*, &c.] See *chap.* xx. 1, 12, 24. where all this Verse is explained.

Ver. 15. And Moses spake unto the LORD, saying,] He did not speak those Words which follow, immediately after God had him go up Mount *Abarim*, and die; but first desired he might be permitted to go over *Jordan*, &c. *Deut.* iii. 24, 25, 26. Unless we can think that he made the Prayer there mentioned, as soon as the Sentence was passed upon him, at the Waters of *Meribah*; which doth seem not so likely.

Ver. 16. Let the LORD, the God of the Spirits of all Flesh,] As soon as he found that God was resolved he should not conduct the People into *Canaan*, he was concerned for nothing, but for a fitting Person to take that Charge upon him. For he had a most generous publick Spirit, wholly intent upon the Good of this People.

The God of the Spirits of all Flesh,] Who hath not only made the Souls of all Men, but knowest their Dispositions, (see *chap.* xvi. 22.) and understandest who are fit for this weighty Employment.

Set a Man over the Congregation,] To be chief Ruler and Governor of the People in my Place.

Ver. 17. Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in;] If the latter Part of these Words be not a mere Repetition of the former, (as is usual) then the one relates to the Conduct of War, and the other to the Management of all their Civil Affairs. And both of them seem to be a Metaphor from Shepherds watching over their Flocks.

That the Congregation of the LORD be not as Sheep which have no Shepherd.] Having none to govern and to take Care of them. This is a Description of the most miserable Condition a People can be in, and became a Proverb among the Hebrews, *1 Kings* xxii. 17. *Zechariah* x. ii. xiii. 7. *Matth.* ix. 36.

Ver. 18. And the LORD said unto Moses, Take thee *Joshua* the Son of Nun,] Who had been a long time Servant unto *Moses*, and attended upon his Person, (*Exod.* xxiv. 13.) well known to *Moses*, and perfectly acquainted with his Administration.

A Man in whom is the Spirit,] Of Courage and Prudence, and the Fear of God, with all other Gifts necessary in an excellent Governor: Among which *Onkelos* reckons the Spirit of Prophecy; which is not unlikely.

And lay thine Hand upon him,] Which was a Ceremony usual in blessing, *Gen.* xlviii. 14, &c. and in setting Men apart, and consecrating them to an Office, *chap.* viii. 10. Upon which followed a more abundant Measure of the Spirit, as appears from *Deut.* xxxiv. 9.

Ver. 19. And set him before Eleazar the Priest, and before all the Congregation,] Being all assembled for this Purpose, that all might acknowledge him for the designed Successor of *Moses*, and be Witnesses of all that *Moses* commanded him.

And give him a Charge in their Sight.] He told him before them all, what God expected from him; and bad him be not afraid to execute it. See *Deut.* xxxi. 7, 8. where he sets down the Words of this Charge; unto which God presently after added one of his own, *ver.* 14, 15, 23.

Ver. 20. And thou shalt put some of thine Honour upon him,] Communicate some of thy Authority to him at present; and not let him be any longer as thy Minister, but as an Associate in the Government. The Word we translate *Honour* being *Glory* in the Hebrew, it made *Onkelos*, and other Hebrew Doctors, imagine these Words have respect to that Splendor which shone in *Moses's* Face, after he came down from the Mount: some of which they suppose was imparted unto *Joshua*,
to

to make him appear more venerable in the Eyes of the People. And *R. Menachem* observes, that it is not said, impart *thy* Glory, but *of thy* Glory to him. From whence came that ancient Saying, *The Face of Moses shone like the Sun, but Joshua's only like the Moon.* This might have passed for Truth, or at least that hereby was meant some great Increase of illustrious Gifts of Mind, which procured him such Reverence as *Moses* had, if it had been said, that *GOD* put some of *Moses's* Glory upon him; whereas *Moses* is commanded to do it, which makes the first Sense most reasonable.

That all the Congregation of the Children of Israel may be obedient.] That the People may begin to submit to his Authority, and learn to obey his Commands, as well as thine.

Ver. 21. *And he shall stand before Eleazar the Priest,]* For the Encouragement of *Joshua* to undertake this Charge, he assures him, he shall never want Direction from *GOD* what to do when he was in any Doubt; but, in the Manner he prescribed, most certainly receive it. And what is here said concerning him, belongs to all their succeeding Governors. And it is observed by *Maimonides*, and other *Jewish* Doctors, that the High-Priest stood before the Kings of *Israel* out of great Respect to them: but no King is said to stand before the High-Priest, but only in this Case, when he was to consult the holy Oracle; that it might appear the Honour was given, not to the Priest, but unto the divine Majesty, whom he consulted by the Priest.

Who shall ask Counsel for him, after the Judgment of Urim] Because the Word *Thummim* is here wanting, some understand these Words, as if he had said, the High-Priest shall ask Counsel for him, by the Illumination of the Spirit of *GOD*. So *Conradus Pellicanus*. But the Word *Thummim*, in all likelihood, is here to be understood, tho' not expressed, being always joined with *Urim*, (except in this, and one other Place, where *Urim* only is named, after a short manner of speaking) in *Exod.* xxviii. *Deut.* xxxiii. *Ezra* ii. *Nehem.* vii. For they were inseparable from the Breast-plate of Judgment, as it is called *Exod.* xxviii. 30. (see there) with which the High-Priest appeared before *GOD* when he consulted him in great Affairs, concerning the Publick Safety; more especially in Times of War; of which we have many Instances in *Judg.* i. 1. xx. 18. *1 Sam.* xiv. 18. xxviii. 6. *David* indeed is said to consult *GOD* by the *Ephod*, but it must be observed that the Breast-plate was annexed to it; which *Abiathar* brought along with him, when he fled from *Saul*, who commanded the Priests to be slain, *1 Sam.* xxiii. 2, 9. xxx. 8. *2 Sam.* v. 19. And it is further to be noted, that tho' *David* thus frequently consulted *GOD* this Way, being engaged in Wars; yet we never read that *Solomon* asked Counsel by it, being a peaceable King.

Grotius also observes, that *Joshua* now, and the Kings of *Judah* afterwards, therefore stood before the Priest, that they might be near to the *Urim* and *Thummim*, which he had upon his Breast; without which he could not receive any Answer, *De imperii Sum. Potest. &c. cap. 6.*

Before the LORD :] The High-Priest never

inquired by *Urim* and *Thummim*, but standing before the *LORD*; that is, before the Ark, where the *SCHACHINAH* was.

At his Word shall they go out, and at his Word they shall come in,] That is, saith *Grotius*, in the Place fore-named, at the Word of the *LORD*, by the Judgment of *Urim*; which goes just before. Others, *at the Word of the Priest*: which comes to the same. And this the *Hebrew* Doctors understand, concerning the People of *Israel* making War; which is wont to be meant in Scripture, by the Words *going out* and *coming in*. And they distinguish between the War that was made by the divine Commandment (against the seven Nations of *Canaan*, and against *Amalek*) and that which was voluntary, against any of their Neighbours or others, as there should be Reason. In the former Case, they think there was no Need to ask whether they should make War or no, because it was commanded; and *Joshua* and the Kings afterward, did it when they pleased. But in the other, they were not to make War without this divine Order. See *Selden*, lib. iii. de Synedr. cap. 12. n. 4. But it is plain from *Judg.* i. 1. that they consulted the *LORD* also in the first sort of War (with the People of *Canaan*) how to manage it to the best Advantage.

Both he, and all the Children of Israel with him, even all the Congregation.] By the first Word [*he*] the *Jews* understand *Joshua*, and all the succeeding Princes of *Israel*, who were bound to advise with *GOD* by *Urim* and *Thummim* before they made War. And by the next Words [*all the children of Israel with him*] they understand the Priest that was particularly anointed to go with the People to War, *Deut.* xx. 2. And by the last Words [*the whole Congregation*] they understand the seventy Elders, or the great Sanhedrim. So *Maimonides*, *Abarbinel*, and a great many others, expound these Words (as Mr. *Selden* shews in the same Place); from which they have framed this general Maxim, That no private Man might consult this Oracle, but the King, and the Head of the great Sanhedrim, and he that was appointed by all the People in their Name. And that *colbaedab* [*all the Congregation*] signifies frequently the great Assembly of the Elders and Judges. See also *Bertram de Repub. Jud. p. 72.*

Here the *Jews* start a Difficulty, as they account it, why we never read in the whole Book of *Joshua*, that he consulted the *LORD* after this manner; but as soon as ever he was dead they did, *Judg.* i. 1. From whence *Abarbinel* concludes, that *Joshua* was bound to do this only at the first Entrance upon his Office, that all *Israel* might know he was *Moses's* Successor, and that *GOD* was with him: but that afterward the Spirit of Prophecy rested upon him, and conducted him without this Oracle. But if nothing was done that is not recorded in the Scripture, he might as well have said, that *Joshua* never consulted the Oracle at all; for we do not read he did, tho' he be here so ordered. *R. Levi Ben Gerson* therefore seems to me to speak more reasonably, when he says, that those Words in the Beginning of the Book of *Judges*, do not import that they did not consult *GOD* by *Urim* in the Life of *Joshua*; but only that after his Death,

Death, the Children of *Israel* would not adventure to proceed in the War of *Canaan* without the same Direction.

And there is something else, which they might have observed from this *Verse*, with great Reason, which is, how much inferior *Joshua* was to *Moses*, tho' he succeeded him in the Conduct of the People. For *Moses* never made use of the *Urim* and *Thummim* to consult *God* by the High-Priest; but went directly and immediately to *God* himself: Whereas *Joshua* was not admitted to such Familiarity; nor had he such frequent Revelations from *God* as *Moses* had. Yet sometimes *God* vouchsafed him the Honour to speak to him, as we find in the Beginning of *Joshua*, chap. iii. 7. iv. 1, 15, &c. And there was a most illustrious Appearance of *God* to him before *Jericho*, chap. v. 13, &c.

Ver. 22. *And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the Priest, and before all the Congregation.* According as he was ordered, ver. 18, 19. In this we see the great Integrity, the sincere Humility and Self-denial of *Moses*, that he readily submitted to have the Government of *Israel* translated from his own Family and Tribe unto another, who was of the Tribe of *Ephraim*; whereby his own Children were reduced to a mean Condition, being not so much as Priests, but mere Levites. This demonstrates he acted not from himself, because he acted not for himself; but was contented to have the supreme Authority placed where *God* pleased, both in Church and State; and to leave his own Family in an inconsiderable Employment. This shews him to have had a Principle, which raised him above all other Law-givers; who always took care to advance their own Families, and establish them in some Share of that Greatness which they themselves possessed. This likewise demonstrates, that the future Rulers of this Nation had no Temptation to advance the Credit of *Moses* beyond what it really was; since they were not descended from him, but were of other Tribes.

Ver. 23. *And he laid his Hands upon him, and gave him a Charge, as the LORD commanded by the Hand of Moses.* He did all Things which the *LORD* required to create him his Successor, as the *Jews* speak: for thus (by laying on of Hands) they in After-times made a Man a Member of the *Sanhedrim*, both of the great and of the small; which continued to the Time of the Destruction of the second Temple; as Mr. *Selden* shews, lib. ii. de *Synedr.* cap. 7. n. 1.

And this solemn Designation of *Joshua* to the Government by the divine Authority, was a clear Indication that *God* continued to be their King, as he became in a special Manner, when he brought them out of *Egypt*, (as I observed upon *Exod.* iii. 10.) and he still reserved it to himself to appoint Governors under him out of what Tribe he pleased; as he did *Joshua* at this Time out of the Tribe of *Ephraim*; and not *Caleb*, who was of the Tribe of *Judah*, and also a Man as valiant as he was virtuous, *Josh.* xiv. 11. For there was no Tribe that could lay Claim unto this Dignity, without the Gift of *God*. And this is one of the principal Reasons,

why the Government of this People, before they had Kings, was, as *Josephus* calls it, *Θεοκρατία*, (that is, *the Empire of God*) because he stirred them up Judges to rule them when he pleased; which being of his immediate Appointment, are so far acknowledged by him, that when they were weary of *Samuel's* Government, and desired a King, *God* declared, that it was not *Samuel*, but himself whom they rejected. And another Reason was (as our Mr. *Thorndike* observes) because *God* by his Oracle of *Urim* and *Thummim*, prescribed how they were to proceed in their Publick Affairs, *Review of the Right of the Church*, pag. 133.

C H A P. XXVIII.

Ver. 1. *AND the LORD spake unto Moses, saying,] Having numbered the People, and appointed his Successor to bring them to their Inheritance, (which he had ordered to be divided among them, proportionable to the Number of each Tribe) nothing was more necessary than to persuade them to be truly religious, whereby they might be preserved in the Enjoyment of it. Unto which Moses is commanded to direct them, in this and in the following Chapters; which may be thought to have been delivered also in the eighth Month of the last Year of their Travels in the Wilderness.*

Ver. 2. *Command the Children of Israel, and say unto them,] These Commands had been given before, but are here repeated, because this was a new Generation, who either had not heard them when they were first delivered Eight and Thirty Years ago; or at least, had need to have their Memories refreshed. Some Things also are now more particularly explained, concerning the Sacrifices which were to be offered at certain Times: and they are reduced into a certain Order; some being daily, others weekly, others monthly, and some anniversary; all which were of such Importance, that Moses being shortly to leave them, thought good to repeat most of them once more in the Book of *Deuteronomy*.*

My Offering, and my Bread] The Word *and* is not in the *Hebrew*; but the Words are, *my Offering, my Bread*: Which *Isaac Abarbinel* thus excellently explains: Concerning Offerings for Sin, and Trespass-offerings, and the rest, I shall not need to admonish you; but concerning my daily Sacrifices, which properly of themselves are my own Oblation, my daily Bread, or my Food (which the divine Presence dwelling among them required, *Exod.* xxix. 42, 43, 44, 45.) And so others by the Word *Bread* understand Meat or Food in general, as we translate it ver. 24. tho' it may have a particular Respect to the *Meat-offering*, which was made of Meal, and always accompanied the *Burnt-offerings*, which seem here to be peculiarly meant; tho' some think these Words relate to all the Sacrifices, some Part of which were *God's* Portion.

For my Sacrifices made by Fire,] The whole *Burnt-offerings* are most properly called *Ische*, (*Sacrifices made by Fire*) being all consumed upon the Altar; where the heavenly Fire burnt continually, ready for that Purpose.

For a sweet Savour unto me,] So the Burnt-offering is called, *Lev. i. 9, 13, 17.* See there. I shall only add the Paraphrase of the *Hierusalem Targum*, which is this, *My offering of Bread which ye offer on the Altar, doth not the Fire devour it? And yet it is acceptable to me from you, as an Odor in which I am well pleased.*

Shall ye observe to offer unto me] Be very careful to see it duly performed: This being the Food (saith *Abarbinel*) which, to speak after the Manner of Men, was offered by GOD's Fire, upon his own Altar, for his Dinner and Supper.

In their due Season.] For that Reason this Sacrifice was to be constantly offered, saith the same Author, that the Divine Fire which came down from Heaven to consume the Sacrifices, might not be disappointed, and burn there in vain without any thing to do.

From this Place the *Jews* endeavour to make out their Custom of having *Stationary Men*, as they call them, to attend the daily Sacrifice: taking *Moatbo* [*in its Season*] as if it had been *Omatbo* [*in its Stations*]; but chiefly relying upon the first Words of this *Verse*, *Command the Children of Israel*, who could not all be present at the daily Sacrifice, and therefore some particular Persons were chosen to represent all the rest. For they thought it very undecent to have a Sacrifice made for a Man, and he not stand by it; and therefore the first Prophets ordained Twenty-four Courses of Men, chosen out of the Priests, *Levites* and People, to stand in the Temple, when the daily Sacrifice was offered in the Name of all *Israel*; and pray that GOD would accept it for them, as if they were all present. This Account the *Mischna* gives of them in *Taanith*, and other Places; where they say these Men were held so necessary, that it was an usual Speech among them, *Without Stations the World could not stand.* For without Sacrifices, that is, the Worship of GOD, the World would be undone; and Sacrifices could not be maintained without Stations: See *Voyfin de Jubileo, cap. 25.* and our Learned Dr. *Lightfoot* in his *Temple Service, chap. 7. sect. 3.*

Ver. 3. *And thou shalt say unto them, This is the Offering made by Fire, which ye shall offer unto the LORD;]* That Offering which he peculiarly speaks of, is the daily Sacrifice; which was appointed long ago, before the Tabernacle was set up, *Exod. xxix. 38, 39.* See my Notes there. And add this, that GOD's Promise to meet them there, *ver. 42, 43.* and afterward to dwell among them, *ver. 45.* seems to depend upon this constant Service which he expected should be paid to him; which if neglected, he withdrew himself from them.

Two Lambs of the first Year, without Spot, Day by Day, for a continual Burnt-offering.] This is expressly required in *Exod. xxix. 38.* Only here it is added, *without Spot*, or perfect in its Kind; which was required in all Sacrifices, particularly in the first Lamb which they offered, when they came out of *Egypt*, *Exod. xii. 5.* See there.

Ver. 4. *The one Lamb shalt thou offer in the Morning, and the other Lamb shalt thou offer at Even;]* The very Words in *Exod. xxix. 39.*

Ver. 5. *And a Tenth part of an Ephah of Flour for a Meat-offering, mingled with the Fourth part of an Hin of beaten Oil.]* This also is there explained, *Exod. xxix. 40.*

Ver. 6. *It is a continual Burnt-offering,]* To be continued throughout all your Generations every Day; as it is expressed *Exod. xxix. 42.* For it was in the Nature of a daily Prayer to GOD, that he would graciously continue his Mercy unto *Israel*, (as *Abarbinel* observes) and increase their Corn, Wine and Oil, which they acknowledged hereby they received from him.

Which was ordained in Mount Sinai.] There *Moses* received both this Law, and all the rest (which are mentioned in the Book of *Exodus*), concerning the Service of GOD, and the Place where it was to be performed, and his Ministers, &c. And this sufficiently shews, that he speaks here to those who were so young at the first Institution of these Laws, that they gave the less heed to them, or had forgotten them. And there are those who think that for eight and thirty Years they had disused them; which they gather from *Deut. xii. 8.* But I do not take it to be likely, that Sacrifices were wholly omitted during that Space; though perhaps not so regularly performed as when they came to *Canaan*. For to suppose that, is to suppose that the Fire from Heaven either went out, or burnt continually to no purpose; and that the Divine Majesty had no Entertainment set upon his Table; and consequently did not keep House, and dwell among them all that Time: In short, that there was no Worship of GOD at the Tabernacle. All these Arguments may convince any Man, there were offered, at least the daily Sacrifice, Morning and Even, and those on the Sabbath.

For a sweet Savour, a Sacrifice made by Fire unto the LORD.] See *Exod. xxix. 41.*

Ver. 7. *And the Drink-offering thereof shall be the Fourth part of an Hin for the one Lamb:]* So it was ordained also in Mount Sinai, as appears from the same *Exod. xxix. 40.* And in this very Book there is a general Rule given to this new Generation, that this should be the least Quantity of Wine, which should be offered with a Burnt-offering, or Peace-offering. See *Numb. xv. 5.* Which was a Thing so constantly practised, that the Heathen never sacrificed, but they poured Wine upon the Flesh, as it flamed upon the Altar. For tho' Water was sometimes poured upon the Sacrifices, yet *Nonnus* saith (*Lib. iv. Dionysiac.*) it was when Men knew not the Use of Wine; for after that was found out, they never sacrificed without it. See *Fort. Scacchus Myrothec. 2. cap. 42.*

In the holy Place] Upon the Altar of Burnt-offerings, which stood in the holy Place, near to the Door of the Tabernacle, *Exod. xxix. 42.*

Shalt thou cause the strong Wine to be poured unto the LORD for a Drink-offering.] The Hebrew word *Schecar* commonly signifies any sort of strong Drink, but here the noblest and most generous Wine; for it was not lawful to use any other Liquor in their Sacrifices. The Heathens had this Reverence to their Gods, that they always offered to them the most excellent Wine they had; which appears by those Words we meet withal so often in *Homer* (both in his *Ilias* and *Odyssey*) of Mens pouring out upon their Sacrifices — *αἶθονα οἶνον*, black Wine, or of the deepest Colour, red as Blood; which was the richest of all other. And *Herodian*, speaking of the

the vast Profuseness of *Heliogabalus*, who offered hecatombs of Oxen every Morning, with great Multitudes of Sheep, upon which he heaped all manner of Spices, adds this also, (*Lib. v.*) οἶνον τε τῶν παλαιότερων καὶ καλλίστην πολλὰς ἀμφορέας τῷ προσχέειν, &c. *pouring out many Flaggons of the oldest and most excellent Wine on the Altars*; so that Rivers of Wine and Blood ran mixed together.

Ver. 8. *And the other Lamb shalt thou offer at Even, &c.*] All the foregoing *Verses* relate to the Morning Sacrifice; and this only briefly prescribes, that the other Lamb should be offered in the same Manner at Even, with the very same Meat-offering and Drink-offering. And as no Sacrifice was to precede the Morning Burnt-offering, but it was to be offered first; so this at Even was to conclude all the Sacrifices of the Day, and none to be offered after it.

A Sacrifice made by Fire, of a sweet Savour unto the LORD.] As acceptable to him as the Morning Sacrifice.

Ver. 9. *And on the Sabbath Day, two Lambs of the first Year without Spot.*] He doth not mean, that whereas every Morning and Evening they offered one Lamb, on the Sabbath-day they should offer two; but that there should be two Lambs offered on the Sabbath, over and above the daily Offering, as appears from *ver. 10.* Whether one of them was to be offered in the Morning, and the other added at the Evening Sacrifice, it is not said; but it is most probable the Sacrifices on the Sabbath were so ordered. For the *Jews* say, that at the Time of this additional Sacrifice in the Morning of the Sabbath, they sang at the Temple the Song of *Moses*, *Deut. xxxii.* dividing it into six Parts, and singing one Part every Sabbath; so that in six Weeks they had finished it, and then began again. And at the Evening Sacrifice they sang that Song of his, *Exod. xv.* at which time the Priest sounded the Trumpet three times more than they did at the ordinary Songs.

And two Tenth-deals of Flour for a Meat-offering mingled with Oil, and the Drink-offering thereof.] As the Burnt-offerings were double on this Day, so a double Quantity of Flour is ordered for the Meat-offering that attended the Burnt-offering, (for only a Tenth part of an *Ephah*, *ver. 5.* was offered on other Days) and consequently there was to be as much more Oil and Wine than daily. And here it may be fit to note, that as soon as the Drink-offering was poured out, then the Song before-mentioned began, with the Trumpets, and other Instruments of Musick; but not till then: For the Burnt-offering was not perfect, till the Drink-offering, which was to accompany it, was offered; whereby it was completed. See *Dr. Lightfoot* in his *Temple Service*, *cap. 7. sect. 2.*

Ver. 10. *This is the Burnt-offering of every Sabbath, beside the continual Burnt-offering, and his Drink-offering.*] The daily Sacrifice was not to be omitted on the Sabbath, but this was to be added to it; and thence by the *Jews* called *Musaph*. Of which sort there were seven more; which were to be added to the Sacrifice of the Day; viz. that in the New Moon, *ver. 11.* at the Passover, *ver. 16.* and the Feast of Pentecost, *ver. 26.* in the Beginning of the Year, *ch.*

xxix. 1. on the Day of Expiation, *ver. 7.* On the Feast of Tabernacles there were peculiar Sacrifices for seven Days together, *Lev. xxiii. 35.* and on the last Day of the Feast another, *Numb. xxix. 35, 36, 37.* All these were called *Musaphim*, or additional Sacrifices to the daily Sacrifice.

Ver. 11. *And in the Beginnings of your Months ye shall offer a Burnt-offering unto the LORD;*] This solemn Sacrifice seems to have been ordained by GOD, to prevent the Idolatry which was usual among the *Gentiles*; who worshipped the New Moon with great Rejoicings, when it first appeared. Otherwise, the first Day of every Month was no Festival; but only a Day on which extraordinary Sacrifices were offered with blowing of Trumpets, as seems to be directed *ch. x. 10.* See there: Which was usual at all solemn Sacrifices (as I noted before); otherwise, the Feast of blowing with Trumpets was only on the New Moon of the seventh Month, and no other. And therefore it is observable, that there is no Mention made of the first Day of the Month among the Festivals appointed in *Lev. xxiii.* and consequently servile Work was lawful on this Day; and nothing more required but only the following Sacrifices. The *Jews* at this Day say, this Solemnity was appointed rather for the Women than the Men, (for which they give a fabulous Reason) who are bound to abstain from all Works; but the Men only from the most laborious, such as plowing the Ground, &c. See *Buxtorf's Synag. Judaica, cap. 22.*

Two young Bullocks, and one Ram, seven Lambs of the first Year without Spot,] All these were Burnt-offerings, which were offered besides the daily Sacrifice, and besides the two Lambs, if the first Day of the Month fell out to be a Sabbath. In which Case, and all others, where several Solemnities met together on the same Day, the daily Sacrifice was offered first, and then the rest of the Sacrifices peculiar for that Day were to be performed, every one in their order. As for Example, If the Sabbath, and New Moon, and the Feast of Trumpets fell out on the same Day, they began with the daily Morning Sacrifice; after which followed the Sacrifices proper to the Sabbath; and after that the Sacrifice appointed on the New Moon; and then, those that belonged to the Feast of Trumpets: and all was concluded with the Evening Sacrifice, as *Abarbinel* observes in his Preface to the Book of *Leviticus*.

Ver. 12. *And three Tenth-deals of Flour*] That is, three Tenth parts of an *Ephah*, *ver. 5.*

For a Meat-offering mingled with Oil, for one Bullock,] *i. e.* For each Bullock there was to be this Proportion of Flour; which is exactly according to the general Rule before given, *ch. xv. 9.*

And two Tenth-deals of Flour for a Meat-offering mingled with Oil, for one Ram,] This is the Proportion there prescribed for a Ram, as the other for a Bullock, *chap. xv. 6.*

Ver. 13. *And a several Tenth-deal of Flour mingled with Oil for a Meat-offering, unto one Lamb,*] Unto each of the seven Lambs before-mentioned (*ver. 11.*) a Meat-offering was to be joined in less Proportion than the other; according to the Rule there given, *chap. xv. 4.*

For a Burnt-offering of a sweet Savour, &c.] See ver. 6.

Ver. 14. And their Drink-offering shall be half an Hin of Wine unto a Bullock,] See chap. xv. 10.

And the third Part of an Hin unto a Ram,] See there, ver. 7.

And a fourth Part of an Hin unto a Lamb:] See there ver. 5. They that allegorize these Things, think the New Moon signifies the Resurrection to a new Life in the other World, where every one shall receive a Reward according to his Measure. Thus *Procopius Gazæus*; in whom they that think such Expositions useful, may find Entertainment.

This is the Burnt-offering of every Month throughout the Months of the Year.] There are more Sacrifices appointed on the New Moons, than on the Sabbath itself; because they returned seldomer. And the *Gentiles* multiplying Sacrifices on such Occasions, if the *Jews* had not been thus employed in the Worship of *GOD*, they might have been tempted to pay their Services to Idols.

Ver. 15. And one Kid of the Goats for a Sin-offering] This Sacrifice of a Goat for a Sin-offering, saith the same *Procopius*, is coupled with the rest, being a Shadow of the Passion of *CHRIST*, for whose Sake all our Sacrifices are acceptable unto *GOD* the Father.

Unto the LORD, &c.] It is well observed by *Grotius*, that these Words, *unto the LORD*, were added, to put them in mind at this Time of the right Object of Worship; when they were in Danger to offer Sacrifice to the Moon, after the Manner of the Heathens. This is the more to be regarded, because a Goat being appointed to be offered at two other Solemnities, and to be offered for a Sin-offering, (*ver. 22, 30.*) it is not said, *unto the LORD*, (though certainly so intended) because there was no Danger at those Times to direct their Sacrifices to a wrong Object, as there was upon the New Moons; when the Heathen offered a Goat unto the Moon, it being a Creature whose Horns are like to those of a New Moon. *R. Bechai* long ago observes this: *A Goat, saith he, was offered, to extirpate the Religion of those who worshipped the Moon; which makes the Scripture say expressly, unto the LORD.* And *Maimonides* more largely in his *More Nevochim*, *P. iii. cap. 46.* where, after he had taken notice of the Difference between Sin-offerings and Burnt-offerings, the latter of which being wholly burnt, might be properly said to be *unto the LORD*, whereas Sin-offerings were commonly eaten by the Priests; he adds, “That this Sin-offering is peculiarly said to be *unto the LORD*, “left any one should think this Goat to be a “Sacrifice to the Moon, after the Manner of “the *Egyptians*: Which was not necessary to be “said of the Goats offered at other solemn Times, “because they were not in the Beginning of the “Month, nor distinguished from other Days by “any natural Sign, but only by the Appointment “of the Law; which uses these Words concerning this Goat peculiarly, to pluck out of Mens “Thoughts those inveterate and pernicious Opinions of the *Gentiles*; who had long sacrificed to “the Moon at this Time, as they did to the Sun “at his Rising, and when he enter’d into the several Signs.

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Besides the continual Burnt-offering, and his Drink-offering.] This is so often particularly mentioned, lest any should imagine it might be spared, when there were such liberal Offerings of several Kinds.

Ver. 16. And in the fourteenth Day of the first Month is the Passover of the LORD.] See Exod. xii. 6, 18. Lev. xxiii. 5. where it is called the *LORD’s* Passover. See *Exod. xii. 27.*

Ver. 17. And in the fifteenth Day of this Month is the Feast.] The fourteenth day at Even the Feast of the Passover was kept, as appears from *Exod. xii. 14.* But on the fifteenth Day began another Feast, called the *Feast of unleavened Bread.* See *Lev. xxiii. 6.*

Seven Days shall unleavened Bread be eaten.] See Exod. xii. 19. xiii. 6, 7. Lev. xxiii. 6.

Ver. 18. In the first Day shall be an holy Convocation, ye shall do no manner of servile Work therein.] See Exod. xii. 16. Lev. xxiii. 7.

Ver. 19. But ye shall offer a Sacrifice made by Fire, for a Burnt-offering unto the LORD:] The Solemnity was ordained before, and Offerings also in general prescribed to be made seven Days, (see *Lev. xxiii. 8.*) but the particular Sacrifices not set down till now.

Two young Bulls, one Ram, and seven Lambs of the first Year; they shall be unto you without Blemish.] The same Sacrifices which were appointed to be offered upon every first Day of the Month, *ver. 11.*

Ver. 20. And their Meat-offering shall be of Flour mingled with Oil, three Tenth-deals shall ye offer for a Bullock, and two Tenth-deals for a Ram.] The very same which were appointed on the first Day of every Month, *ver. 12.*

Ver. 21. A several Tenth-deal shalt thou offer for every Lamb, throughout the seven Lambs.] Just as it was in the forementioned Sacrifice, *ver. 13.* And though the Drink-offerings be not mentioned, they must be understood to be the same; because they always accompanied the Meat-offerings of Burnt-sacrifices, which were not complete without them.

Ver. 22. And one Goat for a Sin-offering, to make an Atonement for you.] As it was in the New Moon, *ver. 15.* But Meat and Drink-offerings did not accompany Offerings for Sin, save only in the Case of a Leper; who was to bring three Offerings, a Sin-offering, a Trespass-offering, and a Burnt-offering for his cleansing, with three tenth Parts of an *Ephab* of Flour, *Lev. xiv. 10, &c.*

Ver. 23. Ye shall offer these beside the Burnt-offering in the Morning, which is for a continual Burnt-offering.] There are two Things that are here to be remarked; that these Offerings (as I noted before) should not put by the continual Burnt-sacrifice, but be added to it; and that all these were offered in the Morning, after the daily Morning Sacrifice; and were not Part of the Evening Sacrifice, which concluded all.

Ver. 24. After this Manner ye shall offer daily, throughout the seven Days,] Upon every one of the Days of unleavened Bread, *ver. 17.* which though it was a great Expence, yet was but a fitting Acknowledgment of *GOD’s* wonderful Goodness to them, in bringing them out of the Land of *Egypt*, with all their Flocks, and their Herds; which was the Foundation of all their Happiness afterwards, by making them a free People.

The Meat of the Sacrifice made by Fire,] Here is the very same Word with that *ver. 2.* where he calls this Sacrifice his *Lechem*, which we there translate *his Bread*, but here very properly, his *Meat* or *Food*: Which was set upon his Table (the Altar) every Day; and by his Fire from Heaven consumed; which, according to the Language of Men, was called his eating of it: As the Heathen Gods also are said to eat the Fat of their Sacrifices, *Deut. xxxii. 38.*

Of a sweet Savour unto the LORD.] Very acceptable to him; as hath been often observed.

It shall be offered beside the continual Burnt-offering, and his Drink-offering.] There is the greatest Care taken, (by the frequent Repetition of this) that they should not think to save their daily Sacrifice by these others; which were to be added to it, and not to supply the Place of it. See *ver. 15.*

Ver. 25. And on the seventh Day ye shall have an holy Convocation, ye shall do no servile Work.] This last Day of the Feast was equal to the first, *Lev. xxiii. 7, 8.* and is called a *Feast unto the LORD*, *Exod. xiii. 6.*

Ver. 26. Also in the Day of the First-fruits,] Called *The Feast of the Harvest, the First-fruits of their Labours*, *Exod. xxiii. 16.* and the *Feast of Weeks*, when they brought the First-fruits of Wheat-harvest, *Exod. xxxiv. 22. Deut. xvi. 10.* The Jews in their Writings commonly call this Feast by the Name of *Atzereth*, and so doth the *Chaldee Paraphrase* upon this Place; though *Abarbinel* observes, that this alone, of all the three great Feasts, is never called so in the Holy Scripture. It is hard therefore to tell, why the Jews call it so in a singular Manner; but our Learned Dr. *Lightfoot* hath made several probable Conjectures about it; one of which (and most pertinent to this Place) is because there was a *Restraint*, as the Word signifies, upon the People, from bringing their First-fruits till this Feast. If any did, they received them not from them, but laid them by till this Day came. See *Temple-Service, chap. 14. sect. 4.*

When ye bring a new Meat-offering unto the LORD,] Mentioned *Lev. xxiii. 16.* which were two Loaves made of their first Corn, *ver. 17.* where they are called the *First-fruits unto the LORD.*

After your Weeks be out,] That is, the seven Weeks which they were to number from the Morrow after the Sabbath, *Lev. xxiii. 15. i. e.* after the first Day of unleavened Bread: When they offered another Sort of *First-fruits*, (which must be carefully distinguished from those here mentioned) viz. of the Barley Harvest, which began at the Passover; when they were to bring a *Sheaf of their First-fruits unto the Priest*, *Lev. xxiii. 10.* the presenting of which Sheaf was an Introduction to Harvest, and procured them Liberty to begin to put the Sickle into the Corn; which now, after seven Weeks, they reaped, and carried in at this Feast, when they brought these new First-fruits unto the LORD. All which is a Description of that which in the *New Testament* is called the *Feast of Pentecost*; being Fifty days, as we read there in *Leviticus*, after the other great Feast.

Ye shall have an holy Convocation, ye shall do no servile Work.] See *Lev. xxiii. 21.*

Ver. 27. But ye shall offer the Burnt-offering for a sweet Savour unto the LORD;] Over and above the Burnt-offering which was prescribed to be offered with the two Loaves before-mentioned, *Lev. xxiii. 18.* unto which this was an additional Sacrifice, plainly distinct from it.

Two young Bullocks, one Ram, seven Lambs of the first Year.] The very same that were ordered to be offered upon every New Moon, and every Day of the Feast of unleavened Bread, *ver. 11, 19, &c.* whereas that in *Leviticus* is *one young Bullock, two Rams, and seven Lambs.*

Ver. 28. And their Meat-offering of Flour mingled with Oil, three Tenth-deals unto one Bullock, &c.] The very same that is prescribed to accompany the Burnt-offering, on the New Moon, and in the Feast of unleavened Bread, *ver. 12, 20.*

Ver. 29. A several Tenth-deal unto one Lamb, throughout the seven Lambs:] So it is ordained before in the former Cases, *ver. 13, 21.*

Ver. 30. And one Kid of the Goats to make an Atonement for you.] Beside the Kid prescribed for the same Purpose, when the two Loaves were offered, *Lev. xxiii. 19.* which was accompanied with *two Lambs for a Sacrifice of Peace-offerings.* So that there were a great many Sacrifices offered at this famous Festival; though it did not last so long as that of the Passover.

Ver. 31. Ye shall offer them besides the continual Burnt-offering, &c.] He still takes Care, that this daily Sacrifice should not be omitted, by reason of such a Number of other Sacrifices, which were to attend upon it, but not to put it by, *ver. 10, 15, 23.*

They shall be unto you without Blemish, &c.] This might have been sufficiently understood, from what was said of the daily Offering, *ver. 3.* and of all the other prescribed in this Chapter, *ver. 11, 19.* But lest any profane Person might think there was no need to be so scrupulous about these Sacrifices, because it is only said, *two young Bullocks, one Ram, and seven Lambs of the first Year*, *ver. 27.* these Words are here added, to take away all Doubt; *they shall be unto you without Blemish, i. e.* as perfect as all the rest are ordered to be.

It is observable, that there is not so much as one *Peace-offering* ordered in all this Chapter, which was a Sort of Sacrifice that was most for the Benefit of those that brought them to the Altar; but all *Burnt-offerings* (except a few *Sin-offerings*) which were wholly for the Honour of God, and Acknowledgment of his Sovereign Dominion over them, and of the Duty they owed him. And as the *Sin-offerings* were Shadows of that great Sacrifice of God's own Son, which was one Day to be offered for the Sins of Men, out of his infinite Love to them; so the *whole Burnt-offerings* (which were always of the most perfect Creatures, the finest Flour, the choicest Fruits of the Earth, and the best Liquor) were Shadows of that excellent Degree of Piety, which the Son of God intended to bring into the World; which would move Men, out of Love to God, to give themselves wholly up to him, and devote all they had, even their own Lives, to his Service.

C H A P. XXIX.

Ver. 1. **A**ND in the seventh Month,] Which was anciently the first Month of the Year ; but now the seventh, reckoning from that wherein the Passover was kept ; which for a special Reason was made the first : see *Exod. xii. 2.*

On the first Day of the Month, ye shall have an holy Convocation, ye shall do no servile Work :] So it was ordained before, in *Lev. xxiii. 24, 25.*

It is a Day of blowing the Trumpets unto you.] In that Place of *Leviticus* it is called a Memorial of blowing of Trumpets from Morning until Evening ; which the Jews fancy was to awaken them to Repentance, upon the great Day of Expiation, which followed on the tenth Day of this Month. But it was manifestly intended quite contrary, to excite them unto Joy and Gladness : For *Zichron teruah* is a Memorial of Jubilation, Triumph, and shouting for Joy ; the Word *teruah* being never used in Scripture, but for a Sound, or Shout of Gladness ; as the *Chaldee* Word *Jabbaba*, which is here used by the Paraphrast, always signifies. And this agrees with their Notion, who think it was a special Remembrance of the Creation of the World, at which the Angels rejoiced. Or, it might be ordained to stir up the People to a grateful Remembrance of all God's Benefits the Year past. Whatsoever was the Cause, certain it is, the seventh Month was very famous on this Account, that more solemn Days were to be kept in it, than in all the Year besides ; and upon that Account, the People might be awakened, by this Blowing of Trumpets, to observe them aright.

Ver. 2. *And ye shall offer a Burnt-offering for a sweet Savour unto the LORD,*] Over and above all other Sacrifices, which were heretofore ordered upon this Day ; as appears from *ver. 6.*

One young Bullock, one Ram, and seven Lambs of the first Year, without Blemish :] This is less than was appointed upon the foregoing Festivals, *ch. xxviii. 19, 27.* because those very Sacrifices were also to be offered upon this Day, on another Account ; as I shall observe on *ver. 6.*

Ver. 3. *And their Meat-offering shall be of Flour mingled with Oil, three Tenth-deals for a Bullock, and two Tenth-deals for a Ram,*] This is the Proportion appointed, by a general Rule, for all Sacrifices of this kind : see the fifteenth Chapter of this Book, *ver. 6, 9.*

Ver. 4. *And one Tenth-deal for one Lamb, &c.*] So it is there appointed, *ver. 4.*

Ver. 5. *And one Kid of the Goats for a Sin-offering, to make an Atonement for you.*] As is appointed in the foregoing Festivals, *chap. xxviii. 15, 22, 30.*

Ver. 6. *Beside the Burnt-offering of the Month and his Meat-offering,*] It was appointed before, that in the Beginning of every Month there should be a Burnt-offering offered of two Bulls, &c. *chap. xxviii. 11, 12.* which was not to be omitted in the Beginning of this Month ; but these other Sacrifices added to the Offerings of every New Moon : Which made this a greater New Moon than any other ; being the first Moon of the old civil Year.

And the daily Burnt-offering, and his Meat-offering, and their Drink-offerings,] With which the Solemnity of the Day began ; and then followed the proper Sacrifices belonging to it.

According unto their Manner,] Or, in the Order which God appointed : Which I observed before (on *ch. xxviii. 11.*) was this ; That first, the daily Burnt-sacrifice was offered ; then the Sacrifices appointed for the first Day of every Month ; and then those appointed for this first Day of the seventh Month.

For a sweet Savour, a Sacrifice made by Fire unto the LORD.] Which was acceptable to the Divine Majesty, when performed according to his Directions.

Ver. 7. *And ye shall have on the tenth Day of this seventh Month an holy Convocation ;*] This solemn Assembly is ordered twice before in the Book of *Leviticus*, *ch. xvi. 29. xxiii. 27.* and here repeated perhaps for the Sake of *Eleazar* and *Joshua*, who were newly advanced to their several Offices, that they might take special Notice of it, and see it observed.

And ye shall afflict your Souls ;] That was the special Intention of it (as we read in both the fore-named Places) that they might receive the Benefit of the Atonement on this Day made.

Ye shall not do any Work therein.] It was to be observed as strictly as a Sabbath, *Lev. xvi. 31. xxiii. 32.* wherein they were to abstain, not merely from servile Work, but from all manner of Work whatsoever, *Lev. xvi. 29. xxiii. 28, 30.*

Ver. 8. *But ye shall offer a Burnt-offering unto the LORD for a sweet Savour,*] Endeavour to procure Acceptance of the rest of the Sacrifices of the Day, with this whole Burnt-offering, beside the daily Sacrifice ; as it follows, *ver. 11.*

One young Bullock, one Ram, and seven Lambs of the first Year, &c.] The same that were appointed on the foregoing Solemnity, *ver. 2.* (except the monthly Offering, *ver. 6.*) to which was added another Ram for a Burnt-offering, *Lev. xvi. 5.* as a devout Acknowledgment that they owned him alone for their Sovereign LORD.

Ver. 9, 10. *And their Meat-offering shall be of Flour, &c.*] The Meat-offering attending these Burnt-offerings was to be in the same Proportion as before ordered, *ver. 3, 4.*

Ver. 11. *One Kid of the Goats for a Sin-offering,*] As was appointed in the foregoing Solemnity, *ver. 5.*

Beside the Sin-offering of Atonement,] Mentioned *Lev. xvi. 9, &c.* whose Blood was carried by the High-Priest into the most holy Place ; which was done in no other Sacrifice but that, and the Bullock which was offered as a Sin-offering for the Family of *Aaron* on the same Day, *Lev. xvi. 14.*

And the continual Burnt-offering, and the Meat-offering of it, and their Drink-offerings.] These were no more to be omitted on the great Day of Atonement, than on any other Day ; but the Service of the Day was to begin with the continual Burnt-offering ; and then followed the Burnt-offerings, with the Meat and Drink-offerings belonging to them, and the Sin-offering here prescribed ; and then the Sacrifice of Atonement, and all that is ordered in the sixteenth Chapter of *Leviticus*, for the Expiation of the Sins of all

the People of *Israel*: Which Sacrifice the present *Jews* now wanting, and yet being sensible of the Necessity of some Satisfaction, but not believing in our Blessed Saviour, who hath fully made it for all Mankind; they are in a lamentable Plunge, and are put to most wretched Shifts to devise something to supply the Place of the Sacrifice of Atonement, which was wont to be made for them. One is their *own Death*; it being the continual Prayer of every one of them, upon their Death-bed, *Let my Death be the Expiation for my Sins*. Another is (which is so absurd, that *Leo Modina* saith they do not use it now in *Italy*, nor in the *Eastern Countries*) the killing of a white Cock (if one can be got) by the Men, and a white Hen by the Women, on the Eve of this Day, saying, *Let this Cock be an Exchange for me; let it come in my stead; let it be my Expiation; let it die, but I and Israel live happily*; as *Buxtorf* shews in his *Synagog. Judaica, cap. 25*. Which I should not here mention, were it not to shew, that they have the very same Notion still of a Sacrifice for Sin (even now that they can only make an Imitation of it) which we have of the Sacrifice of *CHRIST*, who was put in our Place, and offered himself to *GOD* in our stead; and that it ought to be pure and innocent, which is offered instead of a Sinner.

Ver. 12. *And on the fifteenth Day of the seventh Month, ye shall have an holy Convocation; ye shall do no servile Work,*] See *Lev. xxiii. 35*.

And ye shall keep a Feast unto the LORD seven Days,] viz. The Feast of Tabernacles, *Lev. xxiii. 34*. which was after the Harvest and Vintage, *Deut. xvi. 13*. and kept seven Days with great Joy and Gladness of Heart; but they were not bound to abstain from *servile Work* all this time, but only on the first Day and on the seventh.

Ver. 13. *And ye shall offer a Burnt-offering, a Sacrifice made by Fire, of a sweet Savour unto the LORD;*] The same kind of Sacrifice which was prescribed on the other Festivals, to be offered up wholly in Honour of *GOD*: But here is a far larger Proportion than in any other Solemnity.

Thirteen young Bullocks, two Rams, and fourteen Lambs of the first Year, &c.] On the other Festivals two Bullocks sufficed, *ch. xxviii. 11, 19, 27*. and on the Festival in the Beginning of this Month only one was appointed; but here are thirteen; and so they continued to be offered seven Days successively, with the Decrease only of one Bullock every Day, till on the seventh Day only seven Bullocks were offered, which in all made seventy Bullocks. The Rams also and the Lambs were in a double Proportion to what was usual, throughout the whole Festival; which was a vast Charge, but more easy at this Time of the Year than any other, because now their Barns were full, and their Wine-presses overflowed; and their Hearts might well be supposed to be more enlarged than at other times, in Thankfulness to *GOD* for his great Benefits. Yet this very gross, troublesome and expensive way of serving *GOD*, made the best Men among them groan, and long for the Coming of *CHRIST*; in whose Days, their own Doctors say, *no Sacrifices shall remain, but those of Thanksgiving, and Praise, and Prayer*. With which they have been

forced to be content for above Sixteen hundred Years; and instead of these additional Sacrifices unto the daily, have added peculiar Prayers (which they also call *Musaphim*) unto the common Prayers they used every Day: see *Buxtorf* concerning the Feast of the New Moon, in his *Synagog. Jud. cap. 22*.

Ver. 14, 15. *And their Meat-offering shall be of Flour, &c.*] The same Proportions which are ordered, by a general Rule, to every Sacrifice of a Bullock, and of a Ram, *chap. xv*.

Ver. 16. *And one Kid of the Goats for a Sin-offering, beside the continual Burnt-offering, &c.*] There is no Augmentation of the Sin-offering; but it is the same with that on other Festivals, *ver. 5*. And all these Sacrifices, it appears by this, were to be added to the daily Sacrifice.

Ver. 17. *And on the second Day ye shall offer twelve young Bullocks, &c.*] Here one Bullock less, than on the Day before, is ordered to be offered; and so on every succeeding Day there is a Decrease of one Bullock; which is all the Difference between the Offerings on the seven Days of this Feast, upon every one of which there was the same Number of *Rams* and *Lambs*, without any Diminution. Which *Moses* thought fit to set down distinctly from this *Verse* to the *thirty-fifth*, that there might be no Mistake. But little need be noted upon them.

Ver. 18. *According to their Number after the manner, &c.*] Prescribed *ver. 14, 15*.

Ver. 35. *On the eighth Day ye shall have a solemn Assembly;*] There is a peculiar Word here used, to denote this to be a great Day; as I noted upon *Lev. xxiii. 36*: see there.

Ye shall do no servile Work therein.] It was to be observed at the first Day of the Feast of Tabernacles; both of them being called a Sabbath, *Lev. xxiii. 39*.

Ver. 36. *But ye shall offer a Burnt-offering, a Sacrifice made by Fire, of a sweet Savour unto the LORD;*] Here is a peculiar Sacrifice appointed upon this Day, in the same Terms, as upon the first Day of the Feast of Tabernacles, *ver. 13*.

One Bullock, one Ram, seven Lambs of the first Year, &c.] But tho' this was an extraordinary Day, and a distinct Festival (as I shewed upon *Lev. xxiii. 39*.) yet here are fewer Sacrifices prescribed on this Day, than upon any of the foregoing seven. For on every one of them two Rams were offered, and fourteen Lambs; and here but half so many; and seven Bullocks were the fewest that were offered upon any of those Days, (and on the first Day thirteen) but here only one. By which, *GOD* consulted, perhaps, the Weakness of Mankind, who naturally grew weary both of the Charge, and of the Labour of such Services, when they were long continued: and therefore he made them every Day less toilsome and expensive; and put them in mind likewise, that the Multitude of Sacrifices did not procure their Acceptance with *GOD*; and that, in Length of Time, they would come to nothing, and be utterly abolished, to establish something better in their room.

Ver. 37. *Their Meat-offering, and their Drink-offerings, for the Bullock, for the Ram, and for the Lambs, shall be according to their Number, after the manner:*] In such Proportions as

GOD had before ordained, in the fifteenth Chapter of this Book, in the Beginning of it; as I have often observed.

Ver. 38. *And one Goat for a Sin-offering, beside the continual Burnt-offering, &c.*] This is never omitted upon any Festival, *ch. xxviii. 15, 22, 30. chap. xxix. 5, 11, 16, 19, &c.* to put them in mind, that after all their Services they stood in need of Forgiveness.

Ver. 39. *These Things ye shall do (or offer) unto the LORD in your set Feasts,*] All these Feasts were fixed and stated at certain Times; on which GOD was to be worshipped after the Manner here prescribed in these two Chapters. For all these Offerings (except one Sin-offering upon each set Day) were wholly Burnt-offerings (as I have already observed) which may properly be said to be done, that is, offered unto the LORD; neither People nor Priests having any Share in them.

Besides your Vows, and your Free-will Offerings, for your Burnt-offerings,] Besides these, every Man might offer other Burnt-offerings; either in Performance of a Vow, or freely out of his Affection to GOD. See *chap. xv. 3.*

And for your Meat-offerings, and for your Drink-offerings,] There are five several Sorts of Meat-offerings; which were left to every Man's Free-will, to bring as he pleased. See the second Chapter of *Leviticus*, where they are described.

And for your Peace-offerings,] These are described in the third Chapter of that Book: A great Number of which, it is likely, Men offered voluntarily upon all the fore-mentioned Festivals; for otherwise, they would have had no Means to feast with GOD at his House, nor to entertain their Friends and Neighbours, as the Custom was at such Times of publick Rejoicing; which they did upon that Part of the Peace-offerings which was given them, after the Fat was offered to GOD, and the Wave-breast and Heave-shoulder given to the Priest, *Lev. vii. 15, &c. 34.*

Ver. 40. *And Moses told the Children of Israel, according to all that the LORD commanded Moses.*] He acquainted all the People (by the Heads of their Tribes perhaps, of whom we read in the Beginning of the next Chapter) with all these Commands of GOD, which concerned his Worship and Service.

CHAP. XXX.

Ver. 1. **A**ND Moses spake unto the Heads of the Tribes,] There were wont to be extraordinary Assemblies of these, or other great Men, upon special Occasions, as Mr. Selden observes, *lib. ii. de Synedr. cap. 14. n. 4.* who are sometimes called, as they are here, *the Heads of all the Tribes, and the Elders*, *Deut. v. 23.* and in other places, *the Heads of the People*, *Deut. xxxiii. 5.* *the whole Congregation of the Children of Israel*, *Josh. xviii. 1. xxii. 12.* *the chief of all the People*, *Judg. xx. 2.* *all Israel*, *1 Sam. vii. 5.* *all the Princes of Israel, the Princes of the Tribes*, *1 Chron. xxviii. 1.* *all the Elders of Israel, and Heads of the Tribes, and chief of the Fathers*, *2 Chron. v. 2.* *the Counsel of the Princes and Elders*, *Ezra. x. 8.* And it is commonly said by the Hebrew Doctors, concern-

ing such Assemblies, that *wheresoever the Children of Israel were met together, or the greater Part of them, there the SCHECHINAH* (that is, the Divine Majesty, or the Holy Ghost, as they sometimes speak) was wont to rest.

Concerning the Children of Israel, saying,] Acquainted them with a Matter which concerned all the People; willing them to communicate it to them.

This is the Thing which the LORD hath commanded.] It is very probable there had been some Case propounded to him about Vows; concerning which he here gives such Rules, as might direct them in time to come.

Ver. 2. *If a Man*] It is reasonable to think, that this includes the other Sex also; provided they be in their own Power, and not subject to another, and be in their right Mind.

Vow a Vow unto the LORD,] Promise solemnly unto GOD something that is for his Honour and Service; for that seems to be meant by, *unto the LORD*: As, that he will offer some Sacrifice at the Feast above-mentioned, more than is prescribed; or afflict his Soul on some other Day, besides the Day of Atonement. See *ver. 13.*

Or swear an Oath to bind his Soul with a Bond;] Whether it be a simple Vow, or bound also with a solemn Oath; which made a double Obligation, by calling GOD to witness the Sincerity of his Intentions.

He shall not break his Word,] In the Hebrew it is, *he shall not profane his Word*; for it being solemnly passed to GOD, it made him vile and contemptible, if he did not keep it. The Jewish Doctors very prudently advise their Scholars not to accustom themselves to make Vows, but to content themselves with doing what the Law commands, and abstaining from what it forbids; but if they did make them, to look upon it as an high Affront to GOD not to perform them.

He shall do according to all that proceedeth out of his Mouth.] If the Thing be lawful, and possible. And if he appointed no Time for the doing of it, he was to think himself obliged to do it presently without Delay, *Deut. xxiii. 21.*

Ver. 3. *If a Woman also vow a Vow unto the LORD,*] As most Interpreters think the Word *Man*, in the foregoing Verse, comprehends Women, who were in as perfect Liberty as the Men he speaks of; so the Word *Woman* here comprehends all Men, who are in the same Circumstances with those Women, whom he here directs in their Vows: whom he considers in a threefold State; before they are married, and after Marriage, and in their Widowhood.

And bind herself by a Bond,] By an Oath, wherewith she confirms her Vow; as it seems to be interpreted *ver. 10, 13.*

Being in her Father's House, in her Youth;] That is, being a Part of his Family, and still under his Government, and not married. For the Father's Power lasts no longer, as *Grotius* observes, *lib. ii. de Jure Belli & Pacis, cap. v. n. 7.* In which Condition likewise are all Sons, who remain in their Father's Family, undisposed of in Marriage; and all Servants, who are manifestly in a Subjection to their Masters; and therefore could no more resolve to do what they pleased, than the Women here mentioned.

Ver.

the People of *Israel*: Which Sacrifice the present *Jews* now wanting, and yet being sensible of the Necessity of some Satisfaction, but not believing in our Blessed Saviour, who hath fully made it for all Mankind; they are in a lamentable Plunge, and are put to most wretched Shifts to devise something to supply the Place of the Sacrifice of Atonement, which was wont to be made for them. One is their *own Death*; it being the continual Prayer of every one of them, upon their Death-bed, *Let my Death be the Expiation for my Sins*. Another is (which is so absurd, that *Leo Modina* saith they do not use it now in *Italy*, nor in the *Eastern Countries*) the killing of a white Cock (if one can be got) by the Men, and a white Hen by the Women, on the Eve of this Day, saying, *Let this Cock be an Exchange for me; let it come in my stead; let it be my Expiation; let it die, but I and Israel live happily*; as *Buxtorf* shews in his *Synagog. Judaica, cap. 25*. Which I should not here mention, were it not to shew, that they have the very same Notion still of a Sacrifice for Sin (even now that they can only make an Imitation of it) which we have of the Sacrifice of *CHRIST*, who was put in our Place, and offered himself to *GOD* in our stead; and that it ought to be pure and innocent, which is offered instead of a Sinner.

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C H A P. XXX.

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Ver. 3. *If a Woman also vow a Vow unto the LORD,*] As most Interpreters think the Word *Man*, in the foregoing Verse, comprehends Women, who were in as perfect Liberty as the Men he speaks of; so the Word *Woman* here comprehends all Men, who are in the same Circumstances with those Women, whom he here directs in their Vows: whom he considers in a threefold State; before they are married, and after Marriage, and in their Widowhood.

And bind herself by a Bond,] By an Oath, whereby she confirms her Vow; as it seems to be interpreted *ver. 10, 13.*

Being in her Father's House, in her Youth;] That is, being a Part of his Family, and still under his Government, and not married. For the Father's Power lasts no longer, as Grotius observes, *lib. ii. de Jure Belli & Pacis, cap. v. n. 7.* In which Condition likewise are all Sons, who remain in their Father's Family, undisposed of in Marriage; and all Servants, who are manifestly in a Subjection to their Masters; and therefore could no more resolve to do what they pleased, than the Women here mentioned.

Ver.

Ver. 4. *And her Father hear her Vow, and her Bond; wherewith she hath bound her Soul,]* The first of these may relate to her simple Vow; and the next to an Oath wherewith she binds it, to make it firmer; which her Father is supposed to hear, either when she spake the Words, or when she acquainted him with her Vow, as in Duty she was bound to do.

And her Father shall hold his Peace at her:] If he did not declare that he disallowed what she had promised, it was supposed he consented to it: Unless he said he would take Time to consider; and neither allow or disallow for the present; in which Case, in all Reason, she was to wait for his Resolution.

Then all her Vows shall stand, &c.] It was not in his Power afterwards to disannul any of them, if he did not contradict them when he was told of them, or after the Time he had taken for Deliberation.

Ver. 5. *But if her Father disallow her in the Day that he heareth;]* As soon as he comes acquainted with it.

Not any of her Vows, or of her Bonds, wherewith she hath bound her Soul, shall stand:] Tho' she had bound her Vows with an Oath, they were not to be performed, when her Father had declared his Will to the contrary.

And the LORD shall forgive her,] The not performing her Vow shall not be imputed to her as a Sin.

Because her Father disallowed her.] Whose Consent was supposed to be necessary, before the Vow could be binding; she being, while a Part of his Family, under his Power, and not her own. Some have fancied, that when her Father was dead, the Vow revived, because then she was at her own Disposal: But it is plain, her Father wholly disannulled the Vow, when he did not approve it; so that it could not recover a Force it never had, being made without his Consent. The same is to be said of a Guardian, who was supposed to be in the Place of a Father, when he died, and left his Children to his Care. And this Power was fit to be reserved to Parents, (as a late learned Man, *Puffendorf*, observes) not only lest Women, in their imprudent Years, should undo themselves by vowing more than their Fortunes could bear; but also lest the paternal Estate should be burden'd by such Vows, or the necessary Affairs of the Family hinder'd. So that this Power did not flow from positive Laws, but from natural Reason; no body that is subject to another having any Right to dispose of those Things which are under that Power to which they are subject.

Ver. 6. *And if she had at all an Husband when she vowed,]* Was a married Woman, or espoused to an Husband, tho' still in her Father's House, (as it appears from ver. 10. this must be interpreted) when she made this Vow, then it was to be consider'd, not what her Father, but her Husband (under whose Power she now was) should determine about it.

Or uttered aught out of her Lips, wherewith she bound her Soul;] Said any thing, which she confirmed by an Oath.

Ver. 7. *And her Husband heard it,]* Either was present when she spake it; or she told it him afterwards.

And held his Peace at her, in the Day that he heard it,] Said nothing to signify his Disallowance of it: see ver. 4.

Then her Vows shall stand, &c.] As before, ver. 4.

Ver. 8. *But if her Husband disallow her, &c.]* See ver. 5. where there is the same Case of a Daughter under the Power of her Father, as here of a Wife under the Power of her Husband.

Ver. 9. *But every Vow of a Widow, and of her that is divorced, wherewith they have bound their Souls, shall stand against her.]* The Reason of this is so plain, that one would think it needed not to have been mentioned, because such Women were wholly in their own Power, being free from their Husbands. Therefore, it is very probable, he speaks here of a Widow, or divorced Woman, returned to her Father's House, (as the manner frequently was, *Lev. xxii. 13.*) who might be supposed to recover his ancient Power over her, to disannul her Vows, as he might before she was married: which is here absolutely condemned; for tho' she lived with him, she was her own Woman, (as we now speak) and might dispose of herself, and her Goods, as she pleased, without his Consent.

Ver. 10. *And if she vowed in her Husband's House, or bound her Soul by a Bond with an Oath;]* i. e. Engaged herself in a Vow, and perhaps confirmed it with an Oath, while she and her Husband lived together, or before she was divorced from him.

Ver. 11. *And her Husband heard it, and held his Peace at her, and disallowed her not: then all her Vows shall stand, &c.]* She was bound in this Case, to make them good after he was dead, or she was divorced from him.

Ver. 12. *But if her Husband hath utterly made them void on the Day he heard them, &c.]* Then, when she was in her own Power, by his Death or by a Divorce, she was not bound to make them good; because when she made them, her Husband, under whose Power she then was, had utterly made them void.

Ver. 13. *Every Vow, and every binding Oath to afflict the Soul,]* This shews what the Matter of these Vows frequently was; to abstain from such or such Meats, tho' in themselves lawful; or to fast, and eat nothing at all on other Days, as well as on the great Day of Expiation; which was the only Fast ordained by the Law of *Moses*.

Her Husband may establish it, or her Husband may make it void.] There in an excellent Discourse of *Maimonides* in his *More Nevochim* (p. iii. cap. 48.) to shew that this is most reasonable; where he observes, that as the Law prohibited some Meats, so pious People sometimes vowed to forbear such as were not prohibited; that by this Means they might learn Contentment with a little, or Continnence, and give a Check to an immoderate Appetite. From whence the Saying among the Doctors, That *Vows are the Hedge of Separation*; i. e. a great Guard to an holy Life. But since, thro' the Vehemence of their Affections and Passions, many Women are prone to act unadvisedly, if Vows were wholly in their Power, great Inconveniences, Dissensions and Confusions might arise in Families, whilst this

fort of Meat is lawful to the Husband, but not to the Wife; this permitted to the Daughter, but prohibited to the Mother. For which Reason, saith he, this Authority was given to the Governors of Families; in all Things to order them, as they saw would be for their Profit, or Detriment.

Ver. 14. *But if her Husband*] Or, For if her Husband.

Altogether hold his Peace at her, from Day to Day;] When he knew what she had vowed; as it follows at the End of the Verse.

Then he establisheth all her Vows, &c.] His Silence was to be interpreted a Consent to allow what she vowed. There was no need to add the contrary; which is here to be understood: that if he said he did not allow them, then they should not bind her.

Ver. 15. *But if he shall any ways make them void, after that he hath heard them,*] Hinder her from performing her Vow, after he had given his Consent, by saying nothing against it, when he heard her make the Vow.

Then he shall bear her Iniquity.] GOD will punish him, not her, for not performing the Vow. *Paulus Fagius* thinks the Meaning is, that if the first Day he heard of her Vow, he did not disannul it, but attempted to do it the next Day, or the third Day after, he should bear the Blame, if the Vow was not made good.

Ver. 16. *These are the Statutes which the LORD commanded Moses between a Man and his Wife, between the Father and his Daughter, being yet in her Youth, in her Father's House.*] It is likely some Differences arose in some Families about these Matters; and therefore these Laws were made for the settling the Power of Husbands over their Wives, and Parents over their Children, while they were young, and continued a Part of their Family.

C H A P. XXXI.

Ver. 1. **A**ND the LORD spake unto Moses, saying,] Not long before his Death, as appears from the next Verse.

Ver. 2. *Avenge the Children of Israel of the Midianites.*] This had been commanded before, but no Time set for it; which now is determined. The *Moabites* are not mentioned; because the *Midianites* seem to have been the first or chief Contrivers of that Mischief which befel the *Israelites*, by the Enticements of their Women: See chap. xxv. 17, 18.

Afterward shalt thou be gathered unto thy People.] When he had given a few other Directions, concerning their possessing the Countries already conquered, and the Land of *Canaan*, chap. xxxii, xxxiv, xxxv. and providing for the *Levites* there, chap. xxxvi. GOD had warned him to prepare for his Death before this, chap. xxvii. 13. but he first let him have the Satisfaction of seeing the *Midianites* punished; and gave him some Time to settle the publick Affairs; and to make also a long Exhortation to the *Israelites*, to observe all that he had commanded them.

Ver. 3. *And Moses spake unto the People, saying,*] He speedily put this Command in Execu-

tion; which might possibly be in the Ninth Month of the Fortieth Year.

Arm some of yourselves unto the War,] He doth not at first determine the Number; but as many as pleased might offer themselves voluntarily, to be ready to obey him.

And let them go against the Midianites, and avenge the LORD of Midian.] The LORD bad him *avenge the Children of Israel*, ver. 2. but *Moses* bids them *avenge the LORD*: for they had the same Interest, and were both injured at the same Time, and by the same Means. And as GOD was so gracious as to resent the Evil done to *Israel*, so *Moses*, in Duty and Gratitude to GOD, thought himself bound rather to consider the Dishonour that was done to him, whose War this was; not only because undertaken by his Command, but in his Quarrel, (with those who had drawn the *Israelites* to Idolatry) and for the Sake of his People.

Ver. 4. *Of every Tribe a Thousand, throughout all the Tribes of Israel, shall ye send to the War.*] When a great many, perhaps all the People, appeared ready to go to War, he ordered, that only a select Number should be sent, of a Thousand out of each of the Twelve Tribes.

Ver. 5. *So there were delivered out of the Thousands of Israel, a Thousand of every Tribe.*] Their Officers pick'd out this Number from among the rest; or they were chosen by Lot for this Service; or they stepped out and offered themselves Voluntiers (as we speak); which the 27th Verse may seem to countenance, where they are called, *those that took the War upon them.*

Twelve thousand armed for War.] This was but a small Number, compared with the whole Nation of the *Midianites* (who had five Kings, ver. 8.). But GOD would have them rely more upon him, than upon the Multitude of an Host; and let them see, by their Success against this People, that they needed not fear the Conquest of *Canaan*.

Ver. 6. *And Moses sent them to the War, a Thousand of every Tribe;*] He gave them their Commission to fight the *Midianites*.

Them, and Phinebas the Son of Eleazar the Priest,] Who was not their Commander in Chief (or their General, as we now speak); for it did not belong to the Priestly Office to conduct Armies: and it is said expressly in the Words following, he went *with the holy Instruments, &c.* to be ready to perform all such sacred Offices, as should be required by the General, who, it is most likely, was *Joshua*. It is true indeed that *Phinebas* was a Man of great Courage, and had lately performed a singular Piece of Service, which had won him great Reputation. This hath made some think, he was the fitter to go and to avenge the LORD of *Midian*, as he had begun to do, chap. xxv. 8. In After-times also, in the Days of the *Maccabees*, who were of the Family of the Priests, the Armies of *Israel* were led by them against their Enemies. But then it must be considered, that they were also the supreme Governors of the People, and there were no other.

With the holy Instruments,] By which *Jonathan* understands the *Urim* and *Thummim*; which some think *Phinebas* carried along with him, wherewith

to consult the Divine Majesty, in case of any Difficulty that might arise about the Management of the War. And to make out this, they suppose *Eleazar* to be old and crazy, or labouring under some Infirmary; which was the Reason that *Phinehas* his Son was substituted in his Room to perform this Office. See our very Learned Dr. *Spencer, Dissert. de Urim & Thummim, cap. 6. sect. 2.* But this may be justly doubted, whether *Phinehas*, being only the Son of the High-Priest, and not yet capable of that Office, could be substituted to perform this great Charge, which belonged to the High-Priest alone. Nor do we find any Warrant for consulting the LORD by *Urim* and *Thummim*, but only before the most holy Place, (see *chap. xxvii. 21.*) And therefore it seems to me far more likely, that he means the *Ark*, which was wont to be carried, in following Times, into the Field, when they went to fight with their Enemies, *1 Sam. iv. 4, 5. xiv. 18. 2 Sam. xi. 11.* Yea, *Joshua* himself, not long after this Time, ordered the *Ark* to be carried, with Priests blowing the Trumpets before it, when he surrounded *Jericho*, *Josh. vi. 4, 6, 7, &c.* And therefore the *holy Instruments* being here joined with *the Trumpets to blow in his Hand*, it makes it the more probable, that the *Ark* may be here meant; there being also something in this very Book, to countenance this Opinion: See *chap. xiv. 44.* but especially *chap. xxxii. 20, 22.*

But it must be confessed, that it is never thus expressed in any other Place of Holy Scripture, but always called the *Ark of God*, or of the *Covenant*, or the *Testimony*, or the like. And therefore, perhaps, they give the truest Sense of these Words, who take the following Words to be an Explication of them; that is, the *Trumpets* were the *holy Instruments*, which he carried in his Hand.

And the Trumpets to blow, in his Hand.] Which he delivered to the Priests who followed him, to sound an Alarm, when they went to fight, according to the Direction, *chap. x. 8, 9.* and as the Practice was in future Ages, *2 Chron. xiii. 12.*

Ver. 7. And they warred against the Midianites,] It is not certain whether the *Midianites* came out of their Country, to give them Battle; or they first broke into their Country, and then fought their Army.

As the LORD commanded Moses;] One would think this meant no more, but that they obeyed the Commandment of GOD before mentioned, *ver. 2.* But the *Jews* think he hath respect to another particular Commandment, which they say was given by *Moses*, when they went out to this War: That they should not, when they besieged any City, begirt it quite round, but only on three sides; leaving one naked, that the Besieged might flee away, if they pleased; by which means Effusion of human Blood was prevented. So *Gual. Schickart* observes out of *Siphri* in his *Mischpat Hammelech, cap. 5. Theor. 18.* and Mr. *Selden* since him, *Lib. vi. de Jure Nat. & Gent. cap. 15.* where he shews they understand this of all Wars but those against the *Seven Nations* in *Canaan* and *Amalek*; towards whom this Kindness was not shewn, as appears by the Siege of *Jericho*. But the Laws about managing Wars,

which are mentioned in the Book of *Deuteronomy*, do not seem to have been yet given; though the *Jews* fancy this Law was now given about *Midian*, and observed ever after.

And they slew all the Males.] Who were in this Fight, and did not save themselves by Flight.

Ver. 8. And they slew the Kings of Midian,] Little Kings, called *Princes*, *Josh. xiii. 21.* where they are said to be *Dukes of Sihon*, i. e. great Men tributary to *Sihon*, while he continued King of the *Amorites*. But after the *Israelites* had conquered him, they took, perhaps, the Title of *Kings*.

Beside the rest of them that were slain:] They made not only a great Slaughter of the People, but killed their chief Commanders, who led them on.

Namely, Evi, and Rekem, and Zur, &c.] They are particularly named, that all their Neighbours might be satisfied of the Truth of this History. And he that is called *Zur*, is thought to have been the Father of *Cozbi*, whom *Phinehas* slew.

Balaam also the Son of Beor, they slew with the Sword.] He had seen such good Success of his wicked Counsel, (which he gave either as he went Home, or returning again to them: See *ch. xxiv. ult.*) that, presuming the *Israelites* were forsaken of their GOD, he adventured to go along with the *Midianites* unto this Battle; hoping he might curse the *Israelites*, now that *Iniquity* (i. e. Idolatry) was found among them; which he could not do while they were free from it. Thus he perished by his own wicked Devices; and was so far from having his Wish, that he might die the Death of the Righteous, (that is, live long) that (as the *Jews* say) he was slain in the Thirty-fourth Year of his Age. The Doctors in the *Gemara* of the *Sanhedrim, cap. 21. sect. 11.* ask, *What did he here?* To which *R. Johanan* makes answer, *He went to receive his Reward for the Death of the Twenty-four thousand Israelites, which he had procured, chap. xxv. 9.* And thus, saith another; *It happened unto him according to the Proverb, The Camel went to desire Horns, and they cut off his Ears.*

Ver. 9. And the Children of Israel took all the Women of Midian captive, and their little ones.] After they were Masters of the Field (as we speak) by the Overthrow of their Armies, they fell upon their Cities; and, according to the ancient Custom in the most bloody Wars, they killed only the Men, but no Women, nor Children, *Gen. xxxiv. 25. 1 Kings xi. 16.* And so the Law of GOD afterward required they should do, when they took any City that did not belong to the *Canaanites*, *Deut. xx. 13, 14.* who were utterly to be destroyed, *ver. 16, 17.* where he saith, *Thou shalt save nothing alive that breatheth.*

And took the Spoil of all their Cattle, and all their Flocks, and all their Goods.] As belonging to them, by the Right of Conquest, in a just War.

Ver. 10. And they burnt all their Cities wherein they dwelt, and all their goodly Castles, with Fire.] Made the Country desolate, that they who fled might have no Encouragement to return again; nor be able, without great Hazard, to settle themselves there, where they had not a Fortress left to defend them. This was but a necessary Care; notwithstanding

withstanding which, they had peopled the Country again so well, in the Space of about Two hundred Years, that they were able to oppress the *Israelites*; as we read *Judges* vi. 1.

Ver. 11. *And they took all the Spoil, and all the Prey, both of Men and of Beasts.*] They had possessed themselves of them before, *ver.* 9. but now they carried them away.

Ver. 12. *And they brought the Captives, and the Prey, and the Spoil.*] Here are three different Words to express their Booty, which they brought to the Camp of *Israel*: The first of which signifies the Women and Children that were taken; the second, the Cattle and the Flocks (though sometimes it includes in it, Men and Women); and the third, their Money and Goods.

Unto Moses and Eleazar the Priest, and unto the Congregation of the Children of Israel,] Unto the seventy Elders, and Princes of the Tribes, who were assembled with them, (*see chap.* xxix. 1.) as it seems to be expounded in the next *Verse*.

Unto the Camp at the Plains of Moab, &c.] From whence they marched against *Midian*; and had been encamped there a great while, *chap.* xxii. 1. xxvi. 3, 63.

Ver. 13. *And Moses, and Eleazar the Priest, and all the Princes of the Congregation went forth to meet them, without the Camp.*] Hearing they were returned victorious, they went to congratulate them, before they came at the Camp: for which there was also another Reason, mentioned *ver.* 19. This shews that *Eleazar* was not so infirm as some suppose; and affords an Argument to strengthen their Opinion, who think *Joshua* was now General of the Host; otherwise he would have been mentioned, together with *Moses* and *Eleazar*, as going to meet them; being chosen his Co-adjutor, and therefore superior to all the *Princes* that are here joined with them.

Ver. 14. *And Moses was wroth with the Officers of the Host, with the Captains over Thousands, and Captains over Hundreds, which came from the Battle.*] Who were more to blame than the Soldiers, whose Duty it was to obey, not to give Orders; which they received, no doubt, from the Officers, to kill only the Men. Here now is an Argument to the contrary, that *Joshua* did not command in chief: but this being only a Detachment (as they now speak) from the Host of *Israel*, was led by some inferior Officer, the first Captain of Thousands perhaps; for if *Joshua* had been there, *Moses* would have expostulated with him, or rather, there would have been no Cause for this Rebuke; he being a Man in whom was the Spirit, *chap.* xxvii. 18.

Ver. 15. *And Moses said unto them, Have ye saved all the Women alive?*] Unless he had commanded them to be killed, one cannot see that they deserved to be chidden; because they proceeded according to the Rules of all worthy Warriors, who killed only those who could bear Arms against them. But either he had given some Directions who should be killed, or he expected they should have considered, that the Women had killed more by their Blandishments, than their Husbands could do by their Arms (for they had not killed one Man, *ver.* 49.)

and therefore should have been destroyed, as the most mischievous: for so it follows in the next *Verse*.

Ver. 16. *Behold,*] Reflect upon what is lately past, and consider.

These caused the Children of Israel, through the Counsel of Balaam, to commit Trespass against the LORD, in the Matter of Peor; and there was a Plague among the Congregation of the LORD.] By these they had been inveigled into an heinous Sin, and made obnoxious to a very heavy Punishment, which God inflicted upon them on that Account. For though the *Moabitish* Women had a great Hand in it, *chap.* xxv. 1. yet those of *Midian* seem to have been the chief Seducers, *ver.* 6, 17, 18. and, perhaps he feared, might be so again.

Ver. 17. *Now therefore kill every Male among the little ones,*] That the Nation might be extirpated, as far as lay in their Power.

And kill every Woman that hath known Man by lying with him.] For these, it is to be supposed, had been the most instrumental in the Crime before-mentioned; either by prostituting themselves, or their Daughters, to the Lust of the *Israelites*, and thereby drawing them to Idolatry; in which Sin they were so settled, that there was no Hope of reclaiming them; but they might rather (if they had been saved alive) have inticed the *Israelites* to commit the same again.

Ver. 18. *But all the Woman-children that have not known a Man by lying with him, keep alive*] Being young, there was some Hope they might be brought off from Idolatry, and become Profelytes to the true Religion.

For yourselves.] To be sold as Slaves to any other Nation; or to be kept as Servants; or taken to be their Wives, after such Preparation as the Law required, *Deut.* xxi. 10, 11, &c. This was a peculiar Case, wherein a middle Course was held between those that were of the seven Nations of *Canaan*, and those that were not. If they were not of those seven Nations, the *Israelites* might take the Women and little ones unto themselves, *Deut.* xx. 14, 15. If they were, every thing that breathed was to be destroyed, *ver.* 16, 17. But here the *Midianites* being guilty of a very great Crime against the LORD and against his People, are punished more heavily than other Nations; though not so heavily as those of *Canaan* were to be: For they killed all the Women that were not Virgins, as well as all the Males, both little and great; but spared the rest, together with the Cattle, &c. Such an Execution was made, in After-times, upon one of the Cities of *Israel*, upon an high Contempt of publick Authority, in a very great Exigency, *Judges* xxi. 11. There is a Rule in *Deut.* xx. 10. that when they came to fight against any City, they should proclaim Peace to it; and if they should accept it, they should only make the Inhabitants Tributaries to them. From whence, a Question arising, Whether this extended to the seven Nations of *Canaan*? It is resolved by *Maimonides*, that it did; which he proves from *Josb.* xi. 19, 20. But so great was the Sin of this People, that they neither sent Offers of Peace to them now, nor were they to make any Peace with them hereafter, *Deut.* xxiii. 6.

And the Reason is there given ; because they hired *Balaam* to curse them : which is as true of the *Midianites* as of the *Moabites*. Notwithstanding which, *Maimonides* determines, that though the *Israelites* did not send Messengers of Peace to them ; yet if they, of their own accord, sent to desire Peace of the *Israelites*, they were not to reject them : See *Cunæus de Hebr. Repub. lib. ii. cap. 20.*

Ver. 19. *And do ye abide without the Camp seven Days.*] As unclean Persons. For though it was lawful to kill Men, in a just War against them ; yet *διὰ τὴν ἀναισχύνη καὶ κοινὴν συγγένειαν* (as *Philo* speaks) *because of the most ancient and common Kindred between all Mankind*, it was fit Men should use some Purification, to cleanse themselves from that, which looked like a Crime, tho' it was none.

Whosoever hath killed any Person, and whosoever hath touched any slain, purify both yourselves] The whole Army that went to the War, were to stay without the Camp seven Days : and such of them as had had their Hands in Blood, or had touched a dead Body, though killed by another, were to use a special Purification ; which was made by the Water of Separation, mentioned *chap. xix. 9, &c.*

And your Captives.] Or the Prey that they had taken ; of Garments, and other Things, mentioned in the next Verse : And so the Word is translated *ver. 26.* For we cannot think that the Persons they had taken, being *Gentiles*, were to be purified with that Water, which was peculiar to the *Jews*.

On the third Day, and on the seventh Day :] So the Law was, *chap. xix. 11, 12.* And such Purifications were common among the *Gentiles*, especially the *Greeks*, upon the like Occasions, as *Mr. Selden* observes, *l. iv. de Jure Nat. & Gent. cap. ult. Grotius, l. ii. de Jure Belli & Pacis, cap. 24. n. 10.* To whom add our late learned *Dr. Spencer, l. iii. Differt. 3. Sect. 1.* where he takes this to have been a Custom, derived from ancient Time, before the Law of *Moses* (which may be questioned) ; and *Bonfrerius*, upon this Place, hath alleged the very same Proofs, and several more ; particularly this out of the Scholiast upon *Sophocles*, in his *Ajax Mastigoph.* ἐθὺς ἐν τοῖς παλαιοῖς ὅτε ἢ φόνον ἀνδρώπην, &c. it was the Custom among the Ancients, when they either killed a Man, or made any other Slaughter, to wash their Hands in Water, εἰς καθάρσιν μιᾶσματός, for the Purification of the Defilement.

Ver. 20. *And purify all your Raiment, and all that is made of Skins, &c.*] With the same Water of Separation (or else by washing them in running Water, as the Manner was in other Cases, *Lev. xi. 32, 33.*) ; for they might all be supposed to be defiled by dead Bodies, and so come under the Law, *chap. xix. 14.*

Ver. 21. *And Eleazar the Priest said unto the Men of War which went to the Battle, This is the Ordinance of the Law, which the LORD commanded Moses.*] This Law was to be observed hereafter by those who went to War : For though the Law before was, as I observed, that he who touched a dead Body, should be purified with the Water of Separation ; yet nothing is there said of him that killed a Man in War, but did not, per-

haps, touch his Body ; which now is brought under the same Rule.

Ver. 22, 23. *Only the Gold and the Silver, the Brass, &c. every thing that may abide the Fire, ye shall make it go through the Fire, &c.*] All sorts of Metals were to have this peculiar sort of Purification ; which the other Things (mentioned *ver. 20.*) would not endure. And the same *Bonfrerius* observes, this was a Way of Purification among the *Gentiles*, as old as *Homer's* Time ; but they used Sulphur with it. For so he makes *Ulysses* call to the old Women, to bring him Sulphur, and then Fire, that he might fume the House wherein the Wooers had been killed. Which is observed by *Fort. Scacchus* also, *Myrothec. 2. cap. 30.* where he also notes, that *Ovid* gives a long Account why these two, *Fire* and *Water*, were chosen for the Instruments of Purification, *lib. iv. Fastorum* ; where he saith particularly of Fire.

Omnia purgat edax ignis, vitiumque metalli Excoquit. —

Nevertheless it shall be purified with the Water of Separation.] On the third Day, I suppose, before it went through the Fire.

And all that abideth not the Fire, ye shall make go through the Water.] All things that could abide the Fire, were to be purified both by that and by the Water of Separation. And such things as could not abide it, were to be purified, not merely by sprinkling them with the Water of Separation, but by making them go through the Water.

Ver. 24. *And ye shall wash your Cloaths on the seventh Day, and ye shall be clean, &c.*] Thus he that sprinkled an unclean Person with the Water of Separation, was bound to purify himself, *chap. xix. 19.*

Ver. 25. *And the LORD spake unto Moses, saying,*] After they were purified, and come into the Camp.

Ver. 26. *Take the Sum of the Prey that was taken.*] In the *Hebrew* the Words are, *Take the Sum of the Prey of the Captivity* : which, it is plain by what follows, signifies the Sum of the Prey, and of the Captives. For all that they took was of three Kinds, *ver. 12.* the Persons, called *Captives* : the *Beasts*, which are called the *Prey* : and *Money and Goods* (such as are mentioned *ver. 20, 21.*) which are called the *Spoil*.

Both of Man and of Beast,] Here an Account is ordered to be given of two Parts of what had been taken ; but nothing said of the third (which was the *Spoil*) out of which they, who had it, made a voluntary Oblation, *ver. 50, 53.*

Thou and Eleazar the Priest, and the chief Fathers of the Congregation :] The same, perhaps, with the *Heads of the Tribes*, *chap. xxx. 1.*

Ver. 27. *And divide the Prey into two Parts, between them that took the War upon them, who went out to Battle, and between all the Congregation.*] By this Partition, a far larger Share was given to every one of the Warriors, who were but Twelve thousand, than to any of their Brethren, who were near Six hundred thousand : For they had hazarded themselves, which the others had not ; who, notwithstanding that, enjoyed some Fruit

Fruit of their Labours ; because it was a common Cause in which they engaged, and the rest seem to have been ready to fight, as well as they, *ver.* 3. This Division was made by a special Direction of GOD, but was not the Rule in After-ages ; as appears from 1 Sam. xxx. 24, 25. nor had been in ancient Times ; as the *Jews* interpret, *Gen.* xiv. 24. See *Selden, lib. vi. de Jure Nat. & Gent. cap. 16. p. 707.*

Ver. 28. *And levy a Tribute unto the LORD of the Men of War, &c.]* The LORD was their Sovereign, and therefore had a Tribute due to him, out of that which they had taken in War ; as a grateful Acknowledgment that they owed their Success to him.

One Soul of Five hundred, both of the Persons] *i. e.* Of the Women and the Children.

And of the Beeves, and of the Asses, and of the Sheep.] The Hebrew Word *tzon* signifies Goats as well as Sheep ; and both being here intended, the LXX expresses them both. Here is no mention of Camels, which it seems their Country was not stocked withal at this Time : see *ver.* 34. and what I have noted upon *Gen.* xxxvii. 25. This Tribute to GOD was but a very small Proportion, in Comparison with what their Kings challenged in following Times, if we may believe the *Talmudists* ; who say, they had all the Gold and Silver, and such rich Things that were taken, and half of the rest of the Prey, which was divided between them and the People : see *Selden* in the Place above-named. But anciently they had only the tenth Part : see *Gen.* xiv. 20.

Ver. 29. *Take it of their half, and give it unto Eleazar the Priest, for an Heave-offering of the LORD.]* For the Maintenance of the Priests, among whom this Part of the Tribute was divided. And it was just a tenth Part of what the *Levites* had, as they had a tenth Part of their Tribes, which was paid them for their constant Support. So the Law was, *chap.* xviii. 21, 24, 26, &c. which was observed in this Levy ; which is called *Trumah*, as the Offering for the making of the Sanctuary is called, *Exod.* xxv. 2. where we translate it, as here, a *Heave-offering*.

Ver. 30. *And of the Children of Israel's half, thou shalt take one Portion of fifty, of the Persons, of the Beeves, &c.]* A far larger Share is demanded of the People, (ten times as much as was paid by the Soldiers) because they came more easily by it, without any Pains or Danger. And they pay it in a very just Proportion to the Number of those who went to the War, and of those who staid at home, but were able to go to War ; who were above Six hundred thousand (*chap.* xxvi. 2, 51.) of which Twelve thousand, who were employed in this Expedition, were the *fiftieth* Part.

And give them unto the Levites,] Who were far more numerous than the Priests, and therefore had a greater Proportion of the Tribute.

Which kept the Charge of the Tabernacle of the LORD.] See *chap.* i. 50. iii. 6, 7, 8.

Ver. 31. *And Moses and Eleazar the Priest did as the LORD commanded Moses.]* This Command is peculiar to *Moses*, *ver.* 25. but *Eleazar* was to assist him in the Execution of it, *ver.* 26. and accordingly they took the Sum of the Prey both

of Man and Beast, and divided them between the Soldiers and People ; and levied a Tribute upon each for the LORD, who ordered them to his Ministers.

Ver. 32. *And the Booty, being the rest of the Prey, which the Men of War had caught,]* *i. e.* Besides what was necessarily spent for their Subsistence, during the War, and while they lay out of the Camp, *ver.* 19.

Was Six hundred thousand, and Seventy thousand, and Five thousand Sheep.] A vast Stock ; far exceeding the Number of Men of War which were in *Israel*.

Ver. 33. *And Threescore and twelve thousand Beeves.]* It seems their Country had good Pasture in it, as well as Sheep-walks : For as *Arabia Felix*, it is certain, had *agros latissimos & fertilissimos*, (as *Pliny* speaks, *lib. vi. cap. 28.*) most spacious and fertile Fields ; so *Arabia Petraea* (in which *Midian* was) did not wholly want them.

Ver. 34. *And Threescore and one thousand Asses.]* The Countries about *Judea* abounding with Camels also, particularly *Arabia*, in which *Job* had a great Number, it may seem strange that we read of none here ; especially since they had vast Numbers in following Times, *Judges* vi. 5. vii. 12. and the *Ismaelites* (with whom they were Associates in Trade) had them long before this Time, *Gen.* xxxvii. 25, 28. But it is likely they did not yet find it for their Profit to feed Camels, (of which they learnt to make a Traffick afterward) no more than Mules, of which we read nothing here, nor indeed in *Judea*, till the Times of *David*. It may be supposed, that if they had Camels, they were of that Kind called *Dromedaries*, which were famous in this Country in After-ages, *Isa.* lx. 6. and that the People, who escaped the Slaughter, fled away upon them : and that there were other Beasts in this Country, besides Beeves, and Asses, and Sheep, and Goats, seems to be plain from *ver.* 30. where after the Mention of these, he adds, *of all manner of Beasts*, he should take a Portion for the *Levites* ; but of Camels or *Dromedaries*, I suppose, none were found.

Ver. 35. *And Thirty and two thousand Persons in all, of Women that had not known Man, &c.]* It appears by this to have been a very populous Country, in which were so many Virgins.

Ver. 36. *And the half which was the Portion of them that went out to War, was in Number Three hundred thousand and seven and thirty thousand and five hundred Sheep.]* There is no Difficulty in this, or in the following Verses ; this being exactly the half of the whole Number of Sheep mentioned *ver.* 32.

Ver. 37. *And the LORD's Tribute of the Sheep was Six hundred and threescore and fifteen.]* Which is exactly one in Five hundred, out of this half of the Booty ; as GOD ordered *ver.* 28.

Ver. 38. *And the Beeves were Thirty and six thousand, of which the LORD's Tribute was Threescore and twelve.]* The very same Proportions are observed here, as in the Sheep, which appears by comparing this Verse with Verse 33. And the two next Verses (39, 40.) give the same Account of the Asses and the Persons, which were as exactly divided ; and the LORD had the same Portion of them, as *ver.* 34, 35, compared with these, demonstrate.

Ver. 41.

Ver. 41. *And Moses gave the Tribute, which was the LORD's Heave-offering, unto Eleazar the Priest, &c.]* This is recorded, to shew how faithful Moses was, in performing Obedience to God's Commands, (ver. 29.) and far from desiring the smallest Portion for himself, out of so great a Booty: Which, if he had acted by his own private Spirit, he would scarce have avoided.

Ver. 42. *And of the Children of Israel's half, which Moses divided from the Men that warred, &c.]* There is nothing here, nor in the following Verses, to Verse 48. but a Repetition of what was said concerning the other Half before-mentioned; to shew that the same Exactness was observed both in the Division of the Prey among the People, and in taking out of it such a Portion as God assigned to the Levites; which was one out of Fifty; as out of the Men of War's Part, one out of Five hundred, ver. 28, 30.

Ver. 48. *And the Officers which were over Thousands of the Host, the Captains of Thousands, and Captains of Hundreds, came near unto Moses:]* The first Words of this Verse seem to suppose, that there were other great Officers, as well as the General, who were above the Captains over Thousands, and the Captains over Hundreds: which is very probable.

Ver. 49. *And they said unto Moses, Thy Servants]* The greatest Men speak with the greatest Reverence to Moses; who was in the Place of God.

Have taken the Sum of the Men of War, which are under our Charge;] Made a Muster of them (as we now speak) at our Return from the War.

And there lacketh not one Man of us.] A wonderful Victory; which shews the War was the LORD's, (ver. 3.) who struck such a Terror into them, that one would think they turn'd their Backs, and did not strike a Stroke against the Israelites.

Ver. 50. *We have therefore brought an Oblation for the LORD,]* For the Uses of the Sanctuary; either in purchasing Sacrifices, or maintaining God's Ministers, &c. For *Korban* signifies every thing that is given to God, tho' not sacrificed upon the Altar.

What every Man hath gotten,] All of them offered something to the LORD, out of the Spoil he had gotten, according to the Piety of ancient Times, Gen. xiv. 20. For we find no Precept in the Law for this; and yet it was constantly practised by David in After-times, 2 Sam. viii. 11, 12. and by the Officers of his Army, 1 Chron. xxvi. 26, 27. and by other Men, Samuel, Saul, Abner, &c. ver. 28, &c.

Of Jewels, of Gold,] Vessels, as the Hebrew Word signifies, or all manner of Ornaments made of Gold; the Particulars of which follow, viz. Chains, Bracelets, &c. but the Hierusalem Targum takes these Jewels (as we translate it) to have been the golden Attire about the Heads of their Women.

Chains,] These are commonly thought to have been the Ornaments of their Arms. But they may as well be thought to have been used about their Legs, or their Necks.

And Bracelets,] These, it is apparent, were Ornaments about their Wrists or Hands, Gen. xxiv. 47. Ezek. xvi. 11.

Rings,] They were Ornaments of the Fingers, Gen. xli. 42. Esther iii. 10.

Ear-rings,] Nothing more common in those Countries, especially among the Midianites and Ishmaelites; as we find Judges viii. 24, 25, 26. where there is a different Word used to express this Ornament; yet the Word *Hagil*, here used, certainly signifying something round, and the Ornaments incompassing the Arms and other Parts being before-mentioned, it cannot well be thought to denote any thing, but Rings in their Ears. And so we translate it, Ezek. xvi. 12.

And Tablets,] Some Ornaments about the Breasts: See Exod. xxxv. 22.

To make an Atonement for our Souls before the LORD, &c.] For the Guilt of which Moses accused them, ver. 14. or any other, which they had contracted in the War.

Ver. 52. *And all the Gold of the Offering that they offered up to the LORD, &c. was Sixteen thousand Seven hundred and Fifty Shekels.]* It hath been observed before, that Three thousand Shekels made a Talent: and therefore their Offering amounted to above Five Talents and an half.

Ver. 53. *For the Men of War had taken Spoil, every Man for himself.]* Or rather, *had taken the Spoil*, mention'd ver. 12. of which Part of the Booty no Division was made between the Men of War and the People, ver. 26. but they kept it intirely to themselves, and now very gratefully made a Present of a very considerable Part of it to the LORD: see ver. 12. where the Word *Spoil* is used strictly for a Part of the Booty, distinct from the other two, the Captives and the Prey: and so it signifies here.

Ver. 54. *And Moses and Eleazar the Priest took the Gold]* This was said before, ver. 51. and therefore the Sense here is, that, having receiv'd it as an Offering to the LORD, they brought it into the Tabernacle of the Congregation; as it here follows in the Conclusion of this Verse.

Of the Captains of Thousands, and of Hundreds,] It was not their Oblation only, but the Oblation of every one of the Men of War, ver. 50, 51. But the Commanders received it from the common Soldiers, and presented it unto Moses and Eleazar, from the whole Host.

And brought it into the Tabernacle of the Congregation, for a Memorial for the Children of Israel before the LORD.] That God might be mindful of them, i. e. propitious to them, who were so grateful to him for his Benefits.

The Hierusalem Targum, upon Verse 50. fancies these Officers to have represented to Moses their great Chastity, when they made this Offering; saying, "We broke into the Chambers and
" Closets of the Kings of Midian; and there we
" saw their beautiful and charming Daughters,
" from whom we took the golden Ornaments
" upon their Heads, and in their Ears, and on
" their Arms, their Fingers, and Breasts; but
" did not cast a wanton Look upon one of them:
" And therefore they hoped this Oblation they
" made would rise up for them, in the Day of
" the Great Judgment, as a Reconciliation for
" their Souls before the LORD."

C H A P. XXXII.

Ver. 1. **N**OW the Children of Reuben and the Children of Gad] Here the Children of Reuben, who was Jacob's First-born, are mention'd in the first Place; but in the rest of the Chapter (ver. 2, 6, 25, 29, 31.) the Children of Gad are constantly first mentioned, because they were the first Movers of that which follows, as the *Hebrews* conjecture.

Had a very great Multitude of Cattle.] More than any other Tribe.

And when they saw the Land of Jazer,] Which was lately taken from the *Amorites*, after they had slain *Sibon* their King, *ch.* xxi. 32. This City and Country belonging to it, were near to the Spring of the River *Arnon*; and there is frequent Mention of it in the Book of *Joshua*, and in *Isaiah* xvi. 8, 9. and *Jeremiah* xlviii. 32.

And the Land of Gilead,] A noble Country, so called from the Mountain *Gilead*, which bounded it on the East, as *Jordan* did on the West, the River *Jabbok* on the South, and Mount *Libanus* on the North.

That, behold, the Place was a Place for Cattle;] Which in the fourth Verse is called a Land for Cattle, *קִרְיַת עֹרֹת*, as the *LXX* translate it, fit for feeding of Cattle; being famous for Pasture and other grazing Ground. For *Basan* was in this Country, (*Deut.* iii. 12, 13.) where every one knows the largest and fattest Oxen were bred, *Psal.* xxii. 12. and Sheep also, *Deut.* xxxii. 14. and therefore is joined with *Gilead*, *Micah* vii. 14. which, being woody and mountainous in some Part of it, was no less famous for breeding Goats, (*see Cantic.* iv. 1.) which delight to brouze on such Trees as Mount *Gilead* abounded withal: *see Bochartus* in his *Hierozyicon*, P. i. lib. ii. cap. 51.

Ver. 2. The Children of Gad, and the Children of Reuben,] Neither here, nor in the foregoing Verse, is there any Mention of the Children of *Manasseh*, (half of which had their Portion in this Country) because they were neither the Contrivers nor Movers of this; but it is most probable had a Lot assigned them here, because these Countries were too much for the other two Tribes alone; and they of *Manasseh* had much Cattle also.

Came and spake unto Moses and to Eleazar the Priest, and unto the Princes of the Congregation, saying,] Who were wont often to assemble to dispatch publick Affairs, *chap.* xxvii. 2. xxx. 1.

Ver. 3. Ataroth] A Place which was Part of the Portion of Gad; as appears by ver. 34.

And Dibon,] This is mention'd as a Place in the Kingdom of *Sibon*, *ch.* xxi. 30. and was given to Gad also; as we read ver. 34.

And Jazer,] See ver. 1. and 35. where we find this also belonged unto Gad.

And Nimrah,] Called *Beth-Nimrah*, ver. 36. and given to the same Tribe. It is usual, I observ'd before, for the *Hebrews* to cut off the first Part of the Names of Places, for Brevity sake, (*ch.* xxv. 1.) but this Place is elsewhere called at Length *Beth-Nimrah*, *Josh.* xiii. 27. where it is mention'd as a Part of *Sibon's* Kingdom, and signifies as much as *Domus Pardorum*, an Habita-

tion of Leopards: So *Bochartus*, who observes, that when both *Isaiah* xv. 6. and *Jeremiah* xlviii. 34. speak of the Waters of *Nimrim*, they mean this very Place, which was given to Gad; but in the Days of those Prophets, mentioned as in the Country of the *Moabites*; who had usurped upon their Neighbours the *Gadites*, and taken this Place from them, as they had done *Jazer* also; as appears from the Place above-mentioned, *Isa.* xvi. 8, 9. *Jerem.* xlviii. 34.

And Heshbon,] The principal City of *Sibon* King of the *Amorites*, *chap.* xxi. 26, 27, 28. and was given to the *Reubenites*, xxxii. 37.

And Elealeh,] This is frequently mentioned with *Heshbon*, as a Place adjoining to it, ver. 37. *Isa.* xvi. 9.

And Shebam,] Called also *Shibmah*, ver. 37. and *Sibmah*, *Isa.* xvi. 8, 9. *Jerem.* xlviii. 32. where it appears to have been a Place famous for Vines; and in the Days of that Prophet was fallen into the Hands of the *Moabites*, as were *Heshbon* and *Elealeh* also.

And Nebo,] Which was given to the *Reubenites*, ver. 38.

And Beon,] There is no Mention of this Place any-where else; but it is probable it was Part of the *Reubenites* Portion, being mentioned together with other Places that were given unto them; and possibly may be the Place called *Baal-Meon*, ver. 38. which they changed into *Beon*, because of the Name of *Baal*; but the *Moabites*, when it fell into their Hands, restored part of its old Name, calling it *Beth-meon*, *Jerem.* xlviii. 23.

Ver. 4. Even the Country which the LORD smote before the Congregation of Israel,] And gave it to them for a Possession, as he intended to do the Land of *Canaan*: *see chap.* xxi. 24, 25.

Is a Land for Cattle, and thy Servants have Cattle.] Is very fit for us, ver. 2.

Ver. 5. Wherefore, said they, if we have found Grace in thy Sight,] A Phrase often used by humble Petitioners; even by *Moses* himself, when he speaks to God, *chap.* xi. 15.

Let this Land be given unto thy Servants for a Possession.] The *Israelites* in common possessed it hitherto, as belonging to them all, *chap.* xxi. ult. but they desire to have it assigned to them, as their particular Portion.

And bring us not over Jordan.] We desire nothing in the Land of *Canaan*.

Ver. 6. And Moses said unto the Children of Gad, and to the Children of Reuben, Shall your Brethren go to War,] Can you think it reasonable, that the rest of the Tribes should fight still for what they are to possess?

And shall ye sit here?] And you take up your Rest here, and settle in their Conquests, which they have already made?

Ver. 7. And wherefore discourage ye the Heart of the Children of Israel, from going over into the Land which the LORD hath given them?] He seems to have suspected that mere Cowardice, and a vile Love of Ease, made them desire to stay where they were, and go no further: Which ill Example might dishearten all the rest of their Brethren, and make them have the same Inclination to settle in the Land they had conquered; and not engage in a War with the *Canaanites*.

Ver. 8.

Ver. 8. *Thus did your Fathers,*] i. e. They disheartened all their Brethren.

When I sent them from Kadesh-Barnea to see the Land.] Chap. xiii. 3, 26.

Ver. 9. *For when they went up unto the Valley of Eschol,*] Men do not go up into a Valley; therefore the Meaning is, they went up to search the Country, (as it is said they did, chap. xiii. 21, 22.) and went on in their Search, till they came to the Valley or Brook of Eschol, (chap. xiii. 23.) where they cut down a Branch with a Cluster of Grapes, to shew what Fruit the Country afforded.

And saw the Land,] Had taken a full View of the Country.

They discouraged the Heart of the Children of Israel,] Represented the People and the Cities to be so strong, that they should not be able to deal with them, chap. xiii. 28, 29.

That they should not go into the Land which the LORD had given them.] And therefore persuaded them not to attempt to possess themselves of it. For they said expressly, *We are not able to go against the People, for they are stronger than we,* chap. xiii. 31.

Ver. 10. *And the LORD's Anger was kindled the same time, and he sware, saying,*] Ch. xiv. 21, 28.

Ver. 11. *Surely none of the Men that came up out of Egypt, from twenty Years old and upward,*] Chap. xiv. 22, 29, 35.

Shall see the Land which I sware unto Abraham, unto Isaac, and unto Jacob;] Chap. xiv. 23.

Because they have not wholly followed me:] See there ver. 22.

Ver. 12. *Save Caleb the Son of Jephunneh*] Chap. xiv. 24.

The Kenezite,] A great deal hath been said by many, to prove that Caleb is called a Kenezite, because his Father's Name was Kenaz. And this they prove, because Othniel's Father was Kenaz, and he was Caleb's Brother, Josh. xv. 17. his younger Brother, Judg. i. 13. iii. 9. So that their Father must have two Names, Kenaz and Jephunneh. But it is very strange, if this be true, that Caleb is no-where called the Son of Kenaz, but constantly the Son of Jephunneh (even there where Othniel is just before called the Son of Kenaz, 1 Chron. iv. 13, 15.); nor is Othniel any-where called the Son of Jephunneh, but always of Kenaz. And indeed there is a Demonstration against this Opinion; for Othniel married Caleb's Daughter, which by the Law of Moses was utterly unlawful, whatsoever the Practice might have been before the Law was given. Therefore others think it more probable that Othniel was one of his Brother's younger Sons, (for Uncles and Nephews are often called Brethren, as Abraham and Lot were) and that from this Brother, whose Name was Kenaz, Caleb is also called a Kenezite: But this is very absurd; for the Name of Kenezzi in the Hebrew, denotes the Descendants from one, who gave this Denomination to the Family; which one Brother could not do to another. It is most probable therefore, that Kenaz was some common Ancestor both of Othniel and Caleb, from whom Othniel's Father took also his Name. Accordingly we find Jephunneh called a Kenezite in Josh. xiv. 14. where it is said, that Hebron became the Inheritance of Caleb the Son of Jephunneh the Kenezite.

And Joshua the Son of Nun: for they have wholly followed the LORD.] Fully, chap. xiv. 24, 30, 38.

Ver. 13. *And the LORD's Anger was kindled against Israel:*] He had said this before, ver. 10. but repeats it again, to make them the more sensible of a Thing that was done Thirty-eight Years ago; and to deter them from giving him the like Provocation.

And he made them wander in the Wilderness forty Years, until all the Generation that had done Evil in the Sight of the LORD, was consumed.] Chap. xiv. 31, 32, 33. xxvi. 64, 65.

Ver. 14. *And, behold,*] Mark what I say.

Ye are risen up in your Father's stead, an Increase of sinful Men, to augment yet the fierce Anger of the LORD towards Israel.] Are multiplied to as great a Number as your Fathers, only to succeed them in their Sins, and thereby bring down still more heavy Punishments upon the Nation.

Ver. 15. *For if ye turn away from after him,*] As your Fathers did; who refused to go and possess the good Land which he had bestowed upon them.

He will yet again leave them in the Wilderness.] Lead them back again into the Desert, where your Fathers perished; and there forsake you.

And ye shall destroy all this People.] Who following your Example, will refuse to go over Jordan (ver. 5.) to take Possession of the Land of Canaan.

Ver. 16. *And they came near unto him,*] As Petitioners are wont to do, when they are assured of their Integrity, and hope to obtain their Request, Gen. xiv. 19.

And said, We will build Sheepfolds here for our Cattle,] There are five Words in the Hebrew Language for Folds for Sheep and Cattle; all signifying a Place fenced in, that they might lie safely, and be defended from wild Beasts. And so this Word *gedera* plainly imports: see Bochartus in his *Hierozyic. P. i. lib. i. cap. 45.*

And Cities for our little ones.] Which stood in need only of repairing and fortifying (ver. 17.) for they already dwelt in those Cities of the Amorites, chap. xxi. 25.

Ver. 17. *But we ourselves will go ready armed before the Children of Israel, until we have brought them unto their Place.*] That is, a considerable Number of them, as many as should be thought necessary, (Deut. iii. 18.) in all Forty thousand, Josh. iv. 12.

And our little ones shall dwell in the fenced Cities,] Where it was necessary to leave some Men to guard them from their bad Neighbours, and to take Care of their Cattle.

Because of the Inhabitants of the Land.] That is, the Moabites, who were the ancient Owners of this Country (chap. xxi. 26.) and the Edomites, who had shewed no Good-will to the Israelites, as they passed through the Wilderness.

Ver. 18. *We will not return unto our Houses, until the Children of Israel have inherited every Man his Inheritance.*] Be settled in the Possession of the Land of Canaan, as we desire to be in this Country.

Ver. 19. *For we will not inherit with them on yonder Side Jordan, or forward.*] We will not desire any Share in the Country beyond Jordan, tho' it lie near to us; nor in that Country which lies still further Westward.

Because

Because our Inheritance is fallen to us on this side Jordan eastward.] We look upon this as our Inheritance (with which we shall be fully satisfied) here in the Land of Gilead: Which lay eastward of Jordan, and of the Land of Canaan.

Ver. 20. *And Moses said unto them, If ye will do this Thing,]* Be as good as your Word.

If ye will go armed before the LORD to War,] To go before the LORD was to go before the Ark; which was the Symbol of God's Presence, over which his Glory resided. And it is to be observed, that these two Tribes, *Reuben* and *Gad*, (together with *Simeon*) always lay encamped before the Sanctuary; as appears from the *second Chapter* of this Book, *ver. 10, 14, 15, 16, 17.* And accordingly, when the Camp removed, they marched immediately before it; as is particularly noted, *chap. x. 18, 19, 20, 21.* So that here he requires them only to hold their usual Place, when they went to the War against the *Canaanites*; and accordingly it is expressly said, they did (together with half the Tribe of *Manasseh*, who were joined with them) *pass over before the LORD unto Battle, Josh. iv. 12, 13.*

Ver. 21. *And will go all of you]* As many as shall be required, and can be spared, *ver. 17.*

Armed over Jordan before the LORD, until he hath driven out his Enemies from before him.] Not only bring us into *Canaan*, but continue with us, till we have expelled the Inhabitants of that Country: Which he encourages them to undertake, by representing the *Canaanites* as the Enemies of the LORD, who would therefore fight for them.

Ver. 22. *And the Land be subdued before the LORD;]* By this Expression, and that in the foregoing Words, it appears that the Ark was carried along with them to the War every-where, till it was ended; as it was when it begun, at the taking of *Jericho, Josh. vi. 6, 7, &c.*

Then afterward ye shall return, and be guiltless before the LORD, and before Israel, and this Land shall be your Possession] Not only be free from all Blame in this Desire, but have what you desire.

Before the LORD.] By his Order and Appointment.

Ver. 23. *But if ye will not do so,]* If this be not your Intention; or if you go back from your Word.

Behold,] Observe what I say.

Ye have sinned against the LORD; and be sure your Sin will find you out.] Your Guilt is exceeding great, and shall be most certainly punished as it deserves.

Ver. 24. *Build ye Cities for your little ones, and Folds for your Sheep, &c.]* As for the rest of their Proposals, about their Children and Cattle, he consented to them without any Exception.

Ver. 25. *And the Children of Gad, and the Children of Reuben, spake unto Moses, saying,]* The Word for *spake*, in the *Hebrew*, being *jomer*, in the Singular Number, instead of *jomru*, in the Plural, their Doctors take it for an Indication, that some one principal Person spake in the Name of all the rest. But there is no need of this; for the Singular Number in this Language is often used for the Plural; and they never spake

all of them together, but some one in the Name of their Brethren. And it had been better, if they had observed, that this signifies one and all (as we now speak) were of the same Mind.

Thy Servants will do as my Lord commandeth.] And as they themselves had proposed, *ver. 17.*

Ver. 26. *Our little ones, our Wives, our Flocks, and all our Cattle, shall be there in the Cities of Gilead.]* Here they promise to leave all that was dear to them in this Country, and go to serve their Brethren.

Ver. 27. *But thy Servants will pass over every Man armed for War, &c.]* We ourselves will go, and fight for our Brethren. It hath been often said (*ver. 17, 21.*) that this doth not signify, all the Men of War among them should go, but as many as could be spared, and as were thought sufficient: For it is manifest, the far greater half of them were left in this Country to defend their Wives and Children, and look after their Flocks and Herds; as will appear by computing all the Men of War that were found in the Tribes of *Gad* and of *Reuben*, which were above Four-score and Four thousand (*chap. xxvi. 7, 18.*) to which if we add half the Tribe of *Manasseh*, (who were, in all, above Fifty-two thousand) there were much above an Hundred thousand Men, able to bear Arms; and not above Forty thousand of them marched into *Canaan*; as was before observed.

Ver. 28. *So concerning them, Moses commanded Eleazar the Priest, and Joshua the Son of Nun, and the chief Fathers of the Tribes of the Children of Israel.]* He left this in Charge with the principal Persons, who had the Government of Affairs under him; particularly *Joshua*, who was not unmindful of it, but remembered these Tribes what *Moses* had said, when he was about to attempt the Conquest of *Canaan, Josh. i. 13, 14, &c.*

Ver. 29. *And Moses said unto them, If the Children of Gad, and the Children of Reuben, will pass with you over Jordan, &c.]* He repeats to these great Men, who were to see it executed, what he had said to the *Gadites* and *Reubenites* themselves, *ver. 21, 22.*

Then ye shall give them the Land of Gilead for a Possession.] They had not a Right to it, till they had performed the Condition upon which it was granted, *viz.* till their Brethren were in Possession of their Inheritance in the Land of *Canaan.*

Ver. 30. *But if they will not pass over with you armed,]* Perform their Promise, *ver. 17.*

They shall have Possessions among you in the Land of Canaan.] Take what falls to their Share there; and this Country be disposed of, as God shall order.

Ver. 31. *And the Children of Gad, and the Children of Reuben, answered, saying, As the LORD hath said unto thy Servants, so will we do.]* They confirm what they had promised to *Moses, ver. 25.* and here take all that he had said, as spoken by the Order of God, who bestowed this Land upon them, on the Condition often mentioned.

Ver. 32. *We will pass over armed before the LORD into the Land of Canaan.]* This they offered at first of themselves, *ver. 17.* and solemnly promised, when *Moses* accepted their Proposal, *ver. 27.* and again here ratify and confirm it

it before *Eleazar* and *Joshua*, and all the Princes, *ver.* 28.

That the Possession of our Inheritance] which we have desired to have for our Inheritance.

On this side Jordan] They were now in the Land of *Gilead*, and so might properly call it *on this side Jordan*; but when they were in the Land of *Canaan*, it was said to be *on that side Jordan*.

May be ours.] Settled upon us, and our Posterity.

Ver. 33. *And Moses gave unto them*] Not an absolute Grant, but a conditional; if they did as they engaged, *ver.* 29, 30, 31, &c.

Even to the Children of Gad, and to the Children of Reuben, and unto half the Tribe of Manasseh the Son of Joseph,] This half Tribe is not mentioned before, because they did not put in any Claim, till they saw how those of *Gad* and *Reuben* would succeed in their Petition: Which being granted, it is likely that thereupon they represented also what Store of Cattle they had; and that the Country would be more than enough for those who had desired it. This being found to be true, *Moses* thought fit to give them a Portion in it, rather than any other; because the Children of *Machir*, the Son of *Manasseh*, had by their Valour subdued part of this Country, *ver.* 39. *Josh.* xvii. 1.

The Kingdom of Sibon King of the Amorites, and the Kingdom of Og King of Bashan] *ch.* xxi. 24, 29. Which were the first Countries that the *Israelites* possessed; and were the first that were carried captive out of their Land, *2 Kings* xv. 29.

The Land with the Cities thereof in the Coasts, even the Cities of the Country round about.] The Land with the Cities within such a Compass or Limits, and all the Towns within that Circuit.

Ver. 34. *And the Children of Gad built Dibon, and Ataroth,*] Repaired and fortified these Towns, which are mentioned before, *ver.* 3. for they were not destroyed, but only their Inhabitants, *Deut.* ii. 34, 35. and if they had, there was not Time now to rebuild them. Thus *Jeroboam* is said to have built *Shechem*, *1 Kings* xii. 25. which was a City before, but gone to Decay; and *Azariah* to have built *Elat*, *2 Kings* xiv. 22. which he restoreth to *Judah*, as a City formerly belonging to them.

And Aroer,] A City of the *Amorites*, upon the Brink of the River *Arnon*; as *Moses* tells us, *Deut.* ii. 36. iii. 12. iv. 48. It formerly belonged to the *Moabites*; but was taken from them by *Sibon*.

Ver. 35. *And Atroth, Shopan, and Jaazer, and Jogbebab,*] We do not read of any of these Towns elsewhere, but only of *Jaazer*; which seems to be that called *Jazer*, *ver.* 3.

Ver. 36. *And Beth-Nimrah*] Called, *ver.* 3. *Nimrah* for Shortness-sake; as (it may be further observed) *Jemini* is put for *Benjemini*, *Esther* ii. 5. *Shebà* for *Beer-sheba*, *Josh.* xix. 2. where we find these two mentioned; but they do not signify two several Cities, but are two Names for one and the same City; as if he had said, *Beer-sheba*, which is also called *Sheba*. This is clear to a Demonstration; for otherwise there would be more than thirteen Cities in the Tribe of *Simeon*, contrary to *ver.* 6. of that Chapter.

And Beth-baran,] A Place, some say, between *Dibon* and *Jordan*.

Fenced Cities; and Folds for Sheep.] All these Cities the Children of *Gad* fortified, and built Folds for Sheep in the Pastures near to them.

Ver. 37. *And the Children of Reuben built*] Repaired and fortified; as I said, *ver.* 34.

Heshbon, and Elealeh,] Mentioned above, *ver.* 3.

And Kirjathaim,] A Place where a Giant-like People formerly dwelt, called *Emims*, *Gen.* xiv. 5. who were expelled by the *Moabites*, as they were by the *Amorites*.

Ver. 38. *And Nebo,*] This City is mentioned in *Jerem.* xlviii. 1. when it was fallen again into the Possession of the *Moabites*, as was also *Kirjathaim*. It seems to have been near *Dibon*, being mentioned together with it, *Isa.* xv. 2. At least there were in these Places two famous Temples; for the Destruction of which, the Prophet represents the People making Lamentation. So the LXX. ἀπυλᾶται ὁ Νεβών, ὃ ὁ βασιλεὺς ὠμύει, *Nebo is destroyed, where your Altar is.* And *Hesychius* saith of Διουβών, (i. e. *Dibon*) that it was τῆς πόλεως ἐν ᾗ ἱερὸν Μοαβιτῶν, a Place where a Temple of the *Moabites* was built. And *St. Hierom* suspects, that there was an Oracle at this Place; the Word *Nebo* importing Prophecy, or Divination, as he speaks.

And Baal-Meon,] Another Place, where it is likely *Baal* was worshipped; which made them change the Names of these Places, as it here follows.

Their Names being changed;] For *Nebo*, as well as *Baal*, was the Name of a God; as we learn from *Isaiah* xlv. 1. and seems to have been an *Assyrian* Deity; there being Footsteps of it in the Names of several great Men there; such as *Nebuchadnezzar*, *Nebuzaradan*, and many others. And it is not likely, that they therefore changed the Names of these Cities into some other, because they would abolish all Reminders of Idolatry in this Country, according to the Precept *Exod.* xxiii. 13. that they should not take the Name of their Gods into their Mouth: but notwithstanding this, they still retained their ancient Names; as appears from *Josh.* xiii. 17. *Ezek.* xxv. 9. so hard it is to alter any thing for the better.

And Shibmah;] See *ver.* 3.

And gave other Names unto the Cities which they builded.] If this refer to all the Cities here mentioned, it is manifest they either retained, or recovered their former Names: For we read of them all in future Times; particularly in the xvth and xviii Chapters of *Isaiah*; and *Kirjathaim* is mentioned in the Place I now quoted out of *Ezekiel*.

Ver. 39. *And the Children of Machir, the Son of Manasseh, went to Gilead, and took it.*] Here *Gilead* is used in a strict Sense, not so largely as before, (*ver.* 1, 26, 29.) where it is taken for all the Country on that side *Jordan* where *Gilead* was; but here, for a Part of it about Mount *Gilead*. This is plain from the next Verse; and *Gilead* the Son of *Machir*, one would think, was the Person that took it, *Josh.* xvii. 1.

Ver. 40. *And Moses gave Gilead unto Machir, the Son of Manasseh;*] i. e. To the Children of *Machir*,

Machir, (for he was dead long ago) who had a considerable Portion of that half of the Land of *Gilead*, which was given to the half Tribe of *Manasseh*. For one half was given to the *Reubenites* and *Gadites*, and the other half to them, *Deut.* iii. 12, 13. where *Gilead* signifies all that Country properly so called; neither so much as the whole Territory, which these Tribes demanded, *ver.* 1. nor so little as was given to *Machir*, *Deut.* iii. 15. where *Moses* says, *And I gave Gilead unto Machir, i. e. to that Family of Manasseh*, which were properly called *Machirites*) *Numb.* xxvi. 29. and to that Family descended from his Son, which from him were called *Gileadites*. For as *Manasseh* had only this Son *Machir*, so *Machir* had only *Gilead*; but he had many, *chap.* xxvi. 30, 31, 32. who all raised Families. And as to the *Machirites* (and I suppose the *Gileadites*) was given a Portion in this Country, *Josh.* xiii. 29, 30, &c. so *Joshua* gave to the rest an Inheritance in the Land of *Canaan*, *chap.* xvii. 2. And he gives a Reason in the foregoing *Verse*, why he gave *Gilead* and *Basban* to the Posterity of *Machir*, because they were a warlike People, inheriting their Father's Valour, who was a Man of War, and therefore fit to be placed in the Frontiers of that Country.

Ver. 41. *And Jair the Son of Manasseh, &c.*] One of the Posterity of *Manasseh*, by his Mother's Side: For he was the Grandson of *Gilead*, the Son of *Machir*, by his Daughter, *1 Chron.* ii. 21, 22. but his Father was of the Tribe of *Judah*. It seems he joined with the Children of *Machir* in their Expedition against *Gilead*, (mentioned *ver.* 39.) and was so successful, that he took several small Towns in that Country, and so had his Inheritance among the Children of *Manasseh*, on this side *Jordan*, where they now were. There were *Threescore* of them in the whole, which were afterward called Cities, *Josh.* xiii. 30. *1 Kings* iv. 13. but he had only *Twenty-three* for his Possession, *1 Chron.* ii. 22, 23.

And called them Havoth-Jair.] That is, the *Habitations of Jair*. For *Havah* is a *Dwelling*, as *Bochartus* observes in his *Phaleg. Lib.* iv. *cap.* 29. And among the *Arabians* the Word *Havoth* properly signifies many Tents orderly disposed in a Ring or Circle; which in those Countries made that which we call a Village. For *Hava* in their Language signifies to compass. The same he observes in his *Microzoicon. P.* i. *Lib.* ii. *c.* 44. *p.* 466.

Ver. 42. *And Nobab*] Who he was we find in no other Place; but an eminent Person, no doubt, in some of the Families of the *Manassites*; either of the *Machirites* or the *Gileadites*. For they only, as I take it, inherited on this Side *Jordan*.

Went and took Kenath, and the Villages thereof;] At the same Time, I suppose, that *Jair* took the Towns abovementioned; of which this was one, *1 Chron.* ii. 23. But though *Jair* was the chief Conductor in that Expedition, yet he kept, as I said, only *Twenty-three* Towns to himself: the rest were given to them who accompanied him, of whom, it is probable, *Nobab* was one.

And called it Nobab after his own Name.] But it retained its old Name also: for *St. Hierom* says, in his time there was a City called *Canatha*, in the Region of *Trachonitis*, not far from *Bosra*.

Thus this Country being settled upon these

two Tribes and an half, the Land of *Canaan* was divided, by *God's* Command, for an Inheritance to the remaining *nine* Tribes, and the other half of the Tribe of *Manasseh*, *Josh.* xiii. 7.

CHAP. XXXIII.

Ver. 1. *THESE are the Journies of the Children of Israel, which went forth out of the Land of Egypt,*] A brief Recapitulation of the Travels of the Children of *Israel* through the Wilderness; whereby the wonderful Providence of *God* over them appears, in their Protection and Preservation, from the Time they departed out of *Egypt*, till they came to the Borders of the Land of *Canaan*.

With their Armies,] For they marched in an orderly Manner, as Armies do. See *Exod.* xii. 41, 51. xiii. 18.

Under the Hand of Moses and Aaron.] By whom they were conducted, as the Ministers of *God*, *Exod.* xii. 1, 28, 50.

Ver. 2. *And Moses wrote their Goings out according to their Journies,*] Every Removal which they made from the Place where they were, unto another whither they journeyed.

By the Commandment of the LORD.] This may refer either to their Journies, (which were by *God's* Commandment, *chap.* x. 13.) or rather to *Moses's* Writing this Epitome of their Travels; of which *God* ordered him to give a distinct Account: Which was no unnecessary Work, but most useful to Posterity; there being no History extant in the World, as *David Chytræus* well observes, (except that of the Birth, Life, Death, and Resurrection of Christ) which contains so many wonderful Instances of Divine Providence, as this of bringing the Children of *Israel* out of *Egypt*, and leading them through the Red-Sea, and through the Wilderness; concerning which *Maimonides* hath an excellent Discourse, in his third Part of *More Nevochim, cap.* 50. the Substance of which is this; That it being impossible any Miracles should continue throughout all Generations, due Care should be taken that the Memory of them be not lost, but faithfully preserved by the History and Narration of them in future Times. Now there being no greater Miracle than the Subsistence of the Children of *Israel* in the Desert for Forty Years; a Desert full of Scorpions and Serpents, destitute of Water, uninhabited, through which no Man had been wont to pass, (as *Jeremiab* speaks, *chap.* ii. 6.) where they eat no Bread, nor drank Wine, or strong Drink, *Deut.* xxix. 6, &c. *God* would have the particular Places set down distinctly where they pitched in that howling Wilderness; that all Men might be satisfied (who would take the Pains to examine Things) by what a marvellous Providence such a Multitude of People were fed every Day, for Forty Years together; and none might be able to cavil, and say, that they travelled through a Country good enough, and pitched in habitable Places, where they might plough, and sow, and reap; or where they might have Herbs and Roots for their Sustenance; or where *Manna* ordinarily came down from the Clouds for Mens Support.

And these are their Journies, according to their Goings out.] As if he had said, Having received this Commandment from G O D, this is a true and exact Account, which here follows, of their Travels from Place to Place.

Ver. 3. *And they departed from Rameses,]* See *Exod. xii. 37.* Here in all likelihood they sacrificed the Paschal Lamb, and were preserved from the destroying Angel; which made this Place very remarkable: for they seem to have been all summoned hither, to meet here as in a common Rendezvous (as they now speak) to be ready to march away, when G O D gave the Word of Command.

In the first Month, on the Fifteenth Day of the first Month: on the Morrow after the Passover,] Which they had kept in Egypt on the Fourteenth, *Exod. xii. 6.*

The Children of Israel went out of Egypt with an high Hand,] *Exod. xiv. 8.*

In the Sight of all the Egyptians:] Who thrust them out, *Exod. xii. 39.*

Ver. 4. *For the Egyptians buried all their First-born,]* They were so terrified with the sudden Death of all their First-born, that they pressed them to be gone, lest they should be slain also, *Exod. xii. 33.* And were so employed in mourning for them, and giving them decent Burial, that they thought not of pursuing the Israelites till some Days after.

Which the L O R D had smitten among them.] At Midnight, between the fourteenth and fifteenth Days, *Exod. xii. 29.*

Upon their Gods also the L O R D executed Judgments.] Which still more astonished them, *Exod. xii. 12. xviii. 11. 2 Sam. vii. 23.* just as he did with Babylon afterwards, *Isa. xxi. 9.*

Ver. 5. *And the Children of Israel removed from Rameses, and pitched in Succoth.]* *Exod. xii. 37.* Here they received the Command to set apart all the First-born unto the L O R D, in memory of G O D's sparing them when he slew all the First-born of the Egyptians, *Exod. xiii. 1, 2, 12, 13, &c.*

Ver. 6. *And they departed from Succoth, and pitched in Etham, &c.]* See *Exod. xiii. 20.* where it immediately follows, That they were conducted hither by a miraculous Cloud, which ever-after led them in all their Journies.

Ver. 7. *And they removed from Etham, and turned again unto Pi-babiroth,]* So it is expressly recorded *Exod. xiv. 2.* Hither they were led, on purpose that they might see the wonderful Power and Goodness of G O D, in a Place where they had high Mountains on each Side of them, and the Army of Pharaoh behind them, and the Red Sea before them; through which G O D made them a Passage, rather than let them fall again under the Egyptian Tyranny. Here is also the Singular Number for the Plural, in the Word *turned again* (as was observed before in another Word, *chap. xxxii. 25.*); but the Observation of the Hebrew Doctors upon it, seems to be frivolous, That *with one Heart they did what Moses commanded.*

Which is before Baal-Zephon; and they pitched before Migdol.] This is explained in *Exod. xiv. 2.*

Ver. 8. *And they departed from before Pi-babiroth, and passed through the midst of the Sea,]* *Exod.*

xiv. 23. Where Pharaoh and his Host were drowned; as they could not but call to Mind when they read this brief History: Which, it might be expected, would also call to Remembrance their own Distrust of G O D, notwithstanding which he most graciously delivered them, *Exod. xiv. 11, 12, &c.*

Into the Wilderness, and went three Days Journey in the Wilderness of Etham,] Called, in *Exod. xv. 22. the Wilderness of Shur:* where they were very much distressed for want of Water.

And pitched in Marah.] Where G O D obliged them by a new Miracle, in making the bitter Water sweet, *Exod. xv. 23, 25.*

Ver. 9. *And they removed from Marah, and came unto Elim, and in Elim were twelve Fountains of Water, &c.]* See *Exod. xv. ult.*

Ver. 10. *And they removed from Elim, and encamped by the Red-Sea.]* Not by that Part of it, where they lately came out of it; but by a more Southerly Part of it, where it bends towards Arabia. For the Red-Sea, which Ptolemy calls the Arabian Gulph, runs a long Way, like the Adriatick, now called the Gulph of Venice, or the Baltick Sea, as David Chytraeus observes; who compares these three together, as much of a Length; and all in some Places broader, and some narrower. This Station is not mentioned in the Book of Exodus.

Ver. 11. *And they removed from the Red-Sea, and encamped in the Wilderness of Sin.]* *Exod. xvi. 1.* where Manna first began to rain upon them, with which G O D fed them Forty Years.

Ver. 12. *And they took their Journey out of the Wilderness of Sin, and encamped in Dophkah.]* This and the next Station (*Alush*) are not mentioned in Exodus; because nothing remarkable (it is supposed) fell out in these two Places, as there did in the next; and they made no long Stay there.

Ver. 13. *And they departed from Dophkah, and encamped in Alush.]* The Jewish Doctors find something remarkable here, though Moses saith nothing of it. For as the Sabbath was first commanded at Marah, which was their fifth Station, so it was first observed here at Alush, as they fancy, which was their Tenth. And more than that, this was the only Sabbath in their Opinion, which they exactly kept; the very next being prophaned. See Selden, *lib. iii. de Jure Nat. & Gentium, &c. cap. 11. & lib. ii. de Synedr. cap. 1.* The Author of *Sepher Cosri* saith, the ancient Tradition is, That at this Place the Manna first descended, *P. 2. sect. 20.*

Ver. 14. *And they removed from Alush, and encamped at Rephidim,]* *Exod. xvii. 1.*

Where was no Water for the People to drink.] And thereby an Occasion given to the Almighty Goodness to shew his wonderful Power, in bringing Water out of a Rock for them, *Exod. xvii. 5, 6.* And here also Amalek lay in wait for Israel, in the way when they came out of Egypt, *1 Sam. xv. 2.* and smote some that lagged behind, *Deut. xxv. 18.* but were vanquished by Joshua in a pitched Battle, *Exod. xvii. 8, 9, &c.* And here Jethro also came to see Moses, and gave him Advice about the Government of the People, with more Ease both to himself and them, *Exod. xviii.*

Ver. 15. *And they departed from Rephidim, and pitched in the Wilderness of Sinai.]* *Exod. xix. 1, 2.*

This

This was *forty-seven* Days after they came from *Rameses*, on the first Day of the third Month; three Days after which, (*viz.* on the *fiftieth* Day after they came out of *Egypt*) *God* gave them his Law from Mount *Sinai*; where *Moses* was called up to him, and staid with him twice forty Days; and was instructed there how to make the Tabernacle, and set it up when it was made, with all the Furniture belonging to it. All sorts of Sacrifices were ordered while they remained in this Place; Priests consecrated; Laws given about clean and unclean Things; and about Marriages, and Feasts, and the Year of Jubilee, with several other Things, mentioned in the Book of *Leviticus*. Here also the People were numbred; their Encampment ordered; a second Passover kept; Laws given about the Water of Jealousy and the *Nazarites*, with several other Matters: And then, after they had lain here eleven Months and twenty Days, they are commanded to leave this famous Station; the most remarkable of all other, *Numb. x. 11, 12.*

Ver. 16. *And they removed from the Desert of Sinai, and pitched at Kibroth-hattaavah.*] A Place in the Wilderness of *Paran*, three Days Journey from Mount *Sinai*, *Numb. x. 33. xi. 34.* where there was a dreadful Slaughter of the People, that wantonly despised *Manna*, and lusted after Flesh. Yet here *God* was pleased to vouchsafe to send his Spirit upon the seventy Elders, for the Assistance of *Moses*.

Ver. 17. *And they departed from Kibroth-hattaavah, and encamped at Hazeroth.*] See chap. xi. 35. Where *Miriam* was punished for her Envy at *Moses*, chap. xii. 1, 10.

Ver. 18. *And they departed from Hazeroth, and pitched at Rithmah.*] A Place also in the Wilderness of *Paran*, as appears from this Book, chap. xii. 16. and was nor far from *Kadesh-barnea*, from whence the Spies were sent to search out the Land of *Canaan*: see chap. xiii. 26. In which Place they lay a long time, *Deut. i. 46.*

Ver. 19. *And they departed from Rithmah, and pitched at Rimmon-Parez.*] This and the following Stages are no-where else mentioned; and seem to have all been in the Wilderness of *Paran* before spoken of; which was a very long Tract of Ground, from *Elana*, a Port in the *Arabian Gulph*, to *Kadesh-barnea*; which, as *David Chytræus* computes it, was *thirty German Miles*.

Ver. 20. *And they departed from Rimmon-Parez, and pitched in Libnah.*] This and the rest to ver. 31. are Places of which, as I said, we no-where else read, and so can give no Account of them. They were all uninhabited, and out of the Road of all Travellers; and perhaps had no Names, till they were given them by the *Israelites*; who encamped in so many various Places, (sometimes in Mountains, as appears from ver. 23. and sometimes in the Plain) that they might be taught, that *God* was alike present every-where to protect, defend and provide for them; even there where no Man dwelt. The *Jews* made this Use of their Travels, here recorded by *Moses*, thro' so many unknown Places, by which he brought them at last to *Canaan*; to keep up their Spirits under this long Captivity (as they call it) wherein they now are, and have wandered uncertainly,

from Mountain to Mountain, from Kingdom to Kingdom, from Banishment to Banishment, (as they themselves speak) till their *Messiah* come to redeem them: Which he will do, when their Eyes are opened to see what one of their ancient Rabbins (*Moses Hadarschan*) hath told them, as he is quoted by *Paulus Fagius*, That the Redeemer was born before him who reduced *Israel* into this last Captivity.

Ver. 31. *And they departed from Moseroth, and pitched in Bene-Jaakan.*] In *Deut. x. 6.* *Moses* seems to say the quite contrary, that they took their Journey from *Beeroth* of the Children of *Jaakan*, to *Mosera*. But there he may be thought to speak of a different Place, as *Drusus* notes upon those Words: Or if he doth not, it is no Wonder if, while they wandered in this tedious Wilderness, they went backward and forward, from *Bene-Jaakan* to *Moseroth*, which he mentions in *Deuteronomy*; and from *Moseroth* back again to *Bene-Jaakan*, which he mentions here.

Ver. 32. *And they removed from Bene-Jaakan, and encamped at Hor-hagidgad.*] This Place was also called *Gudgodah*, *Deut. x. 7.* if *Moses* speaks there of the same Places he doth here.

Ver. 33. *And they went from Hor-hagidgad, and pitched in Jotbathab.*] Called *Deut. x. 7. Jethab.*

Ver. 34. *And they removed from Jotbathab, and encamped at Ebronah.*] All their Removals mentioned from ver. 16. to this and the next Place, are an Account of their Wanderings in the Wilderness, from the second Year after their coming out of *Egypt* till the fortieth; in which Time all the Congregation, above twenty Years of Age, were consumed, and buried in some Part or other of this great Desert.

Ver. 35. *And they departed from Ebronah, and encamped at Ezion-gaber.*] A Place on the Red-Sea, unto which they were brought before they ended their Travels, *1 Kings ix. 26. xxii. 48.* It had its Name from the snagged Rocks, like to the Back-bone, which stretched out a great way on that Shore, as *Bochart* observes: Which Rocks made this Part so dangerous, that it was forsaken in After-times, and *Elah* frequented as a safer Harbour: see lib. i. *Canaan*, cap. 44. It is not recorded how long they remained in any of these Places; but it is likely a considerable Time in some of them; for they spent Thirty-eight Years in these Removals.

Ver. 36. *And they removed from Ezion-Gaber, and pitched in the Wilderness of Zin, which is Kadesh.*] See chap. xx. 1. He doth not mean *Kadesh-barnea*, which was on the Borders of *Canaan*; but another *Kadesh* in the Skirts of this Wilderness, towards the South, not far from the Port I now mentioned (which the *Greeks* call *Elana*) on the Border of *Edom*; where *Miriam* died, and where Water was brought out of a Rock: see chap. xx. 8, 14, 16.

Ver. 37. *And they removed from Kadesh, and pitched in Mount Hor, in the Edge of the Land of Edom.*] See chap. xx. 22.

Ver. 38. *And Aaron the Priest went up into Mount Hor at the Commandment of the Lord,*] Chap. xx. 23, 24, 27. *Deut. xxxii. 50.* The *Hebrew Doctors* are too conceited in their Observation, that because it is said of him, and of *Moses*, that they died *al pi* (at the Mouth) of the *LORD*, the *LORD* took

took their Souls out of their Bodies with a Kiss. But *Maimonides* endeavours to make a sober Sense of this, by making their Meaning to be, that they expired with the transcendent Pleasure of divine Love, *More Nevoch. P. iii. cap. 51.*

And died there in the fortieth Year after the Children of Israel were come out of the Land of Egypt, in the first Day of the fifth Month.] A few Months before his Brother *Moses*.

Ver. 39. And Aaron was an Hundred and Twenty and three Years old, when he died in Mount Hor.] He was just Eighty and three Years old, when he and *Moses* first went with a Message to *Pharaoh*, *Exod. vii. 7.* By which it appears, that they were not long in working all the Miracles in Egypt, before they brought the People forth; for now Forty Years after, he was but an Hundred and twenty-three Years old.

Ver. 40. And King Arad the Canaanite, which dwelt in the South, in the Land of Canaan,] See *ch. xxi. 1.*

Heard of the Coming of the Children of Israel.] Had News brought him, that the *Israelites* were coming towards his Country; whereupon he went out to oppose them; and *God* gave them (as we read there) a glorious Victory over him. This shews that *Moses* intended, in the Recital of all these Places where they had been, to bring to Remembrance the most remarkable Passages of *God's* Providence over them; some of which he expressly sets down.

Ver. 41. And they departed from Mount Hor, and pitched in Zalmonah.] We read in the 21st Chapter of this Book, *ver. 4.* that they journeyed from *Hor*, to compass the Land of *Edom*; but are not told there, where they pitched; which is here supply'd, the Name of the Place being *Zalmonah*; which carries in it the Signification of an Image; and therefore here, perhaps, the brazen Serpent was erected. See *chap. xxi. 9.*

Ver. 42. And they departed from Zalmonah, and pitched in Punon.] Where *Bochartus* rather thinks the brazen Serpent was set up; because after *Moses* hath given us the History of that, he saith, they set forward and pitched in *Oboth*, *chap. xxi. 10.* which was the Place of their Abode next to *Punon*, as it here follows, *Hierozyic. P. i. lib. iii. cap. 12.* in the latter End of it.

Ver. 43. And they departed from Punon, and pitched in Oboth.] See *chap. xxi. 10.*

Ver. 44. And they departed from Oboth, and pitched in Ije-abarim, in the Border of Moab.] See *chap. xxi. 11.* This Name is translated in the Margin, *Heaps of Abarim*; which may possibly signify many Heaps of Stones, which lay not far from the Mountains of *Abarim*, *ver. 47.*

Ver. 45. And they departed from Iim, and pitched in Dibon-gad.] Here half the Name of the first Place is omitted; as is usual when the Names are long. This may seem not to agree with *chap. xxi. 12.* where it is said they removed from thence, and pitched in the Valley of *Zared*; near unto which, in all Probability, was this *Dibon-gad*: see what I have noted there.

Ver. 46. And they removed from Dibon-gad, and encamped in Almon-Diblathaim.] See *chap. xxi. 13.*

Ver. 47. And they removed from Almon-Diblathaim, and pitched in the Mountains of Abarim before Nebo.] We read no-where, when they came to

this Mansion: But, it is plain, they were not far from it, when *God* bad *Moses* go into one of these Mountains, and take a View of *Canaan*. See *chap. xxvii. 12.* But this followed their last Mansion; and therefore it is most likely this is the Place mentioned, *chap. xxi. 20.* See there; where I have observed other Places mentioned, *ver. 18, 19.* of which there is no Notice taken in this Catalogue. But they seem to have been Places where they only touched, and made no Encampment in them; which is the Thing of which *Moses* here gives an Account.

Ver. 48. And they departed from the Mountains of Abarim, and pitched in the Plains of Moab, &c.] See *chap. xxii. 1.*

Ver. 49. And they pitched by Jordan, from Beth-Jesimoth.] A Place where there was a Temple, in all likelihood, to some Deity: For so *Beth* denotes in many Compositions; as *Beth-Peor* (the House, or Temple of *Baal* on the Top of *Peor*) *Beth-Astaroth*, and *Beth-Baal-berith*, *Judg. ix. 4.* And *Beth-Shemesh* is often mentioned; where the Sun was worshipped. And possibly *Jesimoth* may be the same with *Jeshimon*, *chap. xxi. 20.*

Even unto Abel-Shittim, &c.] Called simply *Shittim*, *chap. xxv. 1.* which some fancy had the Name of *Abel* added to it (which signifies Mourning) because of that Lamentation which was made there, by some for the grievous Sin there committed; and by others, for the heavy Punishment inflicted in that Place. But it seems to have been anciently called *Abel-Shittim*, before this Time: see there.

Ver. 50. And the Lord spake unto Moses in the Plains of Moab, &c.] After he had prepared them for their Entrance into *Canaan*, he ordered the first and principal Work they should there undertake.

Ver. 51. Speak unto the Children of Israel, and say unto them, When ye are passed over Jordan, into the Land of Canaan,] Accordingly *Moses* did deliver this Command unto them, *Deut. vii. 1, 2.*

Ver. 52. Then ye shall drive out all the Inhabitants of the Land from before you,] Not suffer them to dwell in the Land any longer; but either destroy, or expel them; because they were abominable Idolaters, devoted to Extermination, (*Exod. xxiii. 33. Deut. xx. 16, 17, 18.*) by whom the *Israelites* would have been in Danger to be corrupted, if they were not rooted out.

And destroy all their Pictures.] Or their Temples, or Houses of Worship, as *Onkelos* interprets it. But others (particularly the *Hierusalem Targum*) understand it of the Idols or Statues set up in those Temples; or some Representations of their Gods. See concerning the Hebrew Word *Maskith*, *Lev. xxvi. 1.*

And destroy their molten Images,] *Exod. xxiii. 24. xxxiv. 13.* for if they suffered them to remain, they might be inticed to worship them. These were Idols, perhaps, in publick Places, or private Houses, out of their Temples.

And quite pluck down all their High-places,] They could not throw down the Mountains, upon which the People of *Canaan* worshipped: But the Meaning is, that they should cut down the Groves which were there planted, and demolish all the Altars that stood in them. For there were no other Temples, at first, but these Groves upon

upon Mountains; where the ancient Heathen worshipped the Sun, Moon and Stars: Unto which they thought the Mountains approached nearer than the rest of the Earth; and therefore their Sacrifices there would be most prevalent. But of this I have said enough elsewhere.

Ver. 53. *And ye shall dispossess the Inhabitants of the Land, and dwell therein: for I have given you the Land to possess it.*] Yet he did not intend they should dispossess the old Inhabitants all at once, but by degrees; as he himself saith in *Exod. xxiii. 29, 30. Deut. vii. 22.*

Ver. 54. *And ye shall divide the Land by Lot, for an Inheritance among your Families.*] Follow the Directions I have already given for the dividing of the Land, after the old Inhabitants are expelled, *chap. xxvi. 53, 55.*

And to the more ye shall give the more Inheritance, and to the fewer ye shall give the less, &c.] See *chap. xxvi. 54, 56.*

Ver. 55. *But if ye will not drive out the Inhabitants of the Land from before you;*] At the first they could not drive them all out; nor was it God's Design, as I before observed. Therefore *Joshua* would not attempt it while he lived; but left several Nations, or Part of them, unsubdued, *Judges ii. 21, 23.* Of which he himself takes notice a little before he died, *Josh. xxiii. 4, 7.* where he warns them to have nothing to do with them; promising them that God would in time expel them quite, *ver. 5.* But when the *Israelites* grew slothful and cowardly, and negligently suffered the People of *Canaan* to dwell among them, and made Friendship with them, (as they did after *Joshua* and all that Generation were dead) then followed what is here threatned in the next Words.

Then it shall come to pass, that those which ye let remain of them] Voluntarily permit to live among you, without endeavouring to dispossess them.

Shall be Pricks in your Eyes, and Thorns in your Sides,] Bring very fore Calamities upon you; as grievous and as mischievous as a Wound made in the Eye, which is a most tender Part; or in the Side, when a Thorn sticks and festers in it. Some are so curious, as by the first Part of these Words (*Pricks in your Eyes*) to understand their being stimulated to Idolatry, by beholding their Rites of Religion, and Manner of Worship: And the next they take to signify the Effect of it, in sharp Punishments, which should befall them, for their forsaking God. *Joshua* threatned the same before he died, *ch. xxiii. 13.* Of which an Angel, or Messenger of the Lord, minded them, *Judges ii. 3.* And so it came to pass, as we read there, *ver. 14.* and throughout that whole Book.

And shall vex you in the Land wherein ye dwell.] Make you very uneasy, nay, sigh and groan, in the good Land which God gives you, by reason of their Oppression, *Judges ii. 18. iv. 3. vi. 6, &c.*

Ver. 56. *Moreover, it shall come to pass, that I shall do unto you, as I thought to do unto them.*] As I purposed to do unto them; *i. e.* make you their Slaves: as they were to several People, whom they served many Years, *Judges iii. 8, 14. vi. 2.* and many other Places. Or make you flee before them, and at last expel you from the Land I give you.

C H A P. XXXIV.

Ver. 1. *AND the Lord spake unto Moses, saying;*] In the same Place, where they were when he last spake to him; for they made no other Removals till they marched for *Canaan.*

Ver. 2. *Command the Children of Israel;*] Charge them to take notice of this.

And say unto them, When ye come into the Land of Canaan, this is the Land that shall fall unto you, for an Inheritance.] Having spoken to them concerning their dispossessing the *Canaanites*, and dividing their Land among their Tribes; it was fit to describe the Bounds of their Country, that they might know whom they were to destroy, and into whose Possessions they were to enter.

Even the Land of Canaan, with the Coasts thereof.] The Land beyond *Jordan*, and the Limits or Bounds thereof.

Ver. 3. *Then your South-quarter shall be from the Wilderness of Zin,*] Mentioned in the foregoing chapter, *ver. 36.*

Along by the Coast of Edom,] Which bordered upon this *Wilderness*, *chap. xx. 1, 14.*

And your South-border shall be the utmost Coast of the Salt-sea,] From the very Tongue of it, as it is expressed *Josh. xv. 2.* where it appears, this was the Portion of the Tribe of *Judah*. The *Salt-sea* is that which is called sometimes the *Dead-sea*, and in other Authors, *Lacus Asphaltites*: see *Gen. xiv. 3.* The *Hebrews* call all great Lakes by the Names of *Seas*; and this is called the *Salt-sea*, because the Water of it is very salt, or, as some express it, *bitter*; and the *Dead-sea*, *propter aquæ immobilitatem*, as *Justin* speaks, *lib. xxxvi.* because of the Immoveableness of the Water, which is never stirred by the greatest Winds: see *Vossius de Orig. & Progr. Idolol. lib. ii. cap. 68.*

Eastward.] Where the eastern and southern Border meet.

Ver. 4. *And your Border*] That is, this South Border.

Shall turn] Not go on in a strait Line; but bending toward the West.

From the South to the Ascent of Akrabbim,] Or to *Maale-Akrabbim*, a Mountain on the South-end of the *Dead-sea*, *Josh. xv. 3. Judg. i. 36.* so called, as *Bochartus* conjectures, from the vast Multitude of Scorpions found here: From which Mountain also, it is probable, the Region called *Acrabatena*, near to *Idumæa*, had its Name, *1 Maccab. v. 3.* See *Hierozoicon, P. ii. lib. 4. cap. 29.*

And pass on to Zin:] Either to a Place called *Zin*, or Part of the *Wilderness of Zin*; which lay on the South of the Land of *Canaan*, *chap. xiii. 21.*

And the Going forth thereof shall be from the South] That is, still on towards the South; as appears from what goes before, and follows after.

To Kadesh-barnea,] From whence the Spies were sent to search out the Land; and are said expressly to have gone up by the South, *chap. xiii. 22, 26.*

And

And shall go on to Hazar-addar,] Or, to the Village of Addar, as the vulgar Latin renders it; which seems to be justified by *Josh. xv. 3.* where it is simply called *Addar*. There is indeed a Place called *Hezron* joined with it, which may be thought to be the same with *Hazar*: But so is another Place also called *Karkaa*; both which may as well be thought to be here omitted, for Brevity-sake.

And pass on to Azmon.] A Place lying on the West-end of the Mount of Edom.

Ver. 5. And the Border shall fetch a Compass] There shall be a greater Turn than that mentioned *ver. 4.* bending still more westward.

From Azmon unto the River of Egypt,] By the River of Egypt is properly understood Nile; and so *Jonathan* here renders the Hebrew Word *Nabal* (River) by *Nilus*: Which may seem to have taken its Name from the Word *Nabal*; which the Ancients did not pronounce as we now do, but called it *Neel*, as we find in *Epiphanius*; from whence *Nilus* was very easily made, as *Bochartus* observes, *Hierozyic. P. ii. lib. v. cap. 15.* But if Nile be here meant, it must be the more northerly Mouth of it, where *Pelusium* stood: see *Gen. xv. 18.*

And the Goings out of it shall be at the Sea.] This Border ended at the Sea, called the great Sea in the next Verse.

Ver. 6. And as for the western Border, you shall even have the great Sea] That is, the Mediterranean, or Midland Sea, which lay on the West of Judea; and is called by the Hebrews the great Sea, in Comparison with the Lake of Genesaret, and Asphaltites, which they also called Seas.

For a Border:] On the West, as it here follows.

This shall be your West Border.] From the River of Egypt as far as *Zidon*, which was a Part of the promised Land, as appears from *Josh. xiii. 6. Judg. i. 31.* All the Cities indeed on the Shore of this Sea, were held by the Philistines and others, till the Time of David; but the Israelites had a Right to them. And the famous Rabbi *Juda* understands these Words, as if they should have the western Ocean itself for their Portion, as well as the Land adjacent to it; For so he expounds these Words, as if *Moses* had said, This shall be your western Border, viz. The Border of the Sea, and the Isles near unto it. And the *Hierusalem Targum* more plainly, *And let the great Sea be your Border; i. e. the Ocean, and the Isles thereof, and the Cities, and the Ships with the ancient Waters, that are in the midst of it.* See *Selden* in his *Mare Clausum*, lib. i. cap. 6. where he alledges this as a Proof, that Men anciently thought they might have a Dominion over the Sea, as well as the Land.

Ver. 7. And this shall be your North Border from the Great Sea.] From the Mediterranean, which lay on the West.

Ye shall point out for you] Mark out for your Direction.

Mount Hor.] Not that Mount where *Aaron* died; for that was on the South of the Land of Canaan, towards Edom; but this was diametrically opposite, on the North of it; and therefore must in all likelihood be some Part of Mount

Libanus, which with *Antilibanus* (more towards the Great Sea) bounded the promised Land on the North. But there were several Parts of Mount *Libanus*, which were called by several Names; and probably one of them was called *Hor*, because of its Eminency or Height above the rest. So the Vulgar translates it; reading, I suppose, the Hebrew, not *Hor habar*, i. e. *Hor, the Mountain*; but *Har habur*, the Mountain of Mountains, i. e. the highest Mountain. The Jews generally by this Mount *Hor* understand *Amanus*, which is a Part of *Taurus*, (as Mr. *Selden* observes in the Place before-named) which the *Hierusalem Targum* calls more briefly *Manus*.

Ver. 8. From Mount Hor ye shall point out your Border unto the Entrance of Hamath.] There were two *Hamaths*; one called, by the Greeks, *Antiochia*; the other *Epiphania*. The former called *Hamath the great*, *Amos vi. 2.* to distinguish it from the latter; which is the City that is always meant, when we read the Bounds of Judea were to the Entrance of *Hamath* northward; as here, and *chap. xiii. 21.* For it is certain, as *Bochartus* observes, they did not reach to *Antiochia*, but came near to *Epiphania*, lib. iv. *Phaleg. cap. 36.* And this makes it probable, that *Hor*, as I said before, may be a Promontory of *Libanus*; because in *Josh. xiii. 5.* *Hermon* is joined with the Entrance of *Hamath*, as *Hor* is here. Now *Hermon* was certainly a Part of *Libanus*; by some called *Sirion*; by others *Senir*, *Deut. iii. 9.* and by others *Sion*, *Deut. iv. 48.*

And the Goings forth of the Border shall be to Zedad.] Which in *Ezekiel's* Time was reckoned the northern Border (together with *Hamath*) from the great Sea; just as it is here. *Ezek. xlvii. 15, 16.*

Ver. 9. And the Border shall go on to Ziphron:] Another Town in those Parts; of which I find no Mention any-where else.

And the Goings out of it shall be at Hazar-Enan, &c.] Here it ended; which was a Place that retained its Name till *Ezekiel's* Time, *ch. xlvii. 17.* *David Chytræus* seems to have given a full Account of this northern Border in a few Words. It extended, saith he, from the Mediterranean, by the Mountains of *Libanus*, to the Fountain of *Jordan*; in which Tract are the Towns of *Hamath*, *Zadad*, (in the Tribe of *Naphthali*) *Ziphron*, (in the same Tribe at the Foot of *Libanus*) and *Hazar-Enan*, which he takes to signify a Village at the Fountain, viz. of *Jordan*.

Ver. 10. And ye shall point out your east Border from Hazar-Enan] From the Fountain of *Jordan*, as was said before.

To Shepham.] A Place not far from thence; for the River *Jordan* was certainly the eastern Limits.

Ver. 11. And the Coast] The Limits, or Bounds.

Shall go down from Shepham to Riblah,] A Place, no doubt, near to *Jordan*; with which River the eastern Limits go along. *St. Hierom* takes *Riblah* to be *Antiochia*; but that was in Syria, to which the promised Land did not reach.

On the East Side of Ain;] The Vulgar reads it, the Fountain of *Daphne*. And indeed *Ain* signifies a Fountain: and both *Jonathan* and the *Hierusalem*

lem Targum take *Riblah* for *Daphne*; as they do *Shepham* before mentioned for *Apamia*. But this is only a vain Conceit of the *Jews*, who would extend their Bounds beyond what *God* gave them. For it is certain the Land of *Canaan* never extended to these Places, as *Bochartus* observes, *lib. i. Canaan, cap. 16.* And therefore *Daphne* (which was in the Suburbs of *Antiochia*) cannot be here meant, unless we understand another Place mentioned by *Josephus*, *lib. iv. de Bello Judaico, cap. 1.* which lay near the Lake of *Semechonites*, through the Middle of which *Jordan* ran. And then *Ain* must signify another Fountain of *Jordan*; for it had more than one. And thus *David Chytræus* explains this Part of the *Verse*, and the foregoing: The eastern Bounds were the River *Jordan*, near to which were these Places; *Enan*, which had its Name from the Fountain of the River; and *Shepham*, not far from thence; *Riblah*, which was also near to *Jordan*, lying between the Lake of *Semechonites* and *Genesaret*.

And the Border shall descend, and shall reach unto the Side of the Sea of *Chinnereth* eastward.] To the East-side of this Sea, or Lake, which had its Name from a City so called, *Josh. xix. 35.* and a Country, *1 Kings xv. 20.* or else it gave them their Names: For *David Chytræus* will have it called *Cinnereth*, from the Hebrew Word *Cinnor*, which signifies an *Harp*, or *Lute*, the Lake being of that Shape and Figure, about four German Miles long, and two and a half broad. It is called the Sea of *Galilee*, or *Tiberias*, in the Gospel.

Ver. 12. And the Border] i. e. this Eastern Border.

Shall go down to *Jordan*,] That is, to the River which was eminently so called, (and was on the East Part of *Canaan*, *Gen. xiii. 11.*) for it was very small till it came to the Lake of *Genesaret* before mentioned. From whence, being augmented by several Torrents and Rivulets, it ran in a wider Stream, till it fell into the Salt or Dead-Sea. See *Bonfrerius* out of *Josephus*, *lib. iv. de Bello Judaico, cap. 1.*

And the Goings out of it shall be at the Salt-Sea:] There was the End of this Border; where it met with the Southern, as was observed above, *ver. 3.*

This shall be your Land, with the Coasts thereof, round about.] As was said before, *ver. 2.* therefore they were not to extend their Right any farther; this being the Country he promised *Abraham*, when he had him lift up his Eyes, and look from the Place where he was, Northward, and Southward, and Eastward, and Westward, and walk through the Length of the Land, and Breadth of it, which he assures to his Posterity, *Gen. xiii. 14. 15, 16, 17.* which now he lays out for them, with the exact Limits of it, in all those four Quarters.

Ver. 13. And Moses commanded the Children of Israel, saying, This is the Land which ye shall inherit by Lot,] He repeats it so often, that they might know what People they were to dispose of, and with whom they might make Friendship; and not extend their Desires beyond the Bounds of *God's* gracious Grant to them. By which they were placed in a very fertile and pleasant Country, bounded, as appears by the

foregoing Description, on the South, (*ver. 4, 5.*) by great Mountains, which sheltered them from the burning Air of the Deserts of *Arabia*; on the West by the Midland Sea, which sent to them refreshing Breezes; and on the North by Mount *Libanus*, which kept off the colder Blasts from that Quarter, and on the East, the delightful Plains of *Jordan*, abounding with Palm-trees, especially about *Jericho*, which yielded them a great Revenue.

Which the LORD commanded to give unto the nine Tribes, and to the half Tribe.] This he had not said plainly before, though it was necessarily inferred, from his granting to two Tribes and an half their Inheritance beyond *Jordan*.

Ver. 14. For the Tribe of the Children of Reuben, according to the House of their Fathers, and the Tribe of the Children of Gad, &c. have received their Inheritance.] Upon Condition they performed their Promise, to help the rest of their Tribes to win their Inheritance in *Canaan*. So those Words are to be understood, *I observed xxxii. 33. Moses gave unto them the Kingdom of Sibon, &c.*

Ver. 15. The two Tribes, and the half Tribe have received their Inheritance on this side *Jordan*, &c.] By the Gift of *God*, as they themselves understood it, *xxxii. 31.* The Bounds of which the *Hierusalem Targum* here undertakes to set down, and makes them extend eastward, as far as the great River *Euphrates*; having respect, I suppose, to *Genesis xv. 18.* and *Exod. xxiii. 31.* Where he sets down the utmost Bounds of the Countries he intended to bestow upon them in future Times, (see there) but here only describes the Limits of that Land, which they were to enjoy in present Possession; and was all that *God* granted to *Abraham*, when he brought him out of *Chaldea*, and made his first Promise unto him, *Gen. xii. 1, 7. xiii. 14, 15, 17. xv. 7.*

Ver. 16. And the LORD spake unto Moses, saying,] Having told them what they should divide, it was proper to appoint some Persons to take care to see the Division made.

Ver. 17. These are Names of the Men which shall divide the Land unto you:] Though the Land was to be divided by Lot, yet it was fit there should be some Persons to oversee the Business, and take Care there should be no Fraud in the drawing of them: And when they were drawn, to prevent all Quarrels, by determining what Portion those who had too much, should give to those who had too little, *xxvi. 54, 55.*

Eleazar the Priest, and Joshua the Son of Nun.] These were the principal Persons concerned in this great Affair; who were so conscientious therein, that they did it in the Presence of *God*, at the Door of the Tabernacle, *Josh. xviii. 6, 8, 10. xix. 51.*

Ver. 18. And ye shall take one Prince of every Tribe, to divide the Land by Inheritance.] They are called, in the Place last named, *The Heads of the Fathers of the Tribes of the Children of Israel.*

Ver. 19. And the Names of the Men are these: of the Tribe of Judah, Caleb the Son of Jephunneh, &c.] I have nothing to observe upon this, and the following Verses, to the End of the Chapter, but that the Tribes are not mentioned in such Order as they were at their first Numbering, (*i. 5, 6, &c.*) or at their second, *xxvi. 5, &c.* yet great Exactness,

and

and a particular Direction of God may be noted in their placing here ; for they are set down according to their Situation which they had afterwards in the Land of Canaan ; as if Moses foresaw who should be next Neighbours one to another. For Judah having his Inheritance given him first, (*Josh. xv.*) Simeon, who is here next mentioned, was so near him in the Land of Canaan, that he had a Portion given him out of the Lot of Judah, which proved too large for that Tribe, *Josh. xix. 9. Judges i. 3, 17.* Then Benjamin, who here follows, in the third Place, was so near to Judah, that they never separated when the ten Tribes were rent from them. Dan was not far from Judah ; and the Children of Joseph also were their Neighbours. And the rest of the Tribes, Zebulun, Issachar, Asher, Naphtali, are set down here, just in the Order wherein their Lots fell to them in Canaan, *Josh. xix. 10, 17, 24, 32.* An Evidence that Moses was guided by a Divine Spirit in all his Writings.

C H A P. XXXV.

Ver. 1. **A**ND the LORD spake unto Moses, in the Plains of Moab, by Jordan near Jericho, saying,] See *xxii. 1.* Hitherto nothing hath been said of the Levites ; but that they should have no Lot in the Land of Canaan. But now God provides that they should have Habitations assigned them to dwell in, though they had no Fields, nor Olive-Yards, &c. as the rest of their Brethren had. They might indeed have been able to purchase Houses for themselves out of the Tithes, and other Things which God had long ago bestowed upon them for their Portion : But it was not fit that God's Ministers should be left without any certain Dwelling. And besides, God would have them live comfortably, and not only have Houses, but a little Ground about them, for their more commodious Subsistence.

Ver. 2. *Command the Children of Israel, that they give unto the Levites of the Inheritance of their Possession,*] Out of their Share that shall fall to them in the Land of Canaan, and on this Side Jordan.

Cities to dwell in:] That they might not be in Danger to wander up and down to seek an Habitation.

And ye shall give also unto the Levites, Suburbs for the Cities round about them.] Some Ground lying round about their Cities, the Reason of which is given in the next Verse.

Ver. 3. *And the Cities shall they have to dwell in,*] That they may build Houses for themselves to dwell in. Which did not make it unlawful for them to hire or purchase Houses in any other City, particularly at Jerusalem, or the Place where the Tabernacle was settled ; for we find in Scripture many Proofs of their dwelling in other Cities, beside these which are here assigned to them. And in like Manner, other People, with their Permission, might dwell with them in these Cities, without any Breach of this Law.

And the Suburbs of them shall be for their Cattle,] To afford Pasture for their Oxen and Sheep.

And for their Goods,] The Hebrew Word signi-

fies, not only all kind of Household-Stuff, but whatsoever was necessary for them and their Cattle without Doors.

And for all their Beasts.] Horses, Asses, Mules, and all Sorts of living Creatures, as the Hebrew Word signifies. But it was not lawful for them to build Houses in these Fields, nor plant Vineyards, nor sow Corn : But they were given them only to make their Dwellings more sweet ; and that they might have the Convenience of Cattle about them, for Provisions, and all other Uses.

Ver. 4. *And the Suburbs of the Cities which ye shall give unto the Levites,*] To be their Possession, by as good and full a Right, as their Brethren of the other Tribes had in their Lands, which fell to them for their Inheritance by Lot : See *Lev. xxv. 31, 32, 33.* where they themselves are disabled to alienate either the Houses or Fields of their Cities. But if they sold a House, it was to revert at the Jubilee ; and the Fields they could not so much as sell till that Time.

Shall reach from the Walls of the City, and outward, a thousand Cubits round about.] This Space was for their Outhouses ; as Stables, Places for Hay and Straw, and such like Things, and, perhaps, for Gardens of Herbs and Flowers. The Gemara, upon the Ninth Chapter of Sota, Sect. 9. saith, That under the second Temple, the Levites had no Suburbs ; which were not restored to them after the Captivity of Babylon. But there being great Care taken, that the People shall pay all the Tithe of their Ground unto the Levites, *Nehem. x. 37.* it is unreasonable to think that Care was not taken for Places to lay them in.

Ver. 5. *And ye shall measure from without the City,*] It is not said, as in the foregoing Verse, *from the Wall* of the City ; therefore I take it to signify from the Outside of the Suburbs before mentioned.

On the East Side Two thousand Cubits, and on the South Side Two thousand Cubits, &c.] So there were in the whole Three thousand Cubits round about the City : A thousand for the Suburbs, properly so called ; and Two thousand more for their Pasture, called properly the Fields of the Suburbs, *Lev. xxv. 34.* This is the most natural and easy Explication of this Place.

And the City shall be in the Midst:] So that there was exactly, every Way, such a Circuit of Ground about it.

This shall be to them the Suburbs of the Cities.] Here the Word Suburbs comprehends the Fields also. And Maimonides saith, That by the Constitution of the Elders, they set forth also a Burying-Place for every City beyond these Limits : For they might not bury their Dead within their Suburbs or Fields ; which they ground upon the foregoing Verse, which appoints them for other Uses, *Schemita ve Jebel, cap. 13.*

Ver. 6. *And among the Cities which ye shall give unto the Levites, there shall be six Cities for Refuge.]* Three in the Land of Canaan, and three on the other Side Jordan, *ver. 14.* The Names of which are set down, *Josh. xx. 7, 8.* And those on the other Side Jordan were set apart by Moses himself before he died, *Deut. iv. 43.* The Reason of their being called Cities of Refuge is given in the next Words.

Which

Which ye shall appoint for the Manslayer,] Such a Manslayer as is afterward described; who killed another against his Will.

That he may flee thither:] And there be preserved, and kept in Safety, if he was not found guilty of wilful Murder. The Cities of the Levites were appointed for this Purpose, rather than any other, because they were a kind of sacred Places, inhabited by sacred Persons. And here Men might spend their Time better, than in other Cities, being among God's Ministers; who might make them sensible of the Negligence which Men were commonly guilty of in such Cases, and of such Sins as they might have otherwise committed.

And to them ye shall add Forty and two Cities.] Which had all the same Privilege, if we may believe the Hebrew Doctors; but not equally with the Six. For in the Six a Manslayer was to have an House to dwell in for nothing; but in the other Forty-two, he was to pay for it. And the Levites could not refuse him Entrance into the Six; but as for the rest, it was in their Choice whether they would receive him, or no. Thus Maimonides out of their ancient Authors. See Selden Lib. iv. de Jure Nat. & Gent. juxta Discipl. Hebr. cap. 2. where he observes, that the Altar also was a Place of Refuge, according to Exod. xxi. 14. but with many Exceptions; both with Relation to the Parts of the Altar, and to the Persons who fled thither, and to the Quality of the Offence, and their Stay there; which very much lessened the Privilege of this Refuge.

Ver. 7. *So all the Cities, which ye shall give to the Levites, shall be Forty and eight Cities, &c.]* Accordingly we read Joshua gave them so many, Joshua xxi. 41. Thirteen of which the Priests had; and the rest the Levites. And in the Days of the Messiah, (whom they vainly still expect) other Cities shall be added to them, (saith Maimonides) which shall belong to the Levites.

Ver. 8. *And the Cities which ye shall give, shall be of the Possession of the Children of Israel:]* And so it is said, Josh. xxi. 3. that the Children of Israel gave unto the Levites out of their Inheritance, these Cities and their Suburbs. Where we read also, they were given them by Lot, as the Children of Israel had their Inheritance given them.

From them that have many, ye shall give many; but from them that have few, ye shall give few:] According to the Rule in distributing their Inheritances to the Israelites, xxxiii. 54.

Every one shall give of his Cities unto the Levites, according to his Inheritance which he inheriteth.] Thus they gave nine Cities out of the two Tribes of Judah and Simeon, Josh. xxi. 16. and but four out of Benjamin, which was a small Tribe, ver. 18. out of the Tribes of Issachar and Asher four apiece, ver. 28, 31. and out of Naphtali, no more than three, ver. 32.

Ver. 9. *And the LORD spake unto Moses, saying,]* This being a Matter of great Importance, that guiltless Men should not suffer, nor the Guilty escape Punishment, the LORD gives Moses farther Direction about it, as he promised he would in Exod. xxi. 13.

Ver. 10. *Speak unto the Children of Israel, and say unto them,]* Repeat this Command to them; which God himself repeated to Joshua xx, 1, 2.

When ye be come over Jordan, into the Land of Canaan:] When they had Possession of it, and divided it, and were settled in it: So it is explained Deut. xix. 1, 2.

Ver. 11. *Then ye shall appoint you Cities to be Cities of Refuge for you;]* This seems to signify that all the Cities of the Levites were in some sort a Protection to the Manslayer, as I said upon ver. 6. Such Places the Temples were among the Athenians, as Sam. Petitus observes in Leges Atticas, p. 12, 13. yet not all of them; for he can find only Six; that of Mercy, and that of the Eumenides and Minerva, and those dedicated to Theseus, (one of them within the City, the other without the Walls) and that in Munychia.

That the Slayer may flee thither, which killeth any Person at unawares.] Or as it is Josh. xx. 3. unwittingly, Deut. xix. 4. ignorantly; that is, beside his Intention, having no such Design, nor Hatred to him, as is there expressly said, and here below, ver. 22. This is repeated ver. 15. And the Instances of it are such as these, mentioned by Georg. Ritterhusius de Jure Asylorum, cap. 4. If a Man cutting Wood, the Hatchet flying from the Helve, should hit a Man, and kill him; or a Huntsman shooting at a Deer in a Ticket, should kill a Man, whom he did not see lying there: An Example of which we have in Adrastus, mentioned by Herodotus, Lib. i.

Ver. 12. *And they shall be unto you Cities for Refuge from the Avenger:]* From him who had a Right to call a Murderer to Account for the Blood he had shed, and is therefore called the Revenger of Blood, ver. 19. who being stimulated with Anger and Grief for the Death of a near Relation, might, in a Heat of Rage, hastily kill him who was not guilty of Murder. And therefore this Provision is made for the Preservation of an innocent Person against the violent Prosecution of the Avenger. In the Hebrew, the Word for Avenger is Goel, which signifying a Redeemer, plainly denotes, that the next of Kin to him that was slain, is here meant. For to that Person belonged the Right of Redemption of Estates, Lev. xxv. 25. and of marrying the Wife of a Kinsman deceased without Issue, Ruth iii. 12, 13. And consequently such a Person, that is, the nearest of Kin, is here intended to be the Revenger of Blood: And therefore no Man might undertake this Office, but he alone who was the next Heir to him that was slain; as Mr. Selden observes, Lib. iv. de Jure Nat. & Gent. cap. 1. p. 469. Grotius observes the like Custom among the ancient Greeks, of private Men taking Revenge for the Death of their Relations, or Friends, Lib. ii. de Jure Belli & Pacis, cap. 20. sect. 8. n. 6.

That the Manslayer die not,] By a sudden Heat of Passion. This was a merciful Provision, (as Maimonides observes) both for the Manslayer, that he might be preserved, and for the Avenger, that his Blood might be cool'd by the Removal of the Manslayer out of his Sight, by his Flight to another Place, More Nevochim, P. iii. cap. 40.

Until he stand before the Congregation in Judgment.] The City of Refuge protected him that fled thither, Salvo tamen juris & justitiæ examine, (as the Lawyers speak) yet so that the Matter should be brought to a fair Trial before proper Judges. They of

the City of Refuge examined him, before his Admittance into the Place, *Josh. xx. 4.* But they were not Judges, nor could they examine Witnesses. And therefore he was delivered, upon Demand, to the Senate, or Court of Judgment, of that City where the Fact was committed, that they might try whether he were guilty, or no, of wilful Murder. So the *Hebrews* understand the Word *Edab*, Congregation, in this Place, (as in many others) to signify the *Sanhedrim* of *XXIII.* as Mr. *Selden* observes, *Lib. ii. de Synedr. cap. 5. n. 2.* and *Lib. iii. cap. 8. n. 3.* And as by Congregation is meant the Court where Causes were tried, so it is reasonable to interpret it of that Court which sat in the City where the Fact was committed, and not that in the City of Refuge; because there the Witnesses were; and it is expressly said, *ver. 25.* that if the Congregation found him to be innocent, he should be restored to the City of Refuge. Which evidently supposes he was not judged there, but in another Place; and none so proper, as that before-mentioned.

Ver. 13. And of these Cities which ye shall give, six Cities shall ye have for Refuge.] They might flee unto any other Cities of the *Levites*; but in these six they were most certain to find Protection. See *ver. 6.* And the best Provision was made for the Manslayer's easy and safe flying thither: For the Ways that led thither were to be made very plain and broad, (thirty-two Cubits wide) and to be kept in good Repair; for which they alledged (in the Title *Maccoth, cap. 2. sect. 5.*) those Words *Deut. xix. 3. Thou shalt prepare the Way, &c.* And two Students in the Law were to accompany him; that if the Avenger of Blood should overtake him, before he got into the City, they might endeavour to pacify him by wise Persuasions; and that he might not miss his Way to the Place whither he intended to flee, there were Posts erected, where two or three Ways met, with this Inscription, *MIK L A T, i. e. the City of Refuge*, to direct him into that Road which led to it. A certain Day also was appointed, which was the *Fifteenth of February*, for the repairing of the Highways, and of the Bridges; which might have been broken by the Winter Rains or Floods.

Ver. 14. Ye shall give three Cities on this side Jordan, and three Cities shall ye give in the Land of Canaan, &c.] This seems not to be an equal Partition; the Land of *Canaan* being far bigger than the Territory beyond *Jordan*; for it contained above three Parts of four of the Tribes of *Israel*. But it is to be considered, that the Country beyond *Jordan* was as long as the Land of *Canaan*, though not so broad: And they also beyond *Jordan* might flee to any of the Cities in *Canaan*, if they were nearer to them. And besides, *GOD* commanded those in *Canaan*, if he enlarged their Coast, to add three Cities more, besides these, *Deut. xix. 8, 9.*

Why six Cities are appointed for this Purpose, and no more; and why three on one Side of *Jordan*, and three on the other, *Philo* alledges some mystical Reasons; but so far fetched, that I do not think fit to mention them.

Ver. 15. These six Cities shall be a Refuge] They all began to be so at the same Time, according to the *Talmudists*. For till those three in *Canaan*

were set out, these three on the other side *Jordan* (though set out by *Moses* before they went into *Canaan, Deut. iv. 43.*) did not receive any Manslayer. Which they prove in the forenamed Title, *Maccoth. cap. 2. sect. 4.* from these very Words, *these six shall be Cities of Refuge*; that is, when the other three were appointed, then they all received those that fled to them.

Both for the Children of Israel, and for the Stranger, and for the Sojourner among them;] Both Strangers and Sojourners had renounced Idolatry, but had not equally embraced the *Jewish* Religion; yet both of them had the same Share in this Benefit, with the native *Israelites*; it being a natural Right, that every Man who was innocent should be protected. The Difference between a Stranger and a Sojourner hath been often observed, particularly upon *Lev. xix. 33, 34. Numb. xv. 15, 16.*

That every one that killeth any Person unawares may flee thither.] That is, every one before-mentioned, whether *Israelites*, Strangers, or Sojourners. But as for such as were mere Gentiles, and not so much as Profelytes of the Gate, if they killed another, though a Gentile, they had not the Benefit of this Law; because they were not suffered to dwell among them, tho' they trafficked in the Country. And if a Profelyte of the Gate killed an *Israelite*, or one that was circumcised, he also, if we may believe the *Jewish* Doctors, was denied Protection in these Cities. But if he killed one like himself, (*i. e.* a Profelyte of the Gate) then he had the same Privilege with the *Israelites*, as they explain it. See *Selden, lib. iv. de Jure Nat. & Gent. cap. 2. p. 477.*

Ver. 16. And if he smite him] Or rather, *but if he smite him.*

With an Instrument of Iron, so that he die, he is a Murderer:] For it was to be presumed, that he who run at a Man with a Sword, or any such Weapon, intended to do him a Mischief; though perhaps he had no Malice to him before-hand, but did it in a Passion.

So that he die,] He never going abroad after he was wounded, *Exod. xxi. 19, 20.*

The Murderer shall surely be put to Death.] Be taken away by the Judges, though he were in a City of Refuge; and, the Fact being proved, condemned to die for it.

Ver. 17. And if he smite him with throwing a Stone,] In the *Hebrew* it is, *with a Stone of the Hand.* That is, say the *Jews*, with a great Stone that fills the Hand; not with a small Stone, with which he could not be presumed to intend to kill him; though he chanced to do it, by hitting him in the Eye, or some other very tender Part.

Wherewith he may die,] With a Stone big enough to kill him.

And he die,] So that it appears he died of that Blow.

He is a Murderer: the Murderer shall surely be put to Death.] He is as guilty, as the forenamed Person, who smote with an Instrument of Iron; and his Fleeing to the City of Refuge, shall not protect him from Death.

Ver. 18. Or if he smite him with an Hand-Weapon of Wood,] Such as a Batoon, (as we now speak) or a Club, or any such kind of Instrument, as is likely to kill him.

Wherewith

Wherewith he may die, &c.] It made no Difference with what kind of Weapon or Instrument he was killed, whether it were of Iron, Wood, or Stone ; if he were killed wittingly and knowingly, it was Murder : and the guilty Person was to suffer for it. *Aul. Gellius* hath collected the Names of the several Weapons which were mentioned in ancient History ; of which there are near thirty, *lib. x. Noct. Attic. c. 25.* one of which, called *Ligula*, he is pleased to explain, being then not common ; and saith, it was a little Sword, in the Form of a *Tongue*, like our Poniard, I suppose, or Dagger, or long Knife ; which was a dangerous Weapon ; because Men might hide it under their Cloaths, and kill others while they were in familiar Discourse with them.

Ver. 19. *The Revenger of Blood himself]* See ver. 12.

Shall slay the Murderer:] This is thought by many to be a mere Permission, not a Precept ; but the *Jews* think otherwise : That the next Kin (*i. e.* the Heir of him that was slain) stood bound to do his Endeavour to avenge his Blood. If he would not, (saith *Maimonides*) or if he was not able, or if no such Avenger was to be found, (*i. e.* the Murderer himself was the next Heir, or the Man slain was a Profelyte of Justice without Issue) he was to be prosecuted, and put to Death by the Court of Judgment, and that by the Sword : See *Selden, lib. iv. de Jure Nat. & Gent. cap. i.*

When he meeteth him, he shall slay him:] He was not bound to stay for the Sentence of the Court, but might kill him wheresoever he found him : see ver. 31.

Ver. 20. *But if he thrust him of Hatred, &c.]* Or rather, *for if he thrust him, &c.* that is, if by any Means, besides those mentioned ver. 16, 17, 18. he killed a Man wittingly, either by pushing him down violently from an high or steep Place ; or throwing him into the Water ; or hurling a Stone at him ; or letting any Thing fall down upon his Head, tho' never so sily ; if Death followed, and it appeared he bore a Hatred to him, he was to suffer Death, as in the former Cases : see *Deut. xix. 11.* Now this was a sufficient Proof of Hatred to him ; if being a Neighbour, and they having some Difference, he had not spoken to him for three whole Days together.

Ver. 21. *Or in Enmity smite him with his Hand that he die, he that smote him shall surely be put to Death, &c.]* If he gave him only a Blow with his Fist, of which he died, and it was proved he had Enmity to him, it was sufficient to make him a Murderer ; and it warranted the Avenger of Blood to kill him, or obliged him to prosecute him, so that the City of Refuge should not save him.

The Revenger of Blood shall slay the Murderer when he meeteth him:] The Civil Law declared him to be unworthy to enjoy the Inheritance of one that was murdered, if he neglected to prosecute the Person that killed him in some Court of Justice. But the *Jewish* Law allowed, or rather required a great deal more ; that the next of Kin should kill the Murderer with his own Hands, if he met him. And thus the *Abyssines*, at this Day, (as *Ritterbusius* observes out of *Alvarez*)

deliver the Murderer into the Hand of the next Kinsman, to torture him. The Reason of which Law, among the *Jews*, was, (as the same *Ritterbusius* observes *de Jure Asylorum, cap. iv.*) because they, being all descended from one and the same Stock, and equally taking of the same Right, were all concerned in the Shedding of the Blood of any one of them, especially they who were nearest to him in Blood, who seemed to be all struck at, and injured in him. So that the Law, with great Reason, allowed them to avenge the Blood of him that was slain. With which these Verses of *Ovid*, he thinks, agrees :

*Cum tibi sint fratres, fratres ulciscere læsos ;
Cumque pater tibi sit, jura tuere patris.*

Ver. 22. *But if he thrust him suddenly without Enmity,]* Killed him (after the Manner fore-mentioned, ver. 20.) in a violent Passion, having no such Intention, and being perhaps highly provoked by him, or by Chance, as we speak, and unawares, it being proved that there was no Enmity between them, no Signs of Hatred before this Fact.

Or have cast upon him any Thing, without laying of Wait ;] Happen to hit him with any Thing, without Design to hurt him : see *Exod. xxi. 13. Deut. xix. 5.*

Ver. 23. *Or with any Stone wherewith a Man may die,]* See ver. 17.

Seeing him not ; and cast it upon him, that he die,] Throwing it at something else, or playing with it ; and having no Thought of him, because he did not see him.

And was not his Enemy, neither sought his Harm:] Not having any Quarrel with him, not threatening, or any other Way discovering, that he sought to do him Mischief.

Ver. 24. *Then the Congregation]* That is, the Judgment to whom the Trial of such Causes belonged : see ver. 12. Where I observed, that the Elders of the City of Refuge judged whether the Manslayer, who fled thither, should be received or not, upon a summary Hearing of the Cause, and such Examination as they could make at present. But the full Examination of it was reserved to the Judges of the Place where the Fact was committed.

Shall judge between the Slayer and the Revenger of Blood,] They sent for him out of the City of Refuge, to be brought before them ; who heard what could be alledged against him, and what he could say for himself.

According to these Judgments.] Upon Trial they proceeded to give Judgment according to the foregoing Rules ; which, in brief, are these : If a Man had no Intention to kill another, but it was purely involuntary, he was to be acquitted. If there appeared any Design upon his Life, or such Hatred and Enmity as might move them to conclude he had an Intention to kill him, he was to be put to Death. But here the *Hebrew* Doctors (as *Mr. Selden* observes) distinguish the Killing of a Man into three Kinds: The first was, when, tho' it was from pure Ignorance and Error, yet there was some Negligence in it, which a prudent Man might have avoided. The second, when a Man kills another ignorantly, and cannot

not be blamed for any Negligence, because such a Thing seldom happens. An Example of the *first* they make to be, when a Man, coming down a Ladder, falls upon another, and kills him. An Example of the *second*, when going up a Ladder, a Man happens to do the same. The former is more frequent, and therefore they say, hath some kind of Blame in it; the other seldomier, and therefore hath none. A *third* kind, when any Man kills another out of Ignorance and Error also; but it approaches nearer to voluntary Murder: As when a Man, intending to kill one Man, happens to kill another with a Stone, or otherwise. In none of these Cases, they say, the Court of Judgment could put any Man to Death. And the Cities of Refuge were not provided for the *second* or *third* Sort, but only for the *first*; and that, when the Man died presently, and did not lie and languish of the Wound: For if he did, it might be supposed he died by his own Negligence, or otherwise, as well as by the Wound. In which Case, there was no Need that the Man who wounded him, should flee to the City of Refuge; nor could the Avenger of Blood meddle with him, no more than he could with a Father, when he gave his Son, or a Master, when he gave his Scholar, Correction, and happened to kill him. The same was the Case of him, whose Office it was to arrest Men, by publick Authority, and bring them before the Judges, if he struck a Man that refused to go along with him, and killed him: see *Selden, lib. iv. de Jure Nat. & Gent. juxta Disciplin. Heb. cap. ii.*

Ver. 25. *And the Congregation shall deliver the Slayer out of the Hand of the Revenger of Blood;*] If the Court found the Man was killed casually, as the Person accused pretended, (*Josh. xx. 4.*) then they charged the Avenger of Blood not to prosecute any further.

Both here, and in the foregoing *Verse*, and in the next Words to these, by *Congregation* is meant the Judges of the City, (as I observed, *ver. 12.*) who were to determine in the Presence, and in the Behalf of the People, whether the Manslayer was capable of the Privilege of the City of Refuge, or not; as we read *Josh. xx. 4, 6.* Now these Things, (as a very learned Person of our own argues) which were done by the *Elders*, (or *Judges*) being said to be done by the *Congregation*, or Assembly of the People, in whose Behalf they were done; it is no Wrong to the holy Scriptures, when we say, that which they report to have been done by the *Church*, was acted by the chief Power of the Apostles and Elders, with the Consent of the People. For it is manifest in the *New Testament*, that in the Apostles Time all the publick Acts of the Church were passed at the publick Assemblies of the same. As *Ordinations, Acts i. 23. vi. 6. Excommunications, Matth. xviii. 18, 19, 20. 1 Cor. v. 4. 2 Corinth. ii. 10. Councils, Acts xv. 4, 22. other Acts, 2 Corinth. viii. 19.* And herewith agrees the primitive Custom of the Church for divers Ages; whereby they gave Satisfaction to the People of the Integrity of their Proceedings, and by the same Means obliged Superiors to that Integrity, by making the Proceedings so manifest, and so to preserve the Unity of the Church.

And from this Interest of the People in such Acts, it is at this Day, that the People of the Church of *England* are demanded, what they have to say against Ordinations and Marriages to be made. See Mr. *Thorndike*, in his *Rites of the Church in a Christian State*, c. iii. p. 159, &c.

And the Congregation shall restore him to the City of his Refuge, whither he was fled:] They were to send him back again, from the Place where he was tried, to the City where he had taken Refuge, there to remain till the Time prescribed in the next Words. This was more merciful than the Punishment inflicted by the *Attick Laws* (which plainly shews they were borrowed in great Part from *Moses*); for he who slew a Man involuntarily, was forced to fly his Country. So the *Scholiast* upon the last of *Homer's Iliads*, ἔθ' οἱ μὲν πρὸς τοῖς παλαίοις ἢ ἀλύσιον φόνον ἐργασάμενον, φεύγειν ἐκ τῆς πατρίδος, &c. It was the Manner in ancient Times, for a Man that had killed another involuntarily, to flee his Country; and betaking himself to some neighbouring Place, to sit with his Face covered, begging to be expiated. But this was only for a certain Time, as *Demosthenes* tells us (in his Oration in *Aristocratem*); ὁ νόμος κελεύει ἢ ἀλόβητα ἐπ' ἀκέραιον φόνον ἐν τισὶν ὀρισμένοις χρόνοις ἀπελθεῖν τακτὴν ὁδὸν, καὶ φεύγειν, &c. The Law requires him that is condemned of killing a Man involuntarily, for some limited Time to go away, and keep at an appointed Distance, till he can make his Peace with the Kindred of him that was slain: After which he may return again, &c.

And he shall abide in it] Not stir out of the Limits of the City, that is, beyond the Suburbs, and the Two thousand Cubits, which encompassed them, (*ver. 4, 5.*) within which Bounds he was to keep.

Unto the Death of the High-priest, which was anointed with the holy Oil.] This looks like a Punishment to the Manslayer; whereby others were taught to be very watchful over themselves, lest by Negligence they chanced to kill any Body, and so be forced to leave their own Home. “But *Maionides* takes it for a prudent Charity to the “Manslayer, and to the Relations of him that “was slain: For by this Means the Manslayer “was kept out of the Sight of the Avenger of “Blood, who might have been tempted some “Time or other to fall upon him, if he had “come in his Way: but by long Absence his “Anger might be mitigated, at least by the “Death of the High-priest, the most excellent “of all other Persons, and most dear to every “one in the Nation. Which made the publick “Grief so great when he died, that Men forgot “their private Resentments: For nothing could “fall out more grievous to all People, (saith he) “than the Death of the High-priest, which “swallowed up all other Grief,” *More Nevoch. P. iii. cap. 40.* And in the mean Time, the *Jews* say, that the Citizens of the Place were bound to teach him some Trade, whereby he might provide himself with Necessaries: And he had this Comfort also, during his Absence from his own Family, that the Mother of the High-priest sent him many Gifts, that he might remain there more contentedly, and not pray for the Death of the High-Priest. So they tell us, in the Place fore-mentioned, *Maccob. cap. ii. sect.*

sect. 6. Where they also observe, that if a Man killed the High-priest, or the High-priest himself happened to kill a Man involuntarily, they were to stay in the City of Refuge as long as they lived: yet they found this Temperament, that if one who had been High-priest, but removed from his Office, was alive when the Slaughter was committed; after his Death, both he that killed the High-priest, or any other unawares, and the High-priest himself, who had done the same, were set free from the City of Refuge. See *Selden, lib. ii. de Synedr. cap. 9. sect. 6. and lib. iii. cap. 8. sect. 3.*

There may seem to be some Inequality in this Law, because as some High-priests lived long, and others but a short Time, so some Manslayers fled to the City at the Beginning of their Priesthood, and others just before their Death. But it must be considered that this could not be better ordered than to make the Manslayer's Liberty depend upon the Death of the High-priest, whensoever it fell out; that an higher Value might be set upon him; and that it might represent our Deliverance only by the Death of the Son of God; of which many great Men look upon this as a Type, or Shadow; tho' it must be confessed, there is not the least Signification of this in the New Testament. And since the great Expiation, which the High-priest made every Year on the Day of Atonement, did not procure such Men their Liberty, I cannot look upon it as the Effect of the High-Priest's Death, but only as that which followed upon it, by Virtue of this Law. For the High-priest having a great Power every-where, and particularly in these Cities of the Priests and Levites, over whom he was the Chief, it is possible the Manslayer might be confined here by some peculiar Act of his Authority; which expiring together with himself, he was released.

Ver. 26. But if the Slayer shall at any Time] During the Life of the High-priest.

Come without the Border of the City of Refuge, whither he was fled,] If he went beyond the Bounds of the Fields, in which he had Liberty to walk, and might not be touched. For if a Tree was planted (as the *Misna* resolves in *Maccoth*) within the Borders of the Fields of the City, tho' the Boughs stretched themselves beyond the Borders, yet the Manslayer was safe under the Tree. In like manner, when Churches became Places of Refuge, the Civil Law allowed the Privilege to extend to the Church-gate: and the Council of *Toledo*, to thirty Paces from the Church; which Pope *Nicolas* enlarged to forty. Thus, among the Heathen, the Bounds of the Refuge at the Temple of *Diana* at *Ephesus*, were sometimes more, and sometimes less, as *Ritterbusius* observes in his Book before-named, where he shews how far it was extended by *Alexander*, and afterwards farther by others. And *Tacitus, lib. iii. Annalium*, mentions a Temple of hers, to which was granted, by several Emperors, *duobus millibus passuum eandem sanctitatem*, the same Sanctity for two Miles round about it.

Ver. 27. And the Revenger of Blood find him without the Borders of the City of his Refuge, and the Revenger of Blood kill the Slayer, he shall not be guilty of Blood;] The Court of Judgment were not to

put him to Death; tho' perhaps he was obnoxious to the Judgment of God, because he had killed an innocent Person: but he was free from the Punishment of the Law, that Manslayers might be the more careful to keep within their Bounds; which was a profitable Restraint upon them, for the publick Good. All Men seeing how much God hated Murder, by the Confinement of him who had slain a Man unawares, to a kind of Imprisonment.

But it may be said, on the other Side, that he who killed a Manslayer in this Case, was perfectly guiltless; because he did not herein act as a private Person, but executed a Sentence against him, who was condemned by publick Authority. Which gave no Protection to the Manslayer, but within the Borders of his City of Refuge; leaving him to the Avenger of Blood, if he came out of those Bounds, till the Death of the High-priest. After which, if the Avenger of Blood killed him, no doubt he was to be punished as a Murderer.

Ver. 28. Because he should have remained in the City of his Refuge, until the Death of the High-priest.] These Words give the Reason, why the Avenger of Blood was not to be punish'd in this Case; because the Manslayer was guilty of breaking another Law, and so in some sort accessary to his own Death; for he might have been safe, if he had pleased.

But after the Death of the High-priest, the Slayer shall return into the Land of his Possession.] Where he was not only to remain safe, but to be restored to all his Honours, if he had any before he fled to the City of Refuge.

Ver. 29. So these Things shall be for a Statute of Judgment unto you] A Rule whereby to judge between Manslayers and Murderers.

Throughout your Generations,] The like Clauses are usual in the ancient Civil Law: *Hoc perpetua lege sancimus. Hoc generali & in perpetuum valitura lege decernimus, &c.*

In all your Dwellings.] This the *Jews* interpret as an Obligation upon them, to have Courts of Judgment wheresoever they dwell. Thus *R. Solomon*, upon these very Words, *They teach us*, saith he, *the Use of Courts of Judgment, which ought to be even out of the Land, all the Time that they were used in the Land.* So the ancient Book *Siphri*, and many others mentioned by our most Learned *Selden, lib. ii. de Synedr. cap. 5. n. 1.*

Ver. 30. Whoso killeth any Person, the Murderer shall be put to Death by the Mouth of Witnesses:] This Direction for their Proceedings in this Case, was to be the Rule in all others of like Nature, by examining Witnesses, who were to be competent. Upon which Account ten sorts of Persons were incapable to be Witnesses, according to the *Hebrew Doctors, viz. Women, Servants, Minors, Fools, the Deaf and Dumb, the Blind, Impious, and audacious People, near Relations*, and those that had been convicted of bearing false Witness: And they endeavour, after their Manner, to find Reasons against all these in the Law itself: see *Selden, lib. ii. de Synedr. cap. 13. n. 11.*

But one Witness shall not testify against any Person to cause him to die.] This was such an established Rule in the Civil Law, that it saith, *ubi numerus testium non adjicitur, sufficiunt duo*, where the

the Number of Witnesses is not mentioned, two suffice; *Pluralis enim locutio duorum numero contenta est*, for, where Witnesses in the Plural Number are spoken of, two are enough to answer the Intention of the Law. Which Number therefore are frequently mentioned expressly in Scripture, as necessary in all Cases, *Deut. xvii. 6.* particularly in this of Murder, *xix. 15.* Yet where there was but one Witness, or not two who both together saw the Man killed, so that he who was accused of the Murder, could not be put to Death, he was thrown into a very strait Prison, and there fed with Bread and Water of Affliction, till his Bowels were forely pinched, &c. if we may believe the Jewish Doctors, mentioned by *Selden, lib. iv. de Jure Nat. & Gent. cap. 1.*

Ver. 31. *Moreover, ye shall take no Satisfaction for the Life of a Murderer, &c.]* If a Murderer would have given all his Estate to save his Life, or the Avenger of Blood would have accepted a Compensation, or freely let him go, the Judges (when they had found him guilty) could not restore him to the City of Refuge, but he was to suffer Death. For the Life of him that was slain, was not (as *Maimonides* speaks) Part of the Goods of the Avenger of Blood, but belonged to Almighty GOD; who set such a Value on a Man's Life, that he would not suffer any Price to be taken for it. See *Selden* in the same Chapter, p. 470.

Ver. 32. *And ye shall take no Satisfaction for him that is fled to the City of his Refuge, that he should come again to dwell in the Land, until the Death of the Priest.]* No Money was to purchase his Liberty to dwell any-where else but there, till the Time appointed by the Law: But this Punishment for Manslaughter, was as indispensable as Death for Murder. And therefore, if any Man happened to kill another in the City of Refuge, to which he was confined, he was forced to flee to another City of Refuge, and there abide till the Death of the High-priest.

Ver. 33. *So ye shall not pollute the Land wherein ye are; for Blood it defileth the Land;]* By this it appears, that the next of Kin was bound to prosecute the Murderer unto Death, for the Good of his Country, which otherwise would have had a Guilt upon it, and that very grievous. For they are the greatest Crimes, as *Maimonides* observes, which are said to pollute the Land, or them, or GOD's Sanctuary, viz. *Idolatry, Lev. xx. 3.* all the *Filthiness* that is forbidden, *xviii. 24, 25.* and Murder here mentioned, *More Necho. P. iii. cap. 47.*

And the Land cannot be cleansed of the Blood that is shed therein, but by the Blood of him that shed it.] The same *Maimonides* observes, in the Forty-first Chapter of that Book, "That it is a Piece of
" Universal Justice to make a Man suffer, what
" he hath made another suffer. If he hath hurt
" his Body, he must suffer for it in his own Body;
" if in his Money, his own Purse must pay
" for it; if he have taken away his Life, he
" must die for it himself. And the Punishment
" can neither be mitigated, nor any Compensation
" accepted for it. For which he quotes
" these Words; and upon this Account resolves,
" that if he that was murdered should live a few

" Days or Hours after his deadly Wound, and
" being in sound Understanding, should desire
" he that killeth him might not die for it, declaring
" that he freely forgave him, his Desire was not to be
" granted, but Blood was to be punished with Blood:
" Whether he that was slain was a great Man, or a mean,
" a Freeman, or a Slave, a wise Man, or a Fool; because
" there is no Sin committed by Men greater
" than this is.

Ver. 34. *Defile not therefore the Land which ye shall inhabit,]* By suffering a Murderer to live.

Wherein I dwell.] This is given as a Reason elsewhere, (see *ver. 3.*) why they should put all polluted People out of their Camps, because GOD dwelt in them, viz. in his Sanctuary, which made this Land be called the *Holy Land*, and GOD's Possession, *2 Chron. xx. 11.*

For I the LORD dwell among the Children of Israel.] See *Exod. xxv. 8.* The very same was practised among the *Athenians*, with some little Alteration. For *Demosthenes* says, it was one of their Laws, *ὅτι ἐν πορείᾳ ἀπὸ τῆς ἀνὰ δαμόνῳ ζῆναι, ὅτι ἐν πορείᾳ ἀπὸ τῆς ἀνὰ δαμόνῳ ζῆναι, ὅτι ἐν πορείᾳ ἀπὸ τῆς ἀνὰ δαμόνῳ ζῆναι*, that he who out of Forethought killed a Man, should be put to Death. And he tells us also, that it was not lawful for the Judges to take Money to remit the Punishment, after he was condemned: Tho' if the Prosecutors compounded with him or his Friends before-hand, and desisted from the Prosecution, his Life was saved. If he fled from Justice, all his Goods were confiscated, and he forfeited all the Rights of a Citizen, both Civil and Sacred. See *Sam. Petitus's Comment. in Leges Atticas, lib. vii. tit. 1.*

C H A P. XXXVI.

Ver. 1. *AND the chief Fathers of the Families of the Children of Gilead, the Son of Machir, the Son of Manasseh, &c.]* Not the Fathers of those Families, whose Inheritance had been assigned them already on this Side Jordan, in the Land of Gilead; but the other half of the Tribe of *Manasseh*, who were to have their Inheritance in *Canaan*, where the Daughters of *Zelophehad* also had their Portion, as appears from *Josh. xvii. 3, 4, &c.*

Came near, and spake before Moses, and before the Princes, the chief Fathers of the Children of Israel.] Who were met together in a great Assembly, as they used to do, about publick Affairs: see *xxvii. 2. xxxi. xxxii. 2.*

Ver. 2. *And they said, The LORD commanded my Lord]* This shews that one of them was the Mouth of the rest.

To give the Land for an Inheritance by Lot to the Children of Israel.] See *xxvi. 52, 53.* For there the Foundation of all these Doubts was laid.

And my Lord was commanded by the LORD to give the Inheritance of Zelophehad,] Which should have fallen to *Zelophehad*, had he been alive.

Our Brother,] So they called their near Relations.

Unto his Daughters.] Who petitioned him for the Possession which should have been their Father's, and it was granted them: see *xxvii. 6, 7.*

Ver. 3. *And if they be married to any of the Sons of the other Tribes of the Children of Israel,]* They being

being rich, many, it might be supposed, of the other Tribes, as well as their own, would court them for their Wives: And if they should chuse an Husband that was not of their own Tribe, they represent to *Moses* the Inconveniencies which from thence would follow.

Then shall their Inheritance be taken from the Inheritance of our Fathers,] i. e. Go out of our Tribe, to which it originally belonged.

And shall be put to the Inheritance of the Tribe, whereunto they are received:] Become a Part of the Inheritance of that Tribe into which they married.

So shall it be taken from the Lot of our Inheritance.] For it must have descended unto their Children, who were of another Tribe by the Father's Side; which alone was considered, and not the Mother's, in this Case.

Ver. 4. *And when the Jubilee of the Children of Israel shall be,]* Which was ordained for the preserving Estates in the Tribes and Families to which they originally appertained, *Lev. xxv. 10, 13.*

Then shall their Inheritance be put unto the Inheritance of the Tribe whereunto they are received:] The Jubilee will not help us in this Case, by making their Inheritances return as other Lands do; because they are become the Inheritance of another Tribe, by the Right of Marriage.

So shall their Inheritance be taken away from the Inheritance of the Tribe of our Fathers.] So will their Estate go out of our Tribe without Remedy, because the Jubilee itself will give us no Relief.

Ver. 5. *And Moses commanded the Children of Israel, according to the Word of the LORD, saying,]* Whom, I suppose, he consulted about the Matter, (as he did when the first Doubt was moved about the Inheritance of these Women, xxvii. 5.) and received the Answer by which he here commanded the *Israelites* to govern themselves.

The Tribe of the Sons of Joseph] In whose Name the chief Fathers of their several Families made this Representation to *Moses*; as became Men who took Care of the Concerns of the whole Tribe.

Hath said well.] In desiring the Inheritance of these Women might not go out of their Tribe; which was prevented by the following Law.

Ver. 6. *This is the Thing which the LORD doth command, concerning the Daughters of Zelophebad, saying, Let them marry to whom they think best;]* They were not confined to any peculiar Persons; but might have their Choice among those who were descended from the same Stock, as it immediately follows.

Only to the Family of the Tribe of their Fathers shall they marry:] Only with these two Limitations, that they might not marry a Man of another Tribe; nor a Man of another Family in their own Tribe. For it is very manifest, that they are tied to marry into the Family of their Father; and accordingly they did actually marry their Cousin-Germans, as we now speak, *Verse 11.* For this Law was made for the Preservation of Families, (as well as of Tribes) as the Law for the Redemption of Lands was. And therefore these Words, *the Family of the Tribe of their Fathers*, are well translated by *Grotius* (upon *Matt. i. 16.*) *Familia stirpis paternæ*, the Family of the

Stock of their Father, which was that they desired might not perish, xxvii. 4. and was the Ground of the Law, which commanded a Man to marry the Wife of his Brother, who left no Issue, *Deut. xxv. 6.* Therefore there being several Families in the Tribe of *Manasseh*, xxvi. 29, 30, 31, 32. these Women could marry only into the Family of the *Hepherites*.

Ver. 7. *So shall not the Inheritance of the Children of Israel remove from Tribe to Tribe:]* For by preserving it in the Family to which it was given, it was necessarily preserved in the Tribe.

For every one of the Children of Israel shall keep himself to the Inheritance of the Tribe of his Fathers;] And not endeavour to get any Part of the Inheritance of another Tribe, by marrying an Heiress in it. *Plato* himself took Care of this, that when a Man left only a Daughter, his Estate should not be carried by her to a Stranger, but she should be bound to marry *κατ' ἀσχεσίαν*, one that was nearest of Kin to her. And if there was a Want of near Kindred, *μεχρὲ μὲν ἀδελφῶν υἱῶν*, &c. it should descend to the Children of her Father's Brother, or to the Children of the Grandfather, some of which he ordains should marry her, *lib. xi. de Legibus, p. 924, 925. Edit. Sarrani.*

Ver. 8. *And every Daughter that possesseth an Inheritance in any Tribe of the Children of Israel,]* Here this Law is made general, that all Women who were Heiresses, as the Daughters of *Zelophebad* were, should do as they are here commanded. And this was one of the *Attick* Laws, which, as *Grotius* observes, were plainly borrowed from the Law of *Moses*, *Μὴ ἐξῆναι τὰς ἐπικλήρους ἔξω τῆς ἀσχεσίας γαμεῖν*, &c. That an Heiress should not marry out of her Kindred, but dispose of herself and Estate, *τῇ ἐγγυτάτῳ γένει*, to one nearest of Kin to her; which was one of the Laws of *Solon*, as *Sam. Petitus* observes out of *Isæus*, *Pollux*, and others, in his *Comment. in Leges Atticas, lib. vi. tit. i. p. 441.*

Shall be Wife unto one of the Family of the Tribe of her Father, &c.] Here she is confined to her Family, and not merely to her Tribe. But this concerned only such as were Heiresses. All other Women might marry into what Tribe they pleased; as appears by those very Books, wherein we read that *Aaron* himself married the Sister of the Prince of *Judah*, *Exod. vi. 23.* And if any object, that this was before the giving of the Law, it is evident that *Jehoiada*, a Priest, and consequently of the Tribe of *Levi*, married *King Jehoram's* Sister, who was of the Tribe of *Judah*, *2 Chron. xxii. 11.* And long before this, all the Tribes of *Israel*, being in great Solitude how to find Wives for their Brethren of *Benjamin*, did not scruple their having them out of any Tribe, if it had not been for their Oath, *Judg. xxi. 18.* And, to add no more, *David* himself, of the Tribe of *Judah*, married *Michal* the Daughter of *Saul*, who was of the Tribe of *Benjamin*.

The *Talmudists* add, That even these Heiresses might marry into what Tribe they pleased, after the first Division of the Land by *Joshua*: To which they imagine this Law was restrained; it being a common Saying among them, That it did not belong to any Age, but that in which it was made. In the following Ages they pretend a Man might purchase Land in any Tribe, and possess it al-

way;

way ; or have the Inheritance of it by Marriage, tho' he were of another Tribe, as *Selden* shews their Opinion to be, *lib. de Successionibus ad Leges Hebr. cap. 18.* and *lib. iii. de Synedr. cap. 4. n. 1.* and *Buxtorf. de Sponsal. & Divortiis, sect. 44.* But this is well confuted by *Grotius* in his *Annotations* upon *Matth. i. 16.*

Ver. 9. *Neither shall the Inheritance remove from one Tribe to another Tribe;*] This establishes in general what he had said before, *ver. 7.* with particular Respect to the Daughters of *Zelophebad*. But *Moses ben Nachman*, upon these very Words, asserts the *Talmudick* Opinion before-mention'd, that this concerns only the present Time, not future Ages. And puts this Case, (which is the strongest that can be thought of) If a Woman were married into another Tribe, after which Marriage, her Father and all her Brethren dying without Children, the Inheritance fell to her, and consequently, saith he, the Possession must devolve from one Tribe to another, into which she had married. But, according to the Letter of these Words, the Inheritance was rather to descend to the next of her Kindred, than by her be carried out of the Tribe to which it belonged.

But every one of the Tribes of the Children of Israel shall keep himself to his own Inheritance.] Shall cleave or stick close to his own Inheritance, as the Hebrew Word signifies ; and as the Greek and Latin expresses it. The Reason of the Command was, as *Procopius Gazæus* observes, to prevent the Confusion of Tribes. How the vulgar Latin came to deviate so much from the Hebrew Text, and from the Intention of this Law, (as it hath done in this and the two preceding Verses) I shall not here examine. It is sufficient to note, that *Onkelos* hath expressed the Hebrew Text Word for Word ; and the LXX do not depart from the Sense of it.

Ver. 10. *Even as the LORD commanded Moses, so did the Daughters of Zelophebad.*] Accordingly they followed this Direction when they came into the Land of Canaan, and had received their Portion there. Now there being no such Words added here, as there are in other Cases, *this shall be unto the Children of Israel a Statute of Judgment, xxvii. 11.* much less a *Statute of Judgment throughout your Generations, xxxv. 29.* it led, I conjecture, the *Talmudick* Doctors into the fore-mention'd Opinion, that this Law concerned only the present Generation.

Ver. 11. *For Mahlah, Tirzab, and Hoglah, and Milkab, and Noab, the Daughters of Zelophebad,*] Thus they are called both in *xxvi. 33.* and *xxvii. 1.* tho' they are not there mention'd in the same Order ; for *Tirzab* is there named last, who here is nam'd in the second Place. Perhaps they

are set down here in the Order wherein they were disposed in Marriage ; and *Tirzab*, who was the younger, was married in the second Place.

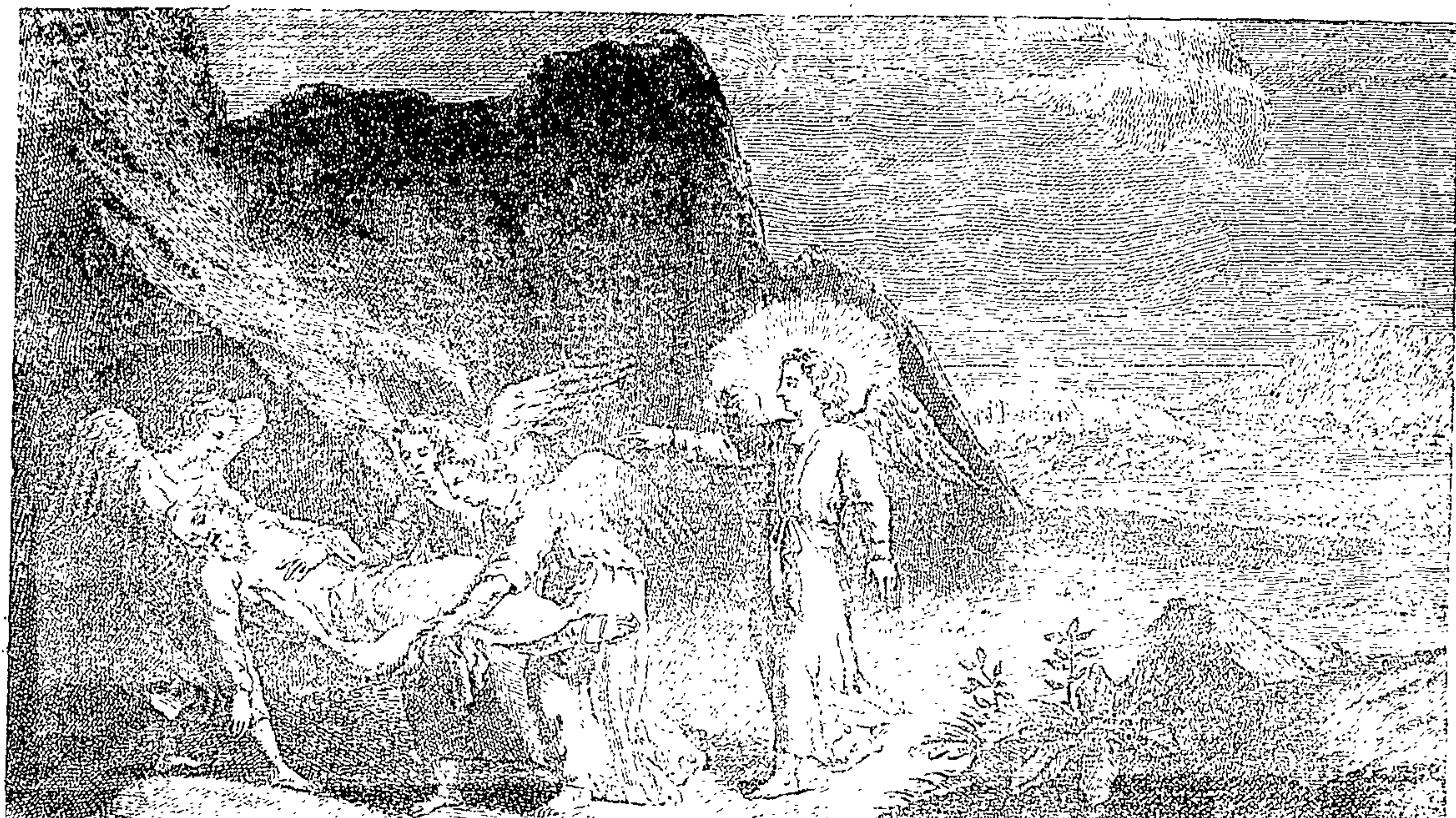
Were married unto their Father's Brother's Sons.] For *Hepher*, no doubt, had other Sons besides *Zelophebad*, who had Issue male, tho' *Zelophebad* had not. What their Names were, or how many of them, we do not know ; but some suppose them to have been six ; one of which died in the Wilderness without Issue. See *Selden de Successionibus, cap. 23.* where he discourses at large of the Portion which fell to them in the Land of Canaan.

Ver. 12. *And they were married into the Families, &c.*] In the Margin, more exactly out of the Hebrew, *to some that were of the Families ;* i. e. to one of the Families of *Manasseh*, from whom several Families descended, *xxvi. 29, &c.*

And their Inheritance remained in the Tribe of the Family of their Father.] The Word for *Tribe* signifies sometimes merely a Family in a Tribe. And so the LXX (as *Grotius* observes in the Place before-named) in this very Business, uses sometimes the Word *σῆμα*, and sometimes *φυλή* ; the former of which signifies a Part of a whole Tribe. And thus *Josephus* also uses the Word *φυλή* to signify a Family. Mr. *Selden* hath the same Observation in his Book *de Successionibus, cap. 18.* that *tribus* is sometimes translated *φυλή* ; and then it signifies not a Tribe, but *παῖδες, συγγένεια, familiam, cognationem, seu genus sanguine proximum ;* a Family, a Kindred, or those that are next in Blood. But there is no Need of these Observations, if the Words be translated, as they may, rightly ; *and their Inheritance remained in the Tribe, and the Family of their Father :* see *ver. 6.*

Ver. 13. *These are the Commandments, and the Judgments, which the LORD commanded by the Hand of Moses, unto the Children of Israel in the Plains of Moab by Jordan near Jericho.*] He began to deliver the Precepts here intended at Chapter *xxvi.* (see *ver. 3.*) and continues them to this Place. By *Commandments*, seem to be meant the Precepts about the Worship of GOD, *chap. xxviii, xxix, xxx.* and by *Judgments*, the Civil Laws about dividing their Inheritances, and regulating their Descent to their Posterity, and establishing Cities of Refuge for Manslayers, which are expressly called a *Statute of Judgment, xxvii. 11. xxxv. 29.* Some other Things are interspersed, as GOD's Commandment to number the People, (which was in order to the assigning them their Inheritances proportionable to their Families) to execute Judgment on the *Midianites* ; and to set down in Writing their Travels in the Wilderness ; of which I have given an Account in their proper Places.

The End of NUMBERS.



The Fifth Book of *M O S E S*, C A L L E D *D E U T E R O N O M Y*.

C H A P. I.

THIS Book had the Name of *DEUTERONOMY* given it by the *Greeks*, from the principal Scope and Design of it; which was to repeat unto the *Israelites*, before *M O S E S* left them, the chief *Laws of G O D*, which had been given them: That they who were not then born when they were first delivered, or were incapable to understand them, or had not sufficiently regarded them, might be instructed in them, and awakened to attend them. See *Ver. 1. & 5.* In order to this, he premises a short Narrative of what had befallen them since they came from Mount *Sinai* unto this Time, in the *Three* first Chapters; and then in the *Fourth* urges them by a most pathetic Exhortation, to the Observance of those *Laws* which he had taught them, especially the *Ten Commandments*, with which he begins the *Fifth* Chapter; where he makes a solemn Rehearsal of the Covenant *G O D* made with them in *Horeb*; and what immediately followed upon the Delivery of the Law by *G O D* himself, from Mount *Sinai*. And then, having earnestly pressed the Observation of the *First Commandment*, in the former Part of the *Sixth* Chapter; and in the latter Part of it, and in the several Chapters that follow, (to the End of the *Eleventh*) reminded them of a great many Things which *G O D* had done for them, and given them several Cautions, lest they let them slip out of their Minds, and used many Arguments from several Topicks, (as we call them) to move them to be obedient to all the other *Commandments*; he proceeds in the *Twelfth* Chapter, and so forward to the *Twenty-eighth*, to remember them of a great many other *Laws*

besides the *Ten Commandments*, which he had delivered to them. Some of which he explains; others he enforces with further Reasons; and in several Places adds new *Laws* for the greater Security of the Whole (particularly, he orders the Writing of *G O D*'s Law upon Stones, when they came into the Land of *Canaan*, Chapter *xxvii.*); and then pronounces those Promises which *G O D* had made to the Obedient, and his Threatnings to the Disobedient, more largely, and with greater Force, than he had done in the *xxvith* of *Leviticus*. After which he again remembers them of several wonderful Works of *G O D* for them, (Chapter *xxix.*) and renews the Covenant between *G O D* and them; using several Arguments to persuade them to a diligent Observance of *G O D*'s Law: Which he commands (Chapter *xxx.*) to be read to all the People in the Conclusion of every Seventh Year, that none might pretend Ignorance of it. And then concludes all with a most admirable Song, which he orders every one to learn; and with a Blessing upon the Twelve Tribes.

All this was done in the two last Months of the last Year of *Moses's* Life. But not all at once; as plainly appears by several Parts of the Book; in which he writes what he delivered to them, at several Times. Which is the Reason of the Repetition of the very same Thing, over and over again: That he might make it sink into their Minds by being often inculcated. Some have been so foolish, as to make this an Objection against this Book being composed by *M O S E S*. But it shews their great Ignorance; all wise Men having ever judged it necessary to say τα αὐτὰ τὰ αὐτὰ, *the very same Things, concerning the same Things*; that they might be thoroughly understood, and fixed in the Memory of their Auditors, and

settled in their Hearts and Affections. Particularly *Epistetus* (as *David Chytraeus* long ago observed) delivered this as a profitable Rule in all Studies; Εἰδέναι χρὴ, ὅτι ἡ ῥάδιον δόγμα παρρηγιέως ἀνθρώπου, εἰ μὴ καὶ ἐκείνῃ ἡμέρᾳ τὰ αὐτὰ καὶ λέγῃ τις καὶ ἀκούῃ, καὶ ἄρα χρᾶτο πρὸς τὸν βίον. *This must be known, as a certain Truth, that it is not easy for a Man to attain the solid Knowledge of any Thing, unless he both read and hear the same Things every Day; and also set himself to the Practice of them.* This Course *Moses* took with the Children of *Israel*: Spending every Day, it is likely, of the latter End of his Life, in calling to their Mind, again and again, what he had taught them; and the Reason they had to do accordingly.

Ver. 1. **T**HES E be the Words] This Book contains the Words

Which Moses spake unto all Israel,] All the People could not hear what he said, but he ordered the Elders and Heads of the several Tribes, to communicate to the whole Congregation what he delivered to them, in the Audience of many of the People who were assembled with them. Thus these Words are commonly understood. But considering the great Weight of what is here said, I rather think that *Moses* himself, at several Times, spake what here follows, in the Ears of the People. See *Verse 1.*

On this Side Jordan,] The Vulgar *Latin* having translated the *Hebrew* Words [*Beeber*] *on the other Side Jordan*, it hath furnished some ill-disposed Minds with an Argument, that *Moses* was not the Author of this Book: For he that wrote, plainly shews that he was in *Canaan* when he wrote it. But a very little Consideration would have prevented this frivolous Objection; there being nothing more certain, than that the *Hebrew* Words signify indifferently, either one Side or the other; and may be literally translated *in the Passage over Jordan*, or as they were about to pass over it; as *Huetius* observes, and proves by plain Examples, that the *Hebrews* have no other Word to express their Mind, when they would say either on this Side or beyond. See *Demonstr. Evang. Propos. iv. cap. xiv.* To which another learned Writer since him (*Hermannus Witsius, lib. I. Miscel. Sac. cap. xiv.*) hath added several other Places, which evidently shew that *Beeber* is a Word that indifferently belongs to either Side of any Place, (See *1 Sam. xiv. 40.*) and must be determined by the Matter in Hand, to which it is to be applied. And here undoubtedly it is to be rendered *on this Side Jordan*. See *iii. 8.*

In the Wilderness, in the Plain] In the Plain of *Moab*, where they had remained a long while; as appears from the foregoing Book, *Numb. xxii. 1. xxvi. 3, 63. xxxi. 12. xxxiii. 48, 49. xxxv. 1. xxxvi. 13.*

Over-against the Red-Sea,] There is no Word in the *Hebrew* Text for *Sea*; and therefore the Marginal Translation is to be preferred, which is, *over-against Suph*; which was a Place in the Country of *Moab*, (See *Numb. xxi. 14.*) over-against which they now lay encamped; but were so far distant from the *Red-Sea*, that there can be no Respect to it here.

Between Paran,] He doth not mean the *Wilderness of Paran*, frequently mentioned in the foregoing Book (for that was as remote from

hence as the *Red-Sea*); but some Place in the Country of *Moab*, as *Suph* was, and the rest of the Places which here follow.

And Tophel, and Laban, and Hazeroth, and Dizabab.] There was a Place called *Hazeroth*, where they had encamped a long Time ago, *Numb. xi. 35. xxxiii. 17.* but it was in another Wilderness far from this Place, as appears by the Account *Moses* gives of their Removals from that Place to this, where they now lay, *Numb. xxxiii. 17, 48, 49.* And therefore I take this, and the other three Places here mentioned, to have been Frontier-Towns in the Country of *Moab*, which lay upon the Borders of this Plain. The last of which, *Dizabab*, is translated by the *LXX.* and the Vulgar, as if it signified a Place where there were Mines of Gold.

Onkelos and the *Hierusalem Targum*, who take *Suph* to signify the *Red-Sea*, and *Paran* for the Wilderness through which they had come many Years ago, &c. are forced to add several Words to make out the Sense of this Verse in this Manner; *These be the Words which Moses spake unto all Israel on this Side Jordan, &c. reproving them because they sinned in the Desert, and provoked God in the Plain over-against the Red-Sea; and murmured in Paran about Manna; and at Hazeroth for Flesh, &c.* And so they proceed to mention other Sins committed in other Places; but not in these here named: Which they force, from their natural Sense, to comply with this Conceit.

Ver. 2. *There are eleven Days Journey from Horeb, &c.*] Or *eleven Days* (we were a coming) *from Horeb, by the Way of Mount Seir, unto Kadesh-Barnea.* Which cannot be understood of the whole Time they spent between these two Places, but only of the Time they spent in travelling: For they stayed a Month at *Kibroth-Hataavah*, and a Week more at *Hazeroth*, *Numb. xi. 21. xii. 15, 16.* before they came to *Kadesh-Barnea*. This he represents to them, to make them sensible, they had been kept in the Wilderness so many Years, as had passed since they came out of *Egypt*; not because it was a long Way to *Canaan*, but for the Reason mentioned in the *xivth* of *Numbers*. For from *Horeb* (whither he ordered them to go, when they came out of *Egypt*) they came in eleven Days, and took no long Journeys, to the Borders of the Land of *Canaan*; where *Kadesh-Barnea* lay. So *Maimonides*; the Way was plain and known between *Horeb* (whither God brought them on Purpose to serve him) and *Kadesh*: Which was the Beginning of an habitable Country; according to what he saith, *Numb. xx. 16.* See *More Nevochim, pag. iii. cap. i.* See *Numb. xiii. 26.*

By the Way of Mount Seir,] The Country of the *Edomites*. *Chap. ii. Ver. 12.*

Unto Kadesh-Barnea.] How they were ordered to come hither, and what they did here, he relates, *ver. 6. 19.* and so proceeds to give an Account of several remarkable Things which befel them, unto the Time when he wrote these Things; which he sets down in the next Verse.

Ver. 3. *And it came to pass in the fortieth Year,*] After they came out of *Egypt*.

In the eleventh Month, on the first Day of the Month,] In the first Month of this fortieth Year, they came into the Wilderness of *Zin*, unto another *Kadesh*, *Numb. xx. 1.* From whence they removed

removed to Mount *Hor*; where *Aaron* died on the first Day of the fifth Month of this Year. See there, *ver.* 28. Where it appears, *ver.* 29. they mourned for him thirty Days, that is, till the Beginning of the sixth Month. In which they fought with King *Arad*, *Numb.* xxi. and from Mount *Hor* travelled from Place to Place, (as we read there, and *Numb.* xxxiii.) till they came to these Plains of *Moab*. In which Journeys, and in the rest of the Transactions, mentioned in the latter End of the Book of *Numbers*, they spent the other five Months of this Year; as I have observed in their proper Places. And now began the eleventh Month, when *Moses*, being to leave the World before the End of this Year, spake all that follows in this Book. And this Speech (which he begins *ver.* 6. and continues to the fortieth Verse of the fourth Chapter) the great Primate of *Ireland* thinks, he made to the People on the twentieth of *February*, and on the Sabbath-day; as the Reader may find in his *Annals*.

That *Moses* spake unto the Children of *Israel*, according unto all that the LORD had given him in Commandment unto them.] Made a Rehearsal of all that at several Times he had received from the LORD, and delivered unto them.

Ver. 4. After he had slain *Sibon* the King of the *Amorites*, which dwelt in *Heshbon*,] About five Months ago; for it was after *Aaron's* Death; which was the first Day of the fifth Month, *Numb.* xxxiii. 38. and they mourned for him all that Month. See *Numb.* xxi. 29, &c.

And *Og* the King of *Basan*, which dwelt at *Astaroth*] This was a City in the Country of *Basan*, (*Josh.* xiii. 31.) and a City it was of very great Antiquity, as appears from *Gen.* xiv. 5. See there. From whence some think the famous Goddess *Astarte* had her Name, being here worshipped. But whether that Goddess took her Name from this City, or the City from the Goddess, is not certain; as Mr. *Selden* observes in his *Syntagma* ii. de *Diis Syris*, cap. 2. But that the Heathen Deities were wont to have their Names from the Groves, Mountains, Cities, and Caves, where they were worshipped, is as certain, as it is uncertain from whence *Astarte*, or *Astaroth* (as the Scripture-Name is) was so called.

In *Edrei*;] His Royal Palace was at *Astaroth* (as *Sibon's* was at *Heshbon*); but he was slain in *Edrei*, *Numb.* xxi. 33.

Ver. 5. On this Side *Jordan*, in the Land of *Moab*,] In the Plains of *Moab*; before they passed over *Jordan*. See *ver.* 1.

Began *Moses* to declare this Law, saying,] To call to Remembrance that which any one had forgotten; and to explain that which any one did not understand. So *Maimonides* expounds these Words in *Seder Zeraim*. "In the End of the fortieth Year, in the Beginning of the Month *Shebat*, *Moses* called the People together, saying, "The Time of my Death draws near, if any one therefore hath forgot any Thing that I have delivered, let him come and receive it; or if any Thing seem dubious, let him come, that I may explain it. And so they say in *Siphri*, "If any one have forgotten any Constitution, let him come and hear it the second Time; if he need have any Thing unfolded, let him come and hear the Explication of it." For which he

quotes this Verse; and says that *Moses* spent all his Time in this, from the Beginning of the Month *Shebat*, to the seventh Day of *Adar*. And what he now said was likely to be the more regarded, because these were, in a Manner, his dying Words; for he lived but till the seventh Day of the next Month; and seems to have composed this Book as a Compendium of his whole Law, for the familiar Use of the Children of *Israel*; from whence it is called *Deuteronomy*, i. e. a second Law. See *Huetius* in his *Demonstr. Evang. Propos.* iv. cap. 1.

Ver. 6. The LORD our GOD spake unto us in *Horeb*, saying,] *Numb.* x. 13.

Ye have dwelt long enough in this Mount:] From the third Month of the first Year (*Exod.* xix. 1.) to the twentieth Day of the second Year after they came out of *Egypt*, (*Numb.* x. 11.) they stayed at Mount *Sinai*, which is the same with *Horeb*, they being only two Tops of the same Mountain, one of them something higher than the other, as they are described by those who have taken a View of them. For *Moses* was twice with GOD, for the Space of forty Days, in this Mount: And here the Tabernacle, and all Things belonging to it were made, according to the Orders he there received; and then was erected and consecrated; and the People all numbred and disposed under several Standards, to march in such Order as GOD appointed, *Numb.* ii. 3, 10, 17, &c. x. 14, 15, &c.

Ver. 7. Turn you,] From this Mountain.

And take your Journey,] Resume your Journey, which you have so long intermitted.

And go to the Mount of the *Amorites*,] A Mount on the South Part of *Canaan*, inhabited by the *Amorites*, together with some *Canaanites* and *Amalekites*, *Numb.* xiv. 25, 43, 45. But the principal Possessors of it were *Amorites*, as is expressed more than once in this Chapter, *ver.* 19, 20, 44. This is the Mountain to which *Moses* bid the Spies go up, *Numb.* xiii. 17. and so they did, *ver.* 22.

And unto all the Places nigh thereunto,] And so pass into all the Neighbouring Country, which lies near it.

In the Plain, in the Hills, and in the Vale,] This is a Description of the Country nigh unto this Mountain: Some of which was *Champaign*, (as we speak) and other Parts of it consisted of Hills and Dales.

And in the South, and by the Sea-side, to the Land of the *Canaanites*, and unto *Lebanon*, unto the great River, the River *Euphrates*.] And so go into all the rest of the Land of *Canaan*: The several Quarters of which he here sets forth. The Southern Part lying toward this Mountain; the Western upon the Sea (where the People properly called *Canaanites* dwelt); the Northern toward *Lebanon*; and the Eastern towards the River *Euphrates*. Which by other Authors, as well as *Moses*, is called the great River. So *Callimachus* in his Hymn to *Apollo*, *ver.* 103.

Ἰσχυρὸς ποταμὸς μέγας ὁ ποταμὸς ———

The great Flood of the *Assyrian River*; which the Scholiast observes is meant of *Euphrates*. And *Lucan*,

—— cum *Tigride* magnus
Euphrates——

l. iii. *ver.* 253.

Ver. 8.

Ver. 8. *Behold, I have set the Land*] In the Hebrew, *Given the Land*, i. e. bestowed it upon you, and am ready to bring you into the Possession of it.

Before you :] That every one of you may have his Share of it : Or, that you may go whither you please, and settle yourselves in it, *Gen. xiii. 9. xxxiv. 10.*

Go in and possess the Land,] Therefore make no longer Stay here in the Wilderness ; but go and take Possession of my Gift.

Which the LORD swore unto your Fathers, Abraham, Isaac, and Jacob, &c.] *Gen. xv. 18. xvii. 7, 8. xxvi. 3. xxviii. 13.*

Ver. 9. *And I spake unto you at that Time, saying,*] About the Time of their coming to *Horeb*, or mount *Sinai*. For the Story of *Jethro*, unto which this relates, preceded that immediately, *Exod. xviii.* Many great Men place it after the giving of the Law : Of which see *Selden, lib. ii. de Synedr. cap. 2. n. iv.*

I am not able to bear you myself alone.] We do not read, before now, that *Moses* spake thus to the People. But *Jethro* spake in this Manner to him, *Exod. xviii. 18.* and gave him Advice to take some others to his Assistance, *ver. 21.* which Advice he followed, *ver. 24.* And then spake to the People what *Jethro* had said to him ; and enlarged upon it in the Words we read here, in the following Verses : Where he gives them the Reason why he could not perform the Office of a Judge alone.

Ver. 10. *The LORD your God hath multiplied you ; and, behold, you are this Day, as the Stars of Heaven for Multitude.*] Increased unto a greater Number than can easily be told.

Ver. 11. *The LORD God of your Fathers make you a thousand Times so many more as you are,*] As if he had said, I am not troubled at your vast Increase, but bless God for it ; and beseech him to make you a thousand Times more numerous than at present you are.

And bless you, as he hath promised you.] In the Promise often repeated to their Fathers, *Gen. xii. 2. xv. 5. xvii. 5, 6. xviii. 18. xxii. 17. xxvi. 4. xxviii. 14.*

Ver. 12. *How can I myself alone bear your Cumbrance, and your Burden, and your Strife?*] But how is it possible for one Man alone to undergo the Labour of hearing all the Complaints of such a Multitude ; and of remedying all their Grievances, and determining all their Controversies ? So the last Word signifies, *Suits at Law*, (as we speak) as the two former signify other Differences, which arose between one Man and another, about such Things as are mentioned in the *xxist, xxii^d, and xxiii^d*, Chapters of *Exodus*. The first Word, which we translate *Cumbrance*, signifies *tediosam litigantium ferram*, (as *Hottinger* interprets it, in his *Smegma Orientale, lib. i. cap. 6.*) the tedious Pleadings of those that manage Causes before a Judge, by Bills and Answers, (suppose) and Rejoinders, &c.

Ver. 13. *Take ye*] In the Hebrew it is, *Give ye*, i. e. Present unto me such Persons as you think fit, according to the following Characters.

Wise Men, and understanding, and known among your Tribes, &c.] Men of known Wisdom, Prudence, and Integrity ; skilful in Divine and Human

Laws. See *Exod. xviii. 21.* Some take *Wise Men* to signify such as knew much ; and *Understanding*, such as had Prudence to make use of their Knowledge, being Men of Experience ; and they were to be noted for both these, otherwise the People would not have revered them.

Ver. 14. *And ye answered me, and said, The Thing which thou hast spoken, is good for us to do.*] This Consent of the People is not recorded before ; but sufficiently implied in their Submission to this Regulation, mentioned *Exod. xviii. 26.*

Ver. 15. *So I took the chief of your Tribes, wise Men, and known ;*] From among those Men that they presented to him, he took, I suppose, such Persons among the Chief of their Tribes, as were endowed with the Qualities here named, and were known by all so to be. For obscure Persons, either for Birth, or Experience in Affairs, would have been contemned : And therefore he chose the Noblest of those that were presented to him, (called here the *Chief of their Tribes*) if they were no less worthy than others. For some such, no doubt, there were among their great Men, as might be thought fit for this high Employment. And they were the fitter, because being Men of Quality, (as we speak) they were less liable to be corrupted by Bribery ; from which *Moses* took Care all Judges should be so free, that he expressly requires they should be Men *bating Covetousness*, *Exod. xviii. 21.* And *Solon* did not forget to make this a Part of the Oath, which every Judge in *Athens* took, (which is mentioned at large by *Demosthenes* in his Oration against *Timocrates*) ἐδὲ δῶκε δέξομαι τῆς ἡλιασσεως ἐνεκα, ἐτ' αὐτὸς ἐγὼ, ἐτ' ἄλλοι ἐμοί, &c. I will receive no Gift upon the Account of my Sentence ; neither I myself, nor any Body else for me, nor others with my Knowledge, by any Artifice or Device whatsoever.

And made them Heads over you,] Set them to govern and rule the People, (as it is expressed *ver. 13.*) by deciding all Causes which were brought before them ; as far as they were able to understand them.

Captains over Thousands, and Captains over Hundreds, and Captains over Fifties, and Captains over Tens,] It is a Question, whether they were Commanders over so many Families, or Persons ; as I observed upon *Exod. xviii. 25.* *Hermannus Conringius* thinks they were Rulers (as the Word signifies) over so many Fathers of Families, understanding by a Family, that which we now call an Household, *De Republ. Hebræorum, sect. xviii.*

And Officers among your Tribes.] The same great Man, in the *xxvith* Section of the same Book, takes *Schotrim* to have been Judges, as well as the Rest. His great Reason is, because the Seventy Elders were ordered to be chosen out of them, among others, *Numb. xi. 16.* Now it is altogether improbable, he thinks, that such a *Prophetical College* as that was, should be chosen out of such mean Officers, as the Hebrew Doctors make these *Schotrim* to have been. But see what I have noted upon *Exod. v. 14.* and *Numb. xi. 16.* And let me here add, that if they were Judges, (and not Attendants upon them) they were very mean ones, being put below the *Rulers of Ten*. But howsoever this be, it is cer-
tain

tain some of these Judges had greater Authority than others, being intrusted with a larger Jurisdiction; and it's likely, greater Abilities were required in those over *Thousands*, than in those over *Tens*. As in the great *Sanhedrim* afterwards, the *Jews* make more Things necessary to qualify Men for a Place in it, than were requisite for those in lower Courts; where no Man could sit, (much less in the highest) unless these *seven* Things were remarkable in him (as *Maimonides* saith, *Halacab Sanhedrim*, cap. iv. sect. 7.); *Wisdom*, *Humility*, *the Fear of God*, *Contempt of Riches*, *Love of Truth*, *a good Fame*; and he was beloved also of others.

Ver. 16. *And I charged your Judges at that Time, saying,*] As the Quality of their Persons; and their Endowments, made them considerable, so they were dignified with the honourable Name of *Schofetim*, and were also called *Elders*, which had been, a long Time, a Title of Honour among the *Jews*, and in other Nations.

Hear the Causes between your Brethren,] This was a necessary Quality in a good Judge, to give Audience to every one that brought a Cause before him; and not to delay any Man. But the *Jews* infer from these Words, that it was not lawful to hear any Man, when his Adversary was absent; but both Parties were to be there present. And they were also to be heard speak for themselves, if they pleased: which was Part of the fore-named Oath, which *Solon* ordered all the *Athenian* Judges to take, *Ἀρεστωρμαί τε τε κατ' ἑξῆς καὶ τὴ ἀπ' ἀλλήλων ὅτι ἴσως ἀμφοῖν, I will hear the Accuser and the Defender both alike.*

And judge righteously] The next Thing required of a Judge, was to be upright and impartial, not considering what the Man was, but his Cause. This is implied in the following Words:

Between every Man and his Brother,] i. e. Between one *Israelite* and another.

And the Stranger that is with him,] i. e. Between an *Israelite* and a *Profelyte*: whether he were received into the Covenant by Circumcision, or not. For of this latter Sort there were, no doubt, a great Number amongst that *mixed Multitude*, who came with them out of *Egypt*, *Exod.* xii. 38. And while they were in the Wilderness, there was not a distinct Court for *Israelites* and *Profelytes*; but their Causes were tried in one and the same, as *Mr. Selden* observes, *lib. ii. de Synedr. cap. iii. n. 1.*

Ver. 17. *Ye shall not respect Persons in Judgment,*] Not be swayed by particular Affection or Interest; but judge sincerely, without Respect to Relation, or any Benefit or Injury received.

You shall hear the Small, as well as the Great:] Be equally disposed patiently to attend to the Cause of a poor Man, as of a great; and to do him as speedy and impartial Justice: see *Lev.* xix. 15. And here the *Hebrew* Doctors tell us of some singular Practices in their Courts, to preserve the Dispensation of exact Justice: For if one of the contending Parties came into them richly cloathed, and the other poorly, they would not hear them till both were cloathed alike. Nor would they suffer one of them to sit, and the other stand; but both of them either sat, or stood. And if they sat, one of them was not permitted to sit higher than the other; but they sat by each other's Side; &c. See *Selden*, *lib. ii. de Synedr. cap. xiii. n. 10.*

You shall not be afraid of the Face of Man,] Courage and undaunted Resolution is another necessary Qualification in a Judge; who must not be over-awed by what any Man can do unto him; but remember, (as it here follows) that he is in *God's* Place.

For the Judgment is God's:] *God* gave them their Commission by *Moses*; so that they were his Ministers, and acted by his Authority: and therefore might be confident he would defend them in the Discharge of their Office. This shews, that tho' *Moses* alone acted by immediate Authority from *God*, yet these always being constituted by him, were to be look'd upon as pronouncing Sentence in his Name; who, after a peculiar Manner, was the King and supreme Governor of the People of *Israel*.

And the Cause that is too hard for you, bring it unto me, and I will hear it.] Another Quality, is Humility, in not adventuring to judge of Things above their Reach. Some think there were certain Causes reserved to the Cognizance of *Moses*, (as I observ'd upon *Exod.* xviii. 22.) but the contrary appears by these Words, that all Manner of Causes were brought before these Judges; and they, not the People, brought such Causes before *Moses*, as they found too hard for them to determine. So that they, not the Person whose Cause it was, judged of the Difficulty of the Cause: see *Selden*, *lib. i. de Synedr. cap. xvi.*

Ver. 18. *And I commanded you at that Time all the Things which ye should do.*] As he rightly informed their Judges, so he instructed the People also in their Duty, before they went from *Horeb*; by delivering to them the *Judgments* which *God* commanded him to set before them, *Exod.* xxi. 1. contained in that and in the two following Chapters, whereby both they and their Judges were to govern themselves.

Ver. 19. *And when we departed from Horeb,*] See *Numb.* x. 12.

We went through all that great and terrible Wilderness,] It may well be called *great* because it extended a great Way. For after three Days Journey (*Numb.* x. 33.) they settled at *Kibroth-bataavab*; which was in this Wilderness of *Paran*. From whence they went to *Hazereth*, which is still said to be in this Wilderness, *Numb.* xi. 35. And when they went from thence, they were in the same Wilderness, xii. 16. where *Kadesh* was, xiii. 26. and see xxxiii. 17. And this Wilderness was very terrible, or dreadful; because there were no Inhabitants in it, but wild Beasts.

Which you saw by the Way of the Mountain of the Amorites,] All the Way you went towards that Mountain: see ver. 7.

As the Lord our God commanded us;] According to the Direction which *God* gave them, by the Motion of the Cloud that went before them.

And we came to Kadesh-Barnea.] Where they rested at the Foot of that Mountain, in the Wilderness of *Paran*, *Numb.* xiii. 2, 26.

Ver. 20. *And I said unto you, Ye are come unto the Mountain of the Amorites, which the Lord our God doth give unto us.*] For this was Part of the Country, which *God* bestowed upon them, for their Possession; as appears from *Numb.* xxxiv. 4. Where *Kadesh-Barnea* is mentioned as a Frontier Place in their South-Border. And indeed the *Amorites*, wheresoever they found them, were to

to be expelled; as they had already dispossessed them of the whole Kingdom of *Sibon*, who was King of the *Amorites*, *Numb.* xxi. 21, 25, 26.

Ver. 21. *Behold, the LORD thy God hath set the Land before thee:]* All the Country beyond this Mountain, *ver.* 8.

Go up,] For there was a great Ascent to it, *Numb.* xiii. 17.

And possess it,] Enter upon the Possession of it.

As the LORD God of thy Fathers hath said unto thee;] According to the Promise made by God long ago, to *Abraham*, *Isaac*, and *Jacob*, (*see ver.* 8.) which he is now ready to perform.

Fear not, neither be discouraged.] Do not dread either their Number, or their Strength; but trust in the LORD, (whose Name he repeats four Times in these three Verses) that he will make good his Word.

Ver. 22. *And ye came near unto me every one of you,]* The Heads of every Tribe, in the Name of the whole Congregation; whose Desire this was.

And said, We will send Men before us,] Some select Persons.

And they shall search out the Land,] Give us an Account how it lies, and what kind of Country it is.

And bring us Word again by what Way we must go up,] Inform us which Way to direct our March into it.

And into what Cities we shall come.] What Cities we shall first attack, to make our Way the clearer into the Country. *Moses* also charges the Men that went to search the Land, with many other Inquiries, (*Numb.* xiii. 18, 19, 20.) that the People might receive the fullest Satisfaction.

Ver. 23. *And the Saying pleased me well:]* He thought this a reasonable Motion, proceeding only from a prudent Caution; whereas, in Truth, they were timorous, and distrustful of God's Promise.

And I took twelve Men of you, one of a Tribe,] That every body might be satisfied, when they heard the Report of their Brethren, *Numb.* xiii. 2, 3, 4, &c. and God directed him so to do, as we read there.

Ver. 24. *And they turned,]* From *Kadesh-Barnea*.

And went up into the Mountain,] *Numb.* xiii. 17, 21.

And came unto the Valley of Eshcol,] It appears by the Relation, *Numb.* xiii. 21, 22, 23. that this was the last Place unto which they came, when they had ended their Search.

And searched it out.] After they had gone through all the Quarters of the Country.

Ver. 25. *And they took of the Fruit of the Land, in their Hands, and brought it down unto us;]* Both Grapes, Pomegranets, and Figs, *Numb.* xiii. 23.

And brought us Word again, and said, It is a good Land which the LORD our God doth give us.] So they all said unanimously, and brought along with them a Demonstration of it, *Numb.* xiii. 27. only they added, that they were not able to deal with the Inhabitants of it.

Ver. 26. *Notwithstanding ye would not go up, but rebelled against the Commandment of the LORD your God.]* Who bad you go up, and not be afraid, *ver.* 8, 21. Which was the greater Sin;

because he had not only brought them to the Borders of the Land, but convinced them, that he had not deluded them with fair Promises of a better Country than really it was: for they all saw the goodly Fruit which it produced; and ought therefore to have believed he would fulfil his Word, and give them the Possession of it.

Ver. 27. *And ye murmured in your Tents,]* After great Lamentations for a whole Night together, *Numb.* xiv. 1.

And said, Because the LORD hated us, he hath brought us forth out of the Land of Egypt,] Unto which therefore they desired and conspired to return, *Numb.* xiv. 4.

To deliver us into the Hand of the Amorites to destroy us.] Nothing can be more pernicious, (as *Grotius* here observes) than a Persuasion that God doth not love us, but hath a Design upon us, to destroy us.

Ver. 28. *Whither shall we go up?]* *Moses*, I suppose, still pressed them to go up, and take Possession of the Land: To which they give him this snappish Answer.

Our Brethren have discouraged our Heart,] The Men that you yourself sent to search the Land, dispirited us by the Report they have brought us. Which would not have had that Effect upon them, if they had minded one Part of it, as much as the other, and calmly considered what *Caleb* and *Joshua* said, who made no Doubt of Success.

Saying, The People is greater and taller than we;] More numerous, and of far greater Stature and Strength, *Numb.* xiii. 28, 33.

The Cities are great, and walled up to Heaven;] The Spies only told them, that their Cities were walled, and very great, *Numb.* xiii. 28. but their Fear and Confusion of Thoughts augmented the Danger of attempting the Conquest of them: Yet *Moses* himself thinks good afterwards, to use the same *Hyperbole*, ix. 1. which is common in the best Authors. For thus *Homer* in *Odyss.* E. *ver.* 239. speaks of a Fir-Tree as high as Heaven, i. e. exceeding tall:

— ἐλάτῃ δ' ἐν ὑπερομήκῃς.

Many other Instances may be seen in *Bochart's Phaleg.* lib. i. cap. xiii.

And moreover, we have seen the Sons of the Anakims there.] See *Numb.* xiii. 28, 33. *Const.* l' *Empereur* will rather have it translated the Sons of the Giants, as the *LXX* and *Onkelos* take it. Yet he acknowledges that *Anak* seems to have been the first Parent and Propagator of the Race of Giants after the Flood; and therefore it may be properly translated as we do: see *Annot. in Itiner. Benjamini Tudelensis*, p. 136.

Ver. 29. *Then I said unto you,]* *Moses* here at large relates what he said unto their Fathers, upon this Occasion; which he doth not mention in the Book of *NUMBERS*, (where we read only of his falling down before God) that he might awaken this Generation to a greater Confidence in God, and a Dread of his Judgment.

Dread not, neither be afraid of them;] Do not consider so much how strong they are, as how powerful the LORD your God is, who hath promised you this good Land.

Ver. 30. *The LORD your God, which goeth before you,]* In a glorious Pillar of Cloud and Fire.

He

He shall fight for you,] As he had done hitherto, *Exod. xiv. 14. xvii. 8, &c.*

According to all that he did for you in Egypt before your Eyes:] Why should you think he is less able to bring you into Canaan, than he was to redeem you from Egypt, where you were oppressed by very powerful Enemies?

Ver. 31. And in the Wilderness,] Ever since they came from thence through the Wilderness of the Red Sea, *Exod. xiii. 18:* and the Wilderness of Sin, *Exod. xvi. 1.* and the Wilderness of Sinai, *Exod. xix. 1, 2.* and then through that terrible Wilderness of Paran. See above, *ver. 19.*

Where thou hast seen how that the LORD thy God bare thee, as a Man doth bear his Son,] The long Experience they had of the tender Care he had over them, (which was as indulgent as that of a kind Father towards his only Son; when he is a Child, whom he carries in his Arms) should have made them confident of his gracious Providence for the future:

In all the Way that ye went, until ye came into this Place.] He made Provision for them in the most desolate Places; bringing them Water out of a Rock; sending Bread down to them from Heaven; defending them from wild Beasts, and from their fiercer Enemies, &c.

Ver. 32. Yet in this Thing ye did not believe the LORD your God,] He could not prevail with them to trust God; and go up, as he commanded, in his Power and Might to possess the Land. Nor could all that Caleb and Joshua said, at all move them, *Numb. xiv. 7, 8, 9.*

Ver. 33. Who went in the Way before you,] Never failed constantly to direct and guide you in your Journeys, *Exod. xiii. 22.*

To search you out a Place to pitch your Tents in,] But always mark'd out your Encampments, where they should be, *Numb. ix. 17.*

In Fire by Night, to shew you by what Way ye should go, and in a Cloud by Day.] That they might be able to travel by Night, as well as by Day: Which was most convenient in Summer-time, when the Sun was very scorching in a Wilderness, where there was no Shelter, *Exod. xiii. 21. Numb. ix. 16, 21.*

Ver. 34. And the LORD heard the Voice of your Words,] They not only distrusted God, (*ver. 32.*) but murmured against their Leaders, and against God, in a mutinous Manner; consulting to return into Egypt, *Numb. xiv. 1, 2, 3, 4.* And moreover spake of stoning Caleb and Joshua for their good Advice, *ver. 10.*

And was wroth, and sware, saying,] Which so provoked the Divine Majesty, that he irrevocably determined what follows; confirming it with an Oath, *Numb. xiv. 21.*

Ver. 35. Surely there shall not one of these Men of this evil Generation, see that good Land, &c.] See *Numb. xiv. 23, 28, 29.*

Ver. 36. Save Caleb the Son of Jephunneh,] And Joshua the Son of Nun. See *Numb. xiv. 24, 30.* And see below, *ver. 38.*

He shall see it, and to him will I give the Land that he hath trodden upon, &c.] This was as exactly fulfilled, as their disinheriting was, *Josb. xiv. 9, 12.* Where the particular Portion of Land is mentioned, which God promised to him, and which Joshua gave him in the Mountain where the Anakims dwelt. For such was the

wonderful Faith and Courage of Caleb, that he doubted not to dispossess those, whom the rest of the Israelites dreaded as invincible.

Ver. 37. Also the LORD was angry with me] Not at that Time, but afterwards; when they came into the Wilderness of Zin, to another Kadesh, *Numb. xx. 1, 14.*

For your Sakes,] By Occasion of their fresh Discontents, and mutinous Upbraidings of him, (*Numb. xx. 2, 3, 4.*) which provoked him so, that he spake unadvisedly with his Lips; as the Psalmist observes, *Psal. cvi. 32, 33.* This was an high Aggravation of their Guilt; that they not only undid themselves; but brought great Displeasure upon their worthy Leader and Governor, whom they wearied with their Tumults and Rebellions. Or the Meaning may be, (which doth not much differ from the Account now given) that they murmuring in a tumultuous Manner, when they saw the Water did not flow out of the Rock at the first Stroke, he himself also was put into such a Commotion, that he began to doubt, and say God would do nothing for such a rebellious People, though he had declared he would. If this be true, he soon recovered himself, and smote the Rock again, in Confidence God would be as good as his Word. But God was so angry at the Words he had spoken, that he so far punished him for them; as to deny him Entrance into Canaan.

Saying, Thou also shalt not go in thither.] Which Threatning is renewed a little before his Death, *Numb. xxvii. 13, 14.* and he could not get repealed by any Entreaties, as we read in this Book, *iii. 26.*

Ver. 38. But Joshua the Son of Nun, which standeth before thee,] i. e. Waits upon thee.

He shall go in thither;] So God promised, when he, as well as Caleb, endeavoured to put Courage into the People to go and possess the Land, *Numb. xiv. 6, 7, &c. 30.*

Encourage him; for he shall cause Israel to inherit it.] Not only go thither, and have his Portion there, but be the Captain of Israel, and conquer the Land for them, and divide it among them. This intimates as if Joshua was afraid, he might be excluded as well as his Master, being extremely troubled, it is likely, that he was not suffered to reap the Fruit of his long Labours. Therefore God bids Moses encourage his Hope, and command him to take Heart, (as we speak) for undoubtedly he should do more than go into Canaan. Which may be the Reason, why his Name is not put into the Exception, (*ver. 35, 36.*) together with Caleb's; but they are mentioned separately; because there was something to be said peculiar to each of them.

Ver. 39. Moreover, your little ones, which ye said should be a Prey,] See *Numb. xiv. 31.*

And your Children, which in that Day had no Knowledge between Good and Evil,] And consequently did not provoke God by their Disobedience.

They shall go in thither, &c.] Their Innocence moved Pity towards them: Though Children, in some Cases, were cut off for their Fathers Sins.

Ver. 40. But as for you, turn ye,] From the Land of Canaan; to which they were not permitted to go.

And take your Journey into the Wilderness,] And get you back again into the Wilderness, out of which I have brought you, *Numb. xiv. 25.*

By the Way of the Red Sea.] Thus they had their Desire, in some Part, of returning into Egypt, (*Numb. xiv. 4.*) which was not far from the Red Sea.

Ver. 41. Then ye answered, and said unto me, We have sinned against the LORD;] They repented, when it was too late to do them any Good. See *Numb. xiv. 40.*

We will go up, and fight, according to all that the LORD our GOD commanded us.] Now they resolve to encounter those Enemies, of whom they were before so afraid, as to speak of stoning those who exhorted them not to fear them, *Numb. xiv. 9, 10.*

And when ye had girded on every Man his Weapons of War, ye were ready to go up into the Hill.] They not only made a stout Resolution, but actually prepared themselves for the Onset: As if there were no Difficulty in that, which a little before they dreaded to think of. So *de Dieu* translates the last Words, *Ye thought it an easy Matter to ascend the Hill;* or, ye despised going up the Mountain; in our Language, *made nothing of it.*

Ver. 42. And the LORD said unto me, Say unto them, Go not up,] *Numb. xiv. 41, 42.*

Neither fight;] Much less think of fighting.

For I am not among you;] By my powerful Presence to subdue your Enemies, or to defend you from them (so the Phrase is often used); for the Ark of the Covenant, the Token of GOD's Presence, did not go with them, *Numb. xiv. 44.*

Left ye be smitten before your Enemies.] Which would be a far greater Disgrace, than marching away from them.

Ver. 43. So I spake unto you,] *Numb. xiv. 42, 43.*

And ye would not hear,] No more than before; when he bad them go up.

But rebelled against the Commandment of the LORD,] For now it was against his Will, as before it was his Will, that they should go up.

And went presumptuously up into the Hill.] Would venture against the express Command of GOD; which was the highest Presumption.

Ver. 44. And the Amorites, which dwelt in that Mountain, came out against you,] As soon as they saw the Israelites ascend to assault them, they came down upon them, *Numb. xiv. 45.*

And chased you as Bees do,] Which pursue those that disturb their Hives in great Swarms, and with great Fury, *Psal. cxviii. 12.* For though Bees have very small Bodies, yet they have great Spirits, and a vast Force, as *Bochart* observes in many Instances, to make out the Aptness of this Comparifon, in his *Hierozycon*, P. II. lib. iv. cap. 10.

And destroyed you in Seir,] It seems they fled toward that Part of Idumea where Mount Seir was; which they afterwards compassed many Days, (ii. 1.) when they removed from Kadesh-Barnea. And there some of them fell by the Sword of the Amorites, who were the fiercest of all the People of Canaan; and might, on that Account, be well compared to Bees; who cease not their Pursuit, till they have fixed their Stings.

Even unto Hormah.] See *Numb. xiv. 45.*

Ver. 45. And ye returned,] After the Amorites retreated.

And wept before the LORD;] Beseeching him to go along with you, and assist you to conquer the Land.

But the LORD would not hearken to your Voice, nor give Ear unto you.] To consent that they should now go and possess the promised Land, or stay near to it; but remained fixed in his Resolution, that they should go back again, and wander in the Wilderness as long as they lived.

Ver. 46. So ye abode in Kadesh many Days,] GOD had commanded Moses to lead them into the Wilderness, by the Way of the Red Sea, the very next Morning after their Mutiny upon the Return of the Spies, *Numb. xiv. 25.* But they prevented this, by their early rising next Morning to assault the Amorites in the Mountain, *Verse 40.* After which they being discomfited, he permitted them to stay some Time here, to bemoan themselves. But how long, is not certain: For sometime the Cloud stayed but two Days, sometime a Month, sometime a Year, before it stirred from the Tabernacle; which was the Sign of their Removal, *Numb. ix. 22.* And in some Stations, it's likely, they stayed several Years: For from the Time of their Removal from Kadesh-Barnea, till they came to Mount Her, which was Thirty-seven Years, we find but Nineteen Stations. See *Numb. xxxiii.* from *ver. 18.* to *ver. 37.*

According unto the Days that ye abode there.] Some expound it, as long as they did in all the rest of their Stations, i. e. Nineteen Years, as the Jews compute in *Seder Olam.* But, as the learned Dr. Lightfoot thinks, it signifies, *as long as they did at Mount Sinai:* And so they stayed near a whole Year, as they had done at Sinai. But the most simple Explication seems to be, that they tarried here so long after this, as they had done before it, at least Forty Days; which was the Time the Spies spent in searching out the Land. Though there is no Necessity to confine it to that Number, but simply to interpret it, that *as they stayed there many Days before this Mutiny, so they did as many after it.*

CHAP. II.

Ver. 1. THEN we turned, &c.] From the Borders of the Land of Canaan, to go Southward, till they came to the very Shore of the Red Sea. Which, as *David Chytraeus* computes it, was Thirty German Miles from Kadesh-Barnea.

As the LORD spake unto me:] According to the Command formerly mentioned, *Numb. xiv. 25.*

And we compassed Mount Seir] The mountainous Country of Edom; whereof Mount Seir was but a Part. For when they came to Ezion-Gaber, which was upon the Red-Sea, they were still in the Country of Edom, *1 Kings ix. 26. 2 Chron. viii. 17.* For it stretched a long Way; from the Confines of Canaan, unto Elate and Ezion-Gaber, on the Red-Sea.

Many Days.] Some think that they were marching to and fro along the Borders of this Country,

Country, all the Time they spent from this Removal, till they returned to go towards Canaan again. So that by *many Days*, they understand the whole thirty-eight Years which passed between their Departure from *Kadesh-Barnea*, till they came over the Brook *Zered*, ver. 14. For when they were at *Ezion-Gaber*, (which was farthest from Canaan) they were, as I said, upon the Borders of *Edom*: and so they were when they came back again, seven and thirty Years after at Mount *Hor*, Numb. xx. 23. xxi. 4. But this must not be understood, as if all the Stations, mentioned Numb. xxxiii. after they left *Kadesh-Barnea*, till they came hither again, were near to the Country of *Edom*: Some of them might be remote, tho' they all lay in that Wilderness, which reached from one End of *Idumca* to the other.

Ver. 2. *And the LORD spake unto me, saying,*] This was in the End of the thirty-ninth Year after their coming out of *Egypt*; when they had spent thirty-seven Years, going to and fro since their Departure from *Kadesh-Barnea*. In all which Time he gives us no Account what passed, either in the foregoing Book, or in this: but only sets down the Places of their Abode, as I observed in the thirty-third of *Numbers*.

Ver. 3. *Ye have compassed this Mountain long enough:*] i. e. The mountainous Country of *Edom*, mentioned ver. 1.

Turn you northward,] From *Ezion-Gaber*, which was in the South, towards the North, that is, directly towards the Land of *Canaan*.

Ver. 4. *And command thou the People, saying, Ye are to pass through the Coast of your Brethren the Children of Esau, which dwell in Seir;*] For they went from *Ezion-Gaber* to *Kadesh*, Numb. xx. 1. and from thence to Mount *Hor*, ver. 22. (which was in the Edge of the Land of *Edom*, Numb. xxxiii. 37.) and from thence they travelled to compass the Land of *Edom*, xxi. 4. i. e. the eastern Quarter of it. So that tho' they did not pass through the Coast of *Edom*, as we translate it, yet they passed by it, and very near unto it; as the Particle *bet* frequently signifies, Gen. xxxvii. 13. Josh. v. 13. 1 Sam. xxix. 1. Tho' they may be truly said to pass through their Coast; if thereby we understand their Border, or the Confines of their Country.

And they shall be afraid of you:] Left, wanting a Settlement, the *Israelites* should seize upon their Country. Accordingly we find, they raised all the Force they could make to oppose them, Numb. xx. 20.

Take ye good Heed unto yourselves therefore.] Let not that encourage you to assault them.

Ver. 5. *Meddle not with them;*] Make not the least Attempt upon them.

For I will not give you of their Land; no, not so much as a Foot-breadth,] i. e. Not the smallest Portion.

Because I have given Mount Seir unto Esau for a Possession.] So *Joshua* saith expressly, Josh. xxiv. 4. wherein he made good the Blessing of *Isaac*, Gen. xxvii. 39.

Ver. 6. *Ye shall buy Meat of them for Money, that ye may eat, &c.*] If you have a Mind to any Provision that their Country affords, you shall not take it, but purchase it; as they did their very Water, (ver. 29.) which was a scarce

Thing in those dry Countries. And so the *Israelites* offered to do, when they treated with them about a Passage through their Country, Numb. xx. 19.

Ver. 7. *For the LORD thy GOD hath blessed thee in all the Works of thy Hand:*] Or, tho' the LORD hath blessed thee, &c. that is, tho' there is no Need of it, GOD having abundantly provided you with all Things necessary. But if we follow our Translation, the Sense is plain; *You have wherewith to buy of them what you need or desire; therefore do not take it away by Force.*

He knoweth thy Walking through this great Wilderness:] Hath directed and prospered thee (as the Word *knoweth* signifies in many Places, Psal. i. 6. xxxi. 7.) in thy Travels through a dangerous Wilderness.

These forty Years the LORD thy GOD hath been with thee; thou hast lacked nothing.] He had mercifully provided for them so constantly, that he let them want nothing necessary for their Support. This was the Sum of the Argument why they should not molest the *Edomites*, nor take any Thing by Stealth from them; because they were in no Need; and GOD hath given that Country to the Children of *Esau*, as he intended to give *Canaan* to the *Israelites*.

Their being in the Wilderness forty Years, is mentioned also viii. 2. xxix. 5. besides other Places of Scripture. For from the fifteenth Day of the first Month, in which their Fathers came out of *Egypt*, (Numb. xxxiii. 3.) to the tenth Day of the same Month in which they went over *Jordan* into *Canaan*, (Josh. iv. 19) there were but five Days wanting of complete forty Years. I cannot but here note also, that this is one of those Places wherein *Onkelos* mentions the MEMRA, i. e. WORD of *Jehovah*, which can signify nothing but a divine Person: for thus he translates these Words, *The WORD of the LORD thy GOD hath been thy Helper; thou hast not wanted any Thing.*

Ver. 8. *And when we passed by from our Brethren the Children of Esau, which dwell in Seir, through the Way of the Plain,*] i. e. Through the Wilderness of *Zin*.

From Elath, and from Ezion-Gaber,] Two Places upon the *Red-sea*; the last of which [*Ezion-Gaber*] signifies as much as the Spine, or Back-bone of a Man. So called, because there were great ragged Rocks in that Port, (as *Bochart* observes) like those at *Dyrrachium* in *Macedonia*; which had its Name also from thence, lib. i. *Canaan*, cap. 44.

We turned,] After they were denied Passage through their Country, and had gone through those Stations mentioned Numb. xxxiii. 41, 42, &c.

And passed by the Way of the Wilderness of Moab.] See Numb. xxi. 11. Going by the East-side of their Country, Judg. xi. 18.

Ver. 9. *And the LORD said unto me, Distress not the Moabites, neither contend with them in Battle:*] He would not have them force their Way through his Country; because the King of *Moab* refused them a Passage, as the King of *Edom* had done, Judg. xi. 17. For their Country now was but small, since *Sihon* King of the *Amorites* had taken from them all the best of it, which lay between *Arnon* and *Jabbok*; of which

the *Israelites* had possessed themselves by the Conquest of *Sihon*. So that they had only that Portion remaining, which lay upon the *Dead-sea*; which *David*, in After-times, subdued.

For I will not give thee of their Land for a Possession,] No more than of *Edom*, ver. 5.

Because I have given Ar] It is likely the capital City gave Name to the whole Country about it. At least *Ar* (which was the chief City of *Moab*, *Numb.* xxi. 15, 28.) is put here for all the Land of *Moab*; as Mount *Seir* for all the Land of *Edom*, ver. 1.

Unto the Children of Lot for a Possession.] Though the *Moabites* were now a wicked People; yet for their pious Ancestor's sake, from whom they were descended, God would not have them dispossessed.

Ver. 10. *The Emims dwelt there in Time past, &c.]* A terrible People, as the very Name imports, both for their Number, and for their Strength, being of a large Size, like *Anakims*: see *Gen.* xiv. 5.

Ver. 11. *Which also were accounted Giants, as the Anakims, &c.]* Which seems to have been their Name; or else *Rephaim*: but to distinguish them from others of that Name in *Canaan*, the *Moabites* called them *Emims*.

Ver. 12. *The Horims also dwelt in Seir before-time;]* They were the ancient Inhabitants of Mount *Seir*; as the *Emims* were of the Country of *Moab*, *Gen.* xiv. 6. xxxvi. 20.

But the Children of Esau succeeded them,] Planted themselves in that Mountain.

When they had destroyed them from before them, and dwelt in their stead,] When the Children of *Esau* expelled the *Horites*, or the Children of *Lot* the *Emims*, is no-where recorded; nor who were their Leaders in these Expeditions. But they seem to be here remembred, as an Encouragement to the *Israelites* to hope, that they might drive out the Inhabitants of *Canaan*, (who were not stronger than these) as they had already driven the *Amorites* out of the Country of *Sihon*, as it here follows.

As Israel did unto the Land of his Possession, which the Lord gave unto them.] Some have argued from hence, that this Book was not written by *Moses*, but by some-body else, after they had got Possession of the Land of *Canaan*. But it is manifest, this may relate to what they had done already in dispossessing *Sihon* King of the *Amorites*, and *Og* King of *Basban*, of their Country: which, it is expressly said, *Moses* had given for a Possession to the Tribe of *Reuben* and *Gad*, and the Half-tribe of *Manasseh*; and that by God's Direction, *Numb.* xxxii. 33. xxxiv. 14, 15. and in this Book, xxix. 8. This hath been observed by many; particularly by *Huetius*, in his *Demonstratio Evangelica*, *Propos.* iv. cap. xiv. n. 15.

Ver. 13. *Now rise up, said I, and get you over the Brook Zered, &c.]* Which elsewhere we translate the Valley of *Zered*: see *Numb.* xxi. 12.

Ver. 14. *And the Space in which we came from Kadesh-Barnea, until we were come over the Brook Zered, was thirty and eight Years;]* For it is evident, by the Story in *Numbers*, that they came to *Kadesh-Barnea* about the fourth Month of the second Year after they came out of *Egypt*. See

upon *Numb.* xii. 16. And if we suppose that they removed from hence in the seventh or eighth Month of that Year, it is certain that they could not come to this Brook till the seventh or eighth Month of the fortieth Year. For *Aaron* died at Mount *Hor* on the first Day of the fifth Month of this Year; and we must allow two or three Months Time, for all that followed between that and this, viz. the Conquest of King *Arad*, and of *Sihon*, and *Og*, &c.

Until all the Generation of the Men of War] So they were called, who were above twenty Years old, *Numb.* i. 3.

Were wasted out from among the Host,] Utterly consumed, so that not one of them was left, *Numb.* xxvi. 64, 65.

As the Lord swore unto them:] See *Numb.* xiv. 28, 29.

Ver. 15. *For indeed the Hand of the Lord was against them, to destroy them from among the Host,]* Some of them, it is likely, died a natural Death; but many of them might, in the Course of Nature, have lived longer, if God had not several Ways cut them off before their Time.

Until they were consumed.] By one Plague or other, which God sent among them: so that a great deal of their Time, in the thirty-eight Years before-mentioned, were spent, it is likely, in burying, and mourning for their Dead.

Ver. 16, 17. *So it came to pass, when all the Men of War were consumed and dead from among the People, that the Lord spake unto me, saying,]* This was spoken, it is probable, just as they passed over the Brook *Zered*, or in their next Station, at *Dibon-Gad*, *Numb.* xxxiii. 45.

Ver. 18. *Thou art to pass over through Ar, the Coast of Moab, this Day;]* Or rather, to pass by the Border of *Moab*: for they were not permitted to come into their Country, ver. 9. See upon ver. 4.

Ver. 19: *And when thou comest nigh over against the Children of Ammon,]* As they did after the Conquest of *Sihon* King of the *Amorites*; whose Country bordered upon the *Ammonites*, *Numb.* xxi. 13, 24.

Distress them not, nor meddle with them:] The same Command with that about the *Edomites* and *Moabites*, ver. 5, 9.

For I will not give thee of the Land of the Children of Ammon any Possession,] As he had said before of the Land of *Moab*, ver. 9.

Because I have given it unto the Children of Lot for a Possession;] To the Descendants of his youngest Son; as he had done the Country of *Moab* to the Children of the eldest.

Ver. 20. *That also was accounted a Land of Giants, &c.]* Was called the Country of Giants, or *Rephaim*: for People so called inhabited it.

And the Ammonites call them Zamzummims,] Changed their Names, it is probable, from *Zuzims*, (see *Gen.* xiv. 5.) as they were called before, into *Zamzummims*. But why they were called either by the one Name or the other, it is but conjectured. Some conceive they were called *Zuzims*, from their Swiftnes, or nimble Running, which, in Warriors, was a Quality always highly valued; and *Zamzummims* from their abominable Wickedness, or their Craft and Cunning in doing Mischief.

Ver. 21. *A People great, and many, and tall as the Anakims ;]* The same Description which he gave of the *Emims*, ver. 10.

But the LORD destroyed them before them,] i. e. Before the *Ammonites* ; who expelled them out of their Country, and, it's like, cut off the most of them.

And they succeeded them, and dwelt in their stead :] This is so often repeated, to possess the Minds of the *Israelites* with a Sense of God's Providence, which rules every-where ; displacing one People, and settling another in their stead ; and fixing their Bounds also, which they shall not pass without his Leave.

Ver. 22. *As he did to the Children of Esau, which dwelt in Seir, when he destroyed the Horims from before them, &c.]* He repeats this (which he had said before, ver. 12.) because it was a fresher Instance of God's Disposal of Countries unto what People he pleases ; and nearly touched the *Israelites*, because they were their Brethren.

Ver. 23. *And the Avims which dwelt in Hazerim, even unto Azzab,]* Unto which he adds an Instance, which seems to be elder than any of the former, concerning a People called *Avims* ; who inhabited some Part of the Land of *Canaan*, whither they were going. For tho' we do not read of *Hazerim* in any other Place, yet *Azzab*, i. e. *Gaza*, was in the Country of the *Philistines*, who expelled these *Avims*. And *David Chytræus* thinks, that *Hazerim* was a Town afterward in the Tribe of *Judah*, called *Hazagaddah*, *Josh. xv. 27*.

The Caphtorims, which came out of Caphtor,] That is, some People of *Cappadocia* ; who were near of Kin to the *Philistines* : see *Gen. x. 14*.

Destroyed them, and dwelt in their stead.] Concerning which, see in the Place above-named. Unto which I shall only add, that the *Avims* being expelled out of *Canaan* by the *Caphtorims*, went, it is very probable, over *Euphrates*, and settled there ; till the King of *Affyria* brought some of them back again, to plant the Country of *Samaria*, 2 *Kings xvii. 31*. where we translate this Word *Avites* : see *Bochart*, in his *Phaleg. lib. iv. cap. xxxvi*.

Ver. 24. *Rise ye up, take your Journey, and pass over the River Arnon :]* see *Numb. xxi. 13, 14*.

Behold I have given into thy Hand Sibon the Amorite King of Heshbon, and his Land, &c.] You yourselves shall do to him, what your Brethren the Children of *Esau* did to the *Horites*, and the *Moabites* to the *Emims*, and the Children of *Ammon* to the *Zamzummins*, and the *Caphtorims* to the *Avims*. By which their Faith might still be more confirmed, that the People of *Canaan*, tho' never so mighty, should not be able to stand before them.

Ver. 25. *This Day will I begin to put the Dread of thee, and the Fear of thee, upon the Nations that are under the whole Heaven,]* Especially upon the *Canaanites*, who were struck, no doubt, with Terror by this Conquest, as they had been by all that befel the *Egyptians*, *Josh. ii. 10, 11*.

Who shall hear Report of thee,] This explains what he means by the hyperbolical Expression before going, *the Nations under the whole Heaven*, that is, as many as shall hear of these Things.

And shall tremble, and be in Anguish because of thee.] As Women in Travail are.

Ver. 26. *And I sent Messengers out of the Wil-*

derness of Kedemoth,] There is a City of this Name mentioned by *Joshua*, xiii. 18. from whence this *Wilderness* had its Denomination. Some take it to be the same with that called *Jeshimon*, *Numb. xxi. 20*.

Unto Sibon King of Heshbon with Words of Peace, saying,] A friendly Message, desiring there might be no Quarrel between him and the *Israelites*, who desired nothing but the common Offices of Humanity.

Ver. 27. *Let me pass through thy Land :]* Which was the direct Way to the Fords of *Jordan*.

I will go along by the Highway,] Not turning into the Fields or Vineyards, as it is expressed *Numb. xxi. 22*. In the *Hebrew* the Word is doubled, *bederech bederech*, by the Way, by the Way : which seems to be a vehement Affirmation, to assure them they would not stir out of the Highway.

I will neither turn unto the Right Hand, nor to the Left.] Not step aside out of the common Road, (called the King's Highway) which was free for all People.

Ver. 28. *Thou shalt sell me Meat for Money, that I may eat, &c.]* They offered to pay for whatsoever they wanted ; which is included in Meat and Drink.

Only I will pass through on my Feet :] Barely have a Passage through his Country.

Ver. 29. *As the Children of Esau, which dwell in Seir, and the Moabites, which dwell in Ar, did unto me :]* He doth not mean that they granted *Israel* a Passage through their Country ; but that they did not deny to sell them Meat and Drink for their Money, as they passed by their Coasts.

Until I shall pass over Jordan, into the Land which the LORD our God giveth us :] This was said to move *Sibon* to consent to their Desire, by letting him understand, they intended nothing against his Country ; being secure of a Settlement in the Land of *Canaan*, unto which they prayed him to let them pass quietly.

Ver. 30. *But Sibon King of Heshbon would not let us pass by him ;]* Refused to agree to this reasonable Demand.

For the LORD thy God hardened his Spirit, and made his Heart obstinate, &c.] Gave him over to his own inflexible Humour, which was set upon violent Courses ; from which God did not divert him, (because he intended to destroy him) but rather ordered Things so, that his Mind should be enraged and disturbed, and so unable to consider Things prudently, and discern what belonged to his Peace ; which is the utmost that can be meant by *hardening* his Spirit, and making his Heart *obstinate*. Which, as it is a Sin, cannot be ascribed unto God ; but as it is a Punishment, might justly be inflicted by him upon *Sibon* for his former Sins.

Ver. 31. *And the LORD said unto me, Behold, I have begun to give Sibon and his Land]* This was said when *Moses* saw him coming out to Battle against them, (as it here follows in the next Verse) at which Time he is said to *begin to give* them his Country, because he had absolutely resolved it ; and, it's probable, so confounded his Forces, that they were as good as already conquered.

Before thee :] Into their Power ; that they might go into it at their Pleasure.

Begin to possess, that thou mayst inherit his Land.]

Land.] (In the same Sense he bids *Moses* begin to possess) i. e. prepare to take Possession of it : see iii. 2.

Ver. 32. *Then Sibon came out against us, he and all his People, to fight at Jabaz :*] See Numb. xxi. 23.

Ver. 33. *And the LORD our GOD delivered him before us, and we smote him and his Sons, and all his People.*] They won the Field, and killed him, his Sons, and all that came out to fight with them. And *R. Solomon* saith, his Sons were like himself, very great Men.

Ver. 34. *And we took all his Cities at that Time,*] After this Victory, they took his whole Country, as is related Numb. xxii. 24, 25. and the Cities belonging to it, are mentioned xxxii. 34, 35, &c.

And utterly destroyed the Men, and the Women, and the little ones of every City ; we left none to remain :] They being Part of those wicked People the *Amorites*, whom GOD had condemned to utter Destruction : for the *Amorites* came out of *Canaan*, and took this Country from the *Moabites*, and the Children of *Ammon*.

Ver. 35. *Only the Cattle we took for a Prey unto ourselves, &c.*] They had the divine Warrant for this, no doubt ; as they had for the Extirpation of the People.

Ver. 36. *From Aroer, which is by the Brink of the River of Arnon,*] This River divided *Moab* from the Kingdom of *Sibon*, (Numb. xxi. 13, 24.) upon which the City of *Aroer* stood ; which was now in the Possession of *Sibon*, tho' belonging formerly to the *Moabites*.

And from the City that is by the River,] This some take to be the City *Ar*, Numb. xxi. 15. But I think these Words should rather be translated, *even the City in the River* ; meaning *Aroer* still, as a remarkable Place, being encompassed with the River, *Josh. xii. 2.* For, *Ar*, I think, was never in the Possession of the *Amorites*, being the capital City of *Moab*.

Even unto Gilead, &c.] For half of *Gilead* belonged to the Country of *Sibon*, *Josh. xii. 2.* and was given to the Tribe of *Gad*, *Josh. xiii. 27.* And the other half belonged to the Kingdom of *Og*, (as we read in the same Place, *Josh. xii. 4, 5.*) and was given to the Half-tribe of *Manasseh*, *Josh. xiii. 31.*

Ver. 37. *Only unto the Land of the Children of Ammon thou camest not,*] That is, into no Part of their Country, which was then in their Possession : But all that the *Amorites* had taken from them, was given to the *Gadites*, *Josh. xiii. 25.*

Nor unto any Place of the River Jabbok,] To no Place beyond that River, which was the Border of the Children of *Ammon*, Numb. xxi. 24. *Josh. xii. 2.*

Nor into the Cities of the Mountains,] Much less into the mountainous Parts of the Country of the *Ammonites*.

Nor unto whatsoever the LORD our GOD forbade us.] The Words in the *Hebrew* are, *And all whatsoever the LORD our GOD commanded us, i. e. not to meddle withal.*

C H A P. III.

Verse 1. **T**HEN we turned, and went up the Way to *Bashan* ; and *Og the King of Bashan* came out against us, &c.] See Numb. xxi. 33. where there are the very same Words.

Ver. 2. *And the LORD said unto me, Fear him not ; for I will deliver, &c.*] The same Words in Numb. xxi. 34. Only there he saith, *I have delivered him into thy Hand*, that is, resolved to do it. Which may interpret what is said in the foregoing Chapter of this Book, ver. 31. concerning *Sibon*.

Ver. 3. *So the LORD our GOD delivered into our Hands Og also the King of Bashan, &c.*] See Numb. xxi. 35.

Ver. 4. *And we took all his Cities at that Time, &c. Threescore Cities,*] See upon Numb. xxxii. 41.

All the Region of Argob,] A small Province lying between *Jordan* and the Mountains of *Gilead*, a little above the Sea of *Tiberias* : Which Region was afterwards called *Trachonitis*, from the Asperity of the Mountains.

The Kingdom of Og in Bashan.] Belonging to his Kingdom in *Bashan*, ver. 13. and 1 Kings iv. 13.

Ver. 5. *All these Cities were fenced with high Walls, Gates and Bars, &c.*] So they are described 1 Kings iv. 13.

Ver. 6. *And we utterly destroyed them, &c.*] For they were *Amorites*, and therefore under the Curse of God ; being Part of the seven Nations of *Canaan*, devotively to Destruction : see ii. 34.

Ver. 7. *But all the Cattle, and the Spoil of the Cities, we took for a Prey to ourselves.*] As they had done before, when they destroyed *Sibon* and his People, ii. 35.

Ver. 8. *And we took at that Time out of the Hand of the two Kings of the Amorites, the Land that was on this Side Jordan,*] Which was given to the two Tribes of *Reuben* and *Gad*, and half the Tribe of *Manasseh*, ver. 12, 13. If Men were not blinded with Prejudice, they could not but see from hence, that the Word *beber*, in the first Verse of this Book, is rightly translated, *on this Side* : for beyond *Jordan* (as they would have it signify) in the Land of *Canaan*, these two Kings had no Possessions ; nor did *Moses* make any Conquest there.

From the River of Arnon unto Mount Hermon :] This River was the Bounds of their Country on the South : and *Hermon*, which was one of the Mountains of *Gilead*, (where it joins to *Libanus*) was their Bound on the North.

Ver. 9. *Which Hermon the Sidonians call Sirion,*] And so it is called in *Psal. xxix. 6.* and joined with *Lebanon* : for it was as much a Part of *Libanus* as of *Gilead*, these two Mountains there meeting together. Whence *Jeremiah* calls *Gilead* the Head of *Lebanon*, xxii. 6. because *Libanus* begins where *Gilead* ends.

And the Amorites call it Shenir,] And so it is called *Ezek. xxvii. 5.* and had this Name, as *Bochart* conjectures, from the Multitude of wild Cats which were in this Mountain : for the *Arabians* called that Creature *Sinaur* or *Sinar* : see *Hieroicozon*, P. i. lib. iii. cap. 14.

Ver. 10. *All the Cities of the Plain,*] All the flat Country which the *LXX* thought was called *Misôr* ; for they retain here that *Hebrew* Word.

And all Gilead,] i. e. All that Part of it which belonged to him ; which was but half, as I observed before, ii. 36.

And all Bashan,] That Part of his Country which was properly and peculiarly called *Bashan* ; which

which being the most rich and fertile, (as the Word signifies) gave Denomination to his whole Kingdom.

Unto Salchab and Edrei, Cities of the Kingdom of Og in Bashan:] The former of these is mentioned *Josh. xiii. 11.* (just as it is here) as the Bounds of *Bashan* towards Mount *Hermon* or *Lebanon*: So *Ghytraeus, a Town in Bashan in the Mountains of Libanus near to Machabi.* And *Edrei* was the Place where they fought with *Og*, and overthrew him, *Numb. xxi. 33.*

Ver. 11. *For only Og, King of Bashan, remained of the Remnant of Giants:]* Or of the *Rephaim*, a very ancient People in that Country, (*Gen. xiv. 5.*) who were either descended from the *Amorites*, or mingled with them: And *Og* was the very last of them; so that he and his People being destroyed, none of them remained.

Behold, his Bedstead was a Bedstead of Iron:] Which was no unusual Thing in ancient Days; tho' far later than this. For *Thucydides* saith, That when the *Thebans* took *Plateæ*, they made Beds of the Brass and Iron they found there; which they dedicated to *Juno*. And Beds of Silver and Gold are mentioned by divers Authors, as *Huetius* observes in his *Demonstr. Evangel. Propos. iv. cap. 14. n. 7.*

*Is it not in Rabbath of the Children of Ammon?] This is thought by some to be a considerable Objection against Moses being the Author of this Book: For how should this Bedstead, say they, come to the Children of Ammon in his Days? No doubt, they imagine, it would have remained in Bashan whilst Og lived; tho' in Length of Time it might be carried into the Country of the Ammonites: As if Og, fearing the worst, might not send his Bed, and his best Furniture, unto the Ammonites, knowing they would be safe among them, because the Israelites were forbid to make War upon them; or Moses, having conquered the Country, and kept all the Spoil, ver. 7. might not sell this, among other Goods, to the Children of Ammon; who preserved it in their capital City. No body can see an Unreasonableness in either of these Suppositions of the same Huetius. Nor do I see how the Conjecture of another learned Person (*Andreas Masius*, upon the Twelfth of *Joshua*) can be confuted; which is, That the Ammonites drove out that monstrous Sort of People, mentioned ii. 21. Og might possibly escape, (and so is said here to be left of the Remnant of Giants) who flying hither to the Amorites, was made their King, because of his goodly Presence, and great Valour. But the Ammonites kept his Bedstead, and shewed it as a Monument of that illustrious Victory, which they got over the Rephaim, or as they call'd them, the *Zamzummins* in that Country.*

Nine Cubits was the Length thereof, and four Cubits the Breadth of it,] This is mentioned to shew, of what a vast Stature *Og* was: for Bedsteads being, according to the common Custom, made a third Part longer than the Persons that lie in them, he was six Cubits high, as *Maimonides* computes, that is, as high again as any other Man, *More Nevochim, p. ii. cap. 47.* Which is very sober Discourse, in Comparison with what other Jews say of him: see *Schickard*, in his *Bechinah Happeruschim, p. 120.*

After the Cubit of a Man.] According to the

Cubit of ordinary Men; saith the same *Maimonides*, (which is a little more than half a Yard) not of *Og* before-mentioned. But what Need was there, say former Objectors, to mention this; since the *Israelites* saw *Og* lie dead before them on the Ground, and needed not to be told by *Moses* how tall he was? And therefore they conclude this was written by some-body else, in After-times. As if *Moses* did not write for the Benefit of those that come after, as well as for the present Generation. Who that they might be satisfied what a vast Man *Og* was, he left it upon Record how large his Bedstead was, and where it might be seen; whereby they may judge of his Stature. Besides, there were in the present Generation great Numbers of Children, old Men, Women, and Servants, who could not go to see *Og* lie at Length upon the Field: but by this Means were instructed, from what a terrible Enemy God had delivered them.

They that question the Truth of this Relation, may read, if they be able, what the Learned *Huetius* hath at large discoursed concerning Men of a portentous Bigness in all Countries, (in his *Questiones Alnetanæ, lib. ii. cap. 12. n. 3.*) of which no Man can doubt, who is not resolved to disbelieve all the World. In his *Demonstratio Evangelica* also he observes, That *Homer* makes *Tityon*, when he was dead, to have lain stretch'd out upon (not nine Cubits, but) nine Acres of Ground:

— ἐπ' ἐννέα καὶ το πέντε βρα.

Which Hyperbole may excuse the Jewish Rabbins, when they say, That *Og* was nine Cubits long when he lay in his Cradle: see *Propos. iv. cap. 8. n. 4.*

Ver. 12. *And this Land, which we possessed at that Time, from Aroer, which is by the River Arnon,]* See ii. 36.

And half Mount Gilead, and the Cities thereof, gave I unto the Reubenites, and to the Gadites.] See *Numb. xxxii. 34, 35, &c.* but especially *Josh. xiii. 15, &c.* where he distinctly relates what Portion of this Country was given to the *Reubenites*; and ver. 24, 25, &c. what was given to the *Gadites*. And it appears that none of *Gilead* belonged to the *Reubenites*; but the *Gadites* had one half of it, as the *Manassites* had the other.

Ver. 13. *And the rest of Gilead,]* Which was not given to the *Gadites*.

And all Bashan, being the Kingdom of Og,] That is, all that was taken from *Og*, of which he was King.

Gave I unto the Half-tribe of Manasseh; all the Region of Argob, with all Bashan,] It is repeated again, lest any one should think, that *Argob*, which was a distinct Province in that Kingdom, was not given to them by this Grant: see ver. 4.

Which was called the Land of Giants.] Where the *Rephaims* formerly inhabited; of whom *Og* was the last: see *Gen. xiv. 5.* compared with xv. 20. *Josh. xiii. 12.*

Ver. 14. *Fair, the Son of Manasseh, took all the Country of Argob,]* This is one Reason why he gave this Country to them: see *Numb. xxxii. 41.*

Unto the Coasts of Gesburi and Maachathi;] We had no Mention of these Places before; which were in the northern Part of this Country, as appears

appears from *Josh. xii. 4, 5. xiii. 11.* But the People of these Places they could not expel, *Josh. xiii. 13.*

And called them after his own Name, Bashan-bath-jair,] *Numb. xxxii. 41.*

Unto this Day.] From hence likewise Cavils are raised against *Moses* being the Author of this Book: When the most that can be concluded from hence is, that upon the revising of these Books by *Ezra*, he put in these few Words to certify the Reader, that still they retained this Name; as some body, no doubt, added the History of *Moses's* Death at the End of this Book. This the greatest Defenders of the Authority of these Books, as written by *Moses* himself, make no Scruple to allow; particularly *Huetius*, and since him *Hermannus Witsius* in his *Miscellanea Sacra*, lib. i. cap. xiv. sect. 47. But there is no Necessity to yield so much; for *Moses* might say this himself, tho' it was not long before he wrote this Book. For so the holy Writers do sometimes mention Places, which had their Name but newly given them, from a particular Fact, that Posterity might know the Original of it: see *Acts i. 19.*

Ver. 15. And I gave Gilead] All that was not possessed by the *Gadites*.

Unto Machir.] To the Posterity of *Machir*, *Numb. xxxii. 40.*

Ver. 16. And unto the Reubenites, and unto the Gadites,] Here is a more exact Description of that Part of the Country, which was given to the other two Tribes.

I gave from Gilead] Half of which, as I observed, was given to the *Gadites*, *ver. 12.*

Even unto the River Arnon,] Which was the Bounds of the Country towards *Moab*: see ii. 36.

Half the Valley,] The same Word in the Hebrew Language, signifies both a *Valley*, and a *Brook* or *River*: and being translated in the foregoing Words, *the River*, it should be so here likewise, *half the River*; that is, to the Middle of the *River Arnon*; by which the Bounds of their Country are most exactly set. And thus not only the *LXX.* and the *Vulgar*, but *Onkelos* also translate it, *the Middle of the Torrent*; yea, we ourselves also in the Twelfth of *Josh. ver. 2.* where there are the same Words, which in the Hebrew run thus; *Unto the River Arnon, the Midst of the River*: where the City of *Aroar* stood, encompassed by the River, as I observed in the foregoing Chapter, *ver. 36.*

And the Border,] Something is understood, viz. *went* (as the Phrase is *Josh. xv. 6, 7, &c.*) or *reached*, or some such Word. Or the Meaning must be, *the Country bordering upon that River.*

Even unto the River Jabbok, which is the Border of the Children of Ammon:] This River was the other Boundary of the Country.

Ver. 17. The Plain also, and Jordan,] The flat Country toward the *River Jordan*: which was the western Bounds of this Country of *Sibon*; as the *River Arnon* was the southern, and the *River Jabbok* the northern; the Country of the Children of *Ammon* being on the East.

And the Coast thereof, from Chinnereth,] The Word *thereof* is not in the Hebrew: Therefore

these Words may be better rendered *the Coast from Chinnereth.* Called *the Sea of Chinnereth*, *Josh. xii. 3. xiii. 27.* it lying upon a Country and a City called by that Name, *Josh. xi. 2. xix. 35.* Which gave the Name to this Sea, called in the New Testament, *the Sea of Galilee*, and *the Sea of Genesareth*, and at last *the Sea of Tiberias*; in Honour of the Emperor *Tiberius*: see upon *Numb. xxxiv. 11.*

Even unto the Sea of the Plain, even the Salt-sea,] The *Dead-sea*, as it is called in other Places; which, before the Burning of *Sodom* and *Gomorrab*, had been a most pleasant Plain.

Under Ashdod-Pisgab,] The Name of a City in this Country, *Josh. xiii. 20.*

Eastward.] Which lay East of the *Salt-sea* and *Jordan*; which was the western Bounds, as I said, of this Country.

Ver. 18. And I commanded you at that Time, saying,] That is, he gave this Charge to the two Tribes of *Reuben* and *Gad*, and to the Half-tribe of *Manasseh* before-mentioned.

The LORD your GOD hath given you this Land to possess it, &c.] According to their own Desire; but on Condition they should help their Brethren to conquer the Land of *Canaan*: see *Numb. xxxii. 20, 21, 22.*

Ver. 29. But your Wives, and your little ones, and your Cattle, (for I know you have much Cattle) shall abide in your Cities which I have given you;] See *Numb. xxxii. 16, 24, 26.*

Ver. 20. Until the LORD have given Rest unto your Brethren, as well as unto you, &c.] Brought them to a Settlement in the Land of *Canaan*, and given them a peaceable Possession of it. After which, we read that *Joshua* dismissed these Tribes, and sent them to their Wives and Children, *Josh. xxii. 4.*

Ver. 21. And I commanded Joshua at that Time, saying,] About that Time; when by *GOD's* Order he appointed *Joshua* to be his Successor, and took him to be his Associate in the Government, *Numb. xxvii. 18, &c.*

Thine Eyes have seen all that the LORD your GOD hath done unto these two Kings: so shall the LORD do unto all the Kingdoms, whither thou passest.] This seems to be the Preface to the Charge, which by *GOD's* Command he gave to *Joshua* at that Time, *Numb. xxvii. 19, 23.*

Ver. 22. Ye shall not fear them; for the LORD your GOD he shall fight for you;] This is Part of the Charge itself; which he had heard him give all the People, eight and thirty Years ago, i. 21, 29, 30.

Ver. 23. And I besought the LORD at that Time, saying,] Being told by *GOD* at the same Time, (*Numb. xxvii. 12, 13.*) that he should shortly die, and only see the Land of *Canaan*, but not enter into it, *Moses* made his humble Supplication to *GOD*, that he would not execute the Sentence which he had denounced against him. For the Word *besought* signifies Supplication to one that is offended.

Ver. 24. O LORD GOD, thou hast begun to shew thy Servant thy Greatness, and thy mighty Hand:] In subduing the two Kings of the *Amorites*.

For what GOD is there in Heaven, or in the Earth, that can do according to thy Works, and according to thy Might?] He speaks according to the Language

Language of those Times, when Men worshipped many Gods of several Sorts: None of which, he acknowledges, were able to bring to pass such Things as the LORD had done.

Ver. 25. *I pray thee let me go over, and see the good Land that is beyond Jordan,*] To see is here to enjoy it, as the rest of the Israelites were to do: For GOD bad him go up into a Mountain, and behold it; but threatened, he should not enter into it. Which Threatning he might well think was reverfible, as others had been against the People of *Israel* upon his Prayer for them, though they had more highly offended the Divine Majesty than he had done. For though he doubted at the first, especially when he saw no Water come out of the Rock at the first Stroke; yet he presently recovered himself, and smote it the second Time, believing GOD would relieve them.

That goodly Mountain,] Most think that he desired to go so far into it, as to see the Place where GOD intended to settle his Divine Presence: Which proved to be Mount *Moriab*. But nothing was known of this, a long Time after; unless we suppose it was revealed unto him, that where *Abraham* offered *Isaac*, there the LORD would dwell. It seems to me that he means, that goodly Country, full of noble Mountains: For thus the Word *Mountain* is often used, particularly *Numb. xiii. 29.* where the Spies say the *Amorites dwell in the Mountain, i. e.* in that mountainous Part of *Canaan*.

And Lebanon.] He desired to go through the whole Country, as far a *Lebanon*; which was the most Northerly Part of it, (famous for goodly Cedars) as the Mountain before spoken of, was in the South of *Canaan*.

Ver. 26. *But the LORD was wroth with me for your Sakes,*] See i. 37.

And would not bear me:] Refused to grant my Petition.

And the LORD said unto me, Let it suffice thee, speak no more unto me of this Matter.] This suggests that *Moses* renewed his Petition, after the first Denial; and more earnestly begged this Favour of GOD: Which he could not obtain; but was enjoined Silence. This argues great Displeasure; and is mentioned by him, as an Admonition to the *Israelites*, to be fearful to offend the Divine Majesty.

Ver. 27. *Get thee up into the Top of Pisgab.*] See what I have noted upon *Numb. xxvii. 12.*

And lift up thine Eyes Westward, and Northward, &c.] Take a full View of the Country in all the Quarters of it; which might be seen from the Top of this Mountain, which was called *Nebo*. See xxxiv. 1, 2, 3.

Ver. 28. *But charge Joshua, and encourage and strengthen him, &c.*] Bid him not doubt, that I will bring my People thither under his Conduct, though I deny thee Entrance into it.

Ver. 29. *So we abode in the Valley over-against Beth-Peor.*] It is likely that there was a Temple built to *Baal-Peor*, which fronted this Valley; for so *Beth* signifies an *House* or *Temple* of *Peor*. Which gave the Name to a City wherein it stood; which was Part of the Inheritance of the *Reubenites*, *Josh. xiii. 20.* In this Valley *Moses* was buried, xxxiv. 6. where he

made this most excellent Exhortation to all the People.

CHAP. IV.

Ver. 1. *NOW* therefore hearken, O *Israel,*] Having commemorated several Benefits, which GOD had bestowed upon them since their coming out of *Egypt*, and the giving of the Law at Mount *Sinai*, with several severe Punishments, which he had inflicted on them for their Disobedience to it, *Moses* proceeds now to exhort them earnestly to the Observance of it.

Unto the Statutes,] These seem to be such Laws as concerned the Worship of GOD.

And unto the Judgments,] And then these were such as concerned their Dealings one with another. Which two Words comprehend all that is signified by *Testimonies* and *Precepts* also, in other Places.

Which I teach you, for to do them;] Which he was about to set before them; and press upon their Practice.

That ye may live, and go in, and possess the Land which the LORD GOD of your Fathers giveth you.] Not perish as their Forefathers had done in their Rebellion; but be happy, and enjoy what GOD had promised, and was ready now to bestow upon them.

Ver. 2. *Ye shall not add unto the Word which I command you, neither shall you diminish from it;*] This is thought by some to signify, that they should not make the least Alteration in the Laws he had given them, about the Rites of Divine Worship, and Abstinence from several Meats, and such-like Things; which were distinctive Marks, whereby they were separated from other Nations to be a peculiar People to him. Thus *Chiskuni* interprets these Words, *Thou shalt not add Fear, upon the Fear of the blessed GOD*; that is, any other Worship to the Divine Worship prescribed by these Laws, nor diminish that Worship: Which Interpretation seems to be warranted, by what follows, *Thy Eyes have seen what the LORD thy GOD did, because of Baal-Peor*. But in the Words before-going, (which introduce these) *Judgments* being mentioned as well as *Statutes*, there must be a larger Sense of this Injunction, which relates to all the Laws of GOD: And the Meaning seems to be, Ye shall not transgress any of these Precepts, either by doing any Thing contrary to them, which was to add; or omitting any Thing which they required, which was to diminish. Thus *Grotius* interprets it, upon 2 *Corinth. xi. 24.* *Addere ad legem est facere quod lex vetat, diminuer e est omittere quod lex jubet*. But which Way soever we take it, nothing is more certain, than that this Prohibition preserved these Books from any Alteration, since the Time they were written: For the whole Body of the People acknowledging their Divine Authority, none of them dared to change any Thing, either by Addition or Diminution. Of which there is a wonderful Instance in the People that came out of *Affyria*, (in the Room of the *Israelites*, who were transported thither) to inhabit the Country of *Samarina*; who receiving this Law, their Posterity have kept it all along to this Day, as uncor-

rupted, as the *Jews* themselves have done; altho' they were their mortal Enemies, and have been exposed to all the Changes and Revolutions that can befall a Nation during the Interval of Two thousand and Four hundred Years. Thus the most Learned Dr. *Alix* observes, in his *Reflections upon the Four last Books of Moses*, p. 144. And I do not see, why the Perfection of the Scripture, without the Oral Law of the *Jews*, should not be thought to be established by these Words, as another learned Person (*Josh. Wagenfeil*) understands them in his *Confut. Carminis Lipmanni*, p. 585. Yet, as the forenamed *Chiskuni* notes, it does not seem reasonable to conclude from hence, that they were prohibited to add any Constitutions, as a Hedge and Fence to the Law; or as an Explication of it, when the Sense was doubtful. See Mr. *Thorndike*, in his *Rights of the Church in a Christian State*, p. 180, &c.

That ye may keep the Commandments of the LORD your GOD, which I command you.] This justifies the Explication I gave of the foregoing Words, as respecting all GOD's Laws; and xii. 32. makes it more plain. And indeed, GOD being their Law-giver, it was the highest Presumption to make any Alteration in any of his Laws.

Ver. 3. *Your Eyes have seen what the LORD did, because of Baal-Peor,*] How he cut off Twenty-four thousand by a Plague, and by the Hand of Justice, who had been guilty of Idolatry by the Enticements of the *Midianitish* Women, *Numb. xxv. 5, 9.* Which seems to be a Reason, why they should take a special Care about the Worship of GOD; that nothing were done contrary to the Laws he had ordained concerning it.

For all the Men that followed Baal-Peor, the LORD thy GOD hath destroyed them from among you.] The Judges put to Death all those that they knew to be guilty; and the Hand of GOD found out all the rest; so that there was not a Man of them left, who was not swept away by the Pestilence.

Ver. 4. *But ye that did cleave unto the LORD,*] Did not depart from his Worship, but bewailed the Apostasy of some of their Brethren, *Numb. xxv. 6.*

Are alive every one of you this Day.] A singular Providence watched over them, to preserve them in such good Health, that not one in so many Thousands was dead since that Time. Nor in the War with the *Midianites*, wherein they slew all the Males, did they lose so much as one Man, *Numb. xxxi. 7, 49.*

Ver. 5. *Behold, I have taught you Statutes and Judgments,*] Verse 1.

Even as the LORD my GOD commanded me,] Sincerely and uprightly, without adding any Thing of myself, or diminishing any Thing that he said.

That ye should do so in the Land whither ye go to possess it.] To be the Rule of your Life, when ye come into the Land of *Canaan*.

Ver. 6. *Keep therefore, and do them; for this is your Wisdom and your Understanding, in the Sight of the Nations,*] It is your Interest to observe them, as you will soon find by Experience; which will teach you, that it is not only the wisest Course in itself, but will get you the Reputation

of being a wise People among all your Neighbours.

Which shall bear all these Statutes;] There being Mention before (*ver. 1, 5.*) of *Judgments*, as well as *Statutes*, and here only of the latter. *Abarbinel* thence infers, That even those Laws, which depended wholly upon the Will and Pleasure of GOD, and for which they could give no Reason, (for such they understood by *Chukkim*,) would procure them very great Honour, if they were carefully observed. For the Nations, seeing how wonderfully they prospered, would be apt to impute it to these extraordinary Prescriptions which they followed; just, saith he, as a Physician, who cures desperate Diseases, by some small trifling Remedies, (as they seem to others) is highly applauded for the Profoundness of his Knowledge and Wisdom. But *Maimonides* takes this Word *Statutes* to comprehend all the Laws of GOD; and undertakes to shew that all the *Six hundred and thirteen* Precepts, have a wise End in them, for the Profit and Benefit of those that observe them; either to beget some wholesome Opinion in their Mind, or to pull out some perverse one; either to institute some good Order, or to take away Iniquity, &c. See *More Nevochim*, P. III. cap. 31.

And say, Surely this great Nation is a wise and unstanding People.] Who continued in Safety, Liberty, and Prosperity, abounding with all manner of Blessings, while they continued all to go up to worship one GOD sincerely at one Place, at certain Set-times, as if the whole Nation was but one Family. All the rest of their Laws, also were admirably fitted to unite them unto GOD, and one to another; and consequently, to make them appear a wise People in the Eyes of other Nations; whose Writers have not only highly magnified *Moses*, but their Lawgivers have transcribed several of his Laws into their own Constitutions. This appears by the old *Attick* Laws, and those of the *Twelve Tables*, as many Learned Men have observed; nay, the Oracle, reported by *Porphry*, in *Eusebius's Præparatio Evangelica*, lib. ix. cap. 10. thus extols this Nation:

Μῆνοι Καλδαῖοι σοφίαν λάχον, ἡδ' ἀρ' Ἑβραῖοι
Αὐτογένεθλον Ἀνακτα σεβάζομενοι Θεὸν αἰνῶς.

The Chaldæans and the Hebrews (who came from Chaldæa) are the only wise People, who worship GOD, the Eternal King, in a pure Manner. And the Oracle of Apollo Clarius, recorded by Macrobius, lib. i. Saturnal. cap. 18. is no less remarkable:

Φράζεο τῶν πάντων ὕπατον Θεὸν ἑμὲν Ἰάω.

Acknowledge Jao (so they pronounced the Name JEHOVAH) to be the highest God of all. For, though Macrobius fancied the Sun to be here called Ἰάω, (no Body can tell why;) yet Diodorus Siculus acknowledges Ἰάω to be the GOD, from whom Moses pretended to have his Laws, i. e. JEHOVAH.

Ver. 7. *For what Nation is there so great, who hath GOD so nigh unto them, as the LORD our GOD is in all Things that we call upon him for?*] Both